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# BIBLE MONITOR

VOL. XXXVI

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No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

1958

Wouldn't this old world be better,  
If the folks we meet would say :  
"I know something good about you",  
And then treat us just this way.

Wouldn't it be fine and dandy,  
If each hand-clasp warm and true,  
Carried with it this assurance :  
"I know something good about you!"

Wouldn't things here be more pleasant  
If the good that's in us all  
Were the only thing about us  
That folks bothered to recall!

Wouldn't life be lots more happy  
If we'd praise the good we see,  
For there's such a lot of goodness  
In the worse of you and me.

Wouldn't it be nice to practice  
This fine way of thinking too—  
"You know something good about me,  
I know something good about you!"

This is the time when we ring in the New Year and count the many blessings we have for which to be thankful. Friends, both old and new, have to be at the top of the list. Take time to be a friend, and you will have many. We can be thankful for health, security, loved ones, our jobs and this great country where we are free to think, to act, to worship as we please.

Selected Sister Ida Roberts.

## ALL THINGS BECOME NEW

"Purge out therefore the old leaven, that ye may be a new lump", 1 Cor. 5:7. What a wonderful privilege God has given to human beings, that He has given us time, life and opportunities for us to purge out the old leaven. Did not God favor man when He created him so pure so ideal and so practical that He could say "It is good?" Because of man's sins and wickedness, He determined to destroy him, from off the face of the earth. However Noah found favor in the sight of God and He gave man a way of survival. Again man was doomed because of his sinful and unholy living, but again God gave man another chance and sent His only-begotten Son, that through Him man might be redeemed.

Now "whosoever will" may come and be cleansed, from the "filthy rags" of sin and shame. However though the cry goes out 'Purge out therefore the old leaven', man still does not usually accept. Why does man not avail themselves of so wonderful an opportunity, to purge themselves of sin and shame and build-upon a new and living way? The main fault lies with man himself, he will not believe. Man in general does not accept the truth of his terrible, sinful state. Man cannot realize how terrible filthy he is in the sight of God.

Even the small percentage who

do realize, what a sinful unsaved condition they are in, only a few will take the necessary steps and carefully follow the plan of salvation precisely enough to "purge out therefore the old leaven". God, through the personal revelation of His only begotten Son, has revealed unto us the plan of salvation. He has told us how and revealed unto us by example, how to purge ourselves. Are we heeding the warning? Are we concerned enough about ourselves to follow the New Testament teachings? Are we interested enough in our eternal future to heed the directions?

Even if such is our happy lot we dare not stop. 'That ye may be a new lump.' The christian religion is a living, a growing, a striving unto perfection religion. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ", Eph. 4:13. Do I have my goal set too low? Am I satisfied to just get above the beggardly elements of the world? Am I satisfied to strive unto perfection, unto that which Christ gave me an example of?

Dear reader as we begin the New Year we are surely blessed. If we have followed Christ's way to have our sins forgiven, we can again wipe the slate clean by falling upon our knees in sincere prayer. 'Ask, and it shall be given you; seek and ye

shall find; knock, and it shall be opened unto you", Luke 11:9. Are we humble enough to confess our faults and ask forgiveness for them? A badly marred and blotched sheet of life can be washed whiter than snow, and lo we have a new pure white record to begin over again. Alas we have fallen into heavenly places, may we now be a new lump? Yes we have 365 glorious unmarred days ahead of us in 1958. How will we spend them? How will they please us, if on Dec. 30, 1958 we were to sit down and slowly carefully go over them? How will they please God?

Perhaps even our poor weak memory recalls some, sad marred unsightly sheets in the record of 1957. Our tears our remorse cannot change them, but alas each of those of 1958 is clear and ready for us to mark as we will. Do we pray for guidance through the days and problems ahead, that we may use them unto the honor and glory of God? Do we meditate and search through His Holy Word, that we may be guided aright by the words of holy writ? Do we trust the revelation of the Holy Spirit and then follow its leading? "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage", Psa. 16:6. Each of us is blessed far above many others, right in our own vicinity. may we use our blessings to honor and glorify God in 1958. "Thou wilt shew me the path of

life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore", Psa. 16: 11.

## ASSEMBLING TOGETHER

There seems to be in these last days, a growing tendency among churches of all faiths, to have fewer regular church services. And, sorry to say this is true in some of our own congregations.

The question that arises in our mind relative to this tendency amongst us is, WHY? In the light of the scriptural injunction, exhorting us to "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as we see the day approaching", Heb. 10:25.

Is not this scripture as much of a commandment for us to be obedient to as any of the other commands? Is not this scriptural command just as needful for us as it was in the time of the apostle Paul? Do we need to conclude that folks have reached that state of perfection in their Christian experience and life, that exhortations admonitions, and the preaching of the wonderful gospel of our blessed Christ is no longer needed? These are but a few of the questions that each of us should seriously consider, in these last days.

It is evident from the writing of the apostle in the above scripture,

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that the "forsaking of assembling together" was a problem in his day, just as it is today. Surely if it was so necessary to assemble together then, because of the "approaching day", how much more is it necessary now, when we are almost 2000 years closer to "that day".

When David professes that his love for the house of God, was such that he was made to exclaim, "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord for ever". All of us will have to admit that God has been so good to us, His blessings has attended us each day, He has fed us and clothed us, has brought many of us through the "valley of Baca", has led us each one to still waters, has brought the

peace of Jesus Christ to our hearts, then why shouldn't we have a greater desire within us as David had, when he said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple", Psalms 27:4.

Have we ever stopped to figure how many hours we are assembled together in our regular church services to worship God? Figuring 3½ hours on Sunday and one hour in prayer meeting each week, would be 234 hours of worship each year, on a basis of 52 weeks per year. With 8 hours labor and 8 hours sleep per day there would be 2916 hours left every year. Out of this we give the Lord 234 hours or about 8% of our time to worship Him. "Will a man rob God" was asked by the prophet Malachi to Israel, would it be too much to ask us, will we rob God?

Then when congregations are not having evening service and prayer meeting service either, it surely makes us feel that we should exhort one another, to not forsake in the assembling of ourselves together and so much the more as we see the day approaching.

May God help us each one to have a greater desire and love for the house of God, that we might spend more time in worship to a most wonderful God, who is being

so good and merciful to each one of us.

Harry Andrews,  
Dallas Center, Ia.

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### BETHLEHEM, THE STAR AND TIME

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If I pick up my Bible and turn to Luke 2:11, I read, "for unto you is born this day, in the city of David, a Saviour". Then I close the book and I go and tell someone, that today Dec. 25, 1957 the Saviour is born, I do great violence to the truth. I may be ever so sincere, but to those who know the facts of history and the Word of God, I show that I am ignorant and unlearned, if I make such a statement. The wise men of old were well versed, so they knew and followed the star. The angels announced the news to the shepherds and they believed.

There are many things which the wise can know in this day. We have been diligent in our search and we know what to expect. We know the signs about us and we know their meaning. Since we do know, it becomes a great pleasure and a duty to proclaim that our Saviour was born, He lived and died and rose again, yes, and He ascended unto heaven. As the disciples saw Him go up, up, up, the promise of His return was made. Today we know that we who are His, are to go up as He did, if we are overcomers of evil. Whether we sleep in the dust of the earth or are alive, when the

Lord shall descend from heaven with a shout, with the voice of the arch Angel and with the trump of God, we shall all gather together in the clouds and so shall we ever be with the Lord.

The wicked dead will not live again until the thousand year reign of Christ is over. All of those who remain on the earth, after the true followers of Christ are gone, are to have a terrible, terrible time, a great tribulation. Yet they are now out on the sea of life and most of them do not know what their lot is to be. They are afraid because of the things they see coming, even on the earth. Jesus told us to warn them of the wrath to come. I am impressed that we should set up a lighthouse for christian workers. The song, "Work for the night is coming" should challenge us. Many people in the church, even the old ship "Zion", are wondering what to do. They say they invite people to come to church, but they will not come. The old ship on the sea of life has on board a crew, the storms have arisen, the wind is howling, the spray is being lashed up over the ship.

One time this kind of a circumstance happened to the disciples, when they were in a boat out upon the Sea of Galilee. Jesus was asleep in the boat. When the storm became impossible for them to endure, they called upon Jesus to help them. They marveled that even the wind and the waves obeyed Him. He

commanded us to take His light to those upon the sea of life. Let us throw out the life-line to those in distress of sin. Set up lighthouses on the shore, grab the life line and pull, unless we all want to drown. If the old ship of Zion has sprung a leak or is not sea worthy, or if the crew is lazy and are not willing to obey the orders of the Pilot, and refuse to be guided by the compass, God's Word. The storm on the old ship may be like it was in the day of Jonah. He knew he was the cause of the storm, so he told the mariners to throw him overboard and they did. If he had remained on the ship, it would have been lashed to pieces as it was already in grave danger.

God said that He would spew out a lukewarm church. It is time to take sudden action. I know many who are sea-sick. Some have fainted spiritually. We must act at once. We need what Jonah got. His only chance was to cry unto the Lord. I am resolved to arise up and set a lighthouse for christian workers. All who are willing to study, pray and work faithfully for their Master; till gravity loses its hold upon us. Read all the words of the song "Throw out the Lifeline" and act.

Elice B. Neher

Bx. #322

Empire, Calif.

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## THE CHILD KING

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The most wonderful of all events, since the creation of the world, was

when the babe of Bethlehem laid in a manger. The most precious of all babes, yet He had no decent place to lay His head. Angels announce to the shepherds at night, they go to see and they are His first visitors. The message to them was, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger," Luke 2:10-12. How exacting the angel message was, to tell them the babe was born that day, not night; also the finding of Him in the manger and also how He was dressed

After eight days was His circumcising and naming. The mothers purification according to the law of Moses, was accomplished at forty-one days and He was presented in the temple. At the temple we find He was recognized as more than just another baby, "And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him" Luke 2:25.

The visit of the wise-men took place while they were still at Bethlehem. The wisemen came and found the mother and child in a house, after the large concourse of

people had left Bethlehem by this time; on account of the taxation there was no room in a house for them before. But these comforts did not last long, for they had to flee into Egypt as king Herod tried to destroy the child, when he heard of Him. Later we find them locating in Nazareth, from whence the child grew up.

A. B. VanDuke,  
North Industry, Ohio.

### RETURN

Return ye children of men. Jer. 36:3, "That they may return every man from his evil way that I may forgive their iniquity and their sin". Isa. 55:6-7, 10-11, "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; for he will abundantly pardon. For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: It shall not return me void, but it shall accomplish that which I please, and it shall prosper". Therefore the redeemed of the Lord shall return, and come with singing unto Zion with everlasting joy.

Jer. 4:1, "If thou wilt return, O

Israel, saith the Lord, return unto me"; For they shall return unto me with their whole heart. Mal. 3:7-9, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation". Matt. 12:53-45, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the laste state of that man is worse than the first".

Gen. 31:3, "And the Lord said unto Jacob, Return unto the land of thy fathers and to thy kindred: and I will be with thee." Return meaning: to repay, to go back, to retort and start over again and to correct error. Luke 15:13-14, "The younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living, and when he had spent all there arose a famine in that land; and he began to be in

want". And when he came to himself, he decided to return to his father's house saying, I will arise and go back to my father and I will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants. This is what thousands of people ought to do, return to the Lord and repent of their sins. When we stray away into sin, the only remedy is to return, and mend our way and be ye reconciled to God.

This son was far in sin, but he made a wise resolution and decision. If only more people could realize their condition in sin, return and repent before it is too late. This son said unto him, father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son. So he surely humbled himself. Thus the father was forgiving and said, Bring hither the fatted calf and kill it: and let us eat and be merry: For this my son was dead and is alive again; he was lost and is found. No doubt their was rejoicing in the home. So it will be when one sinner repents and comes back home again with the Lord Jesus. There will be joy in heaven for every sinner that comes to Jesus. If we get off the narrow road or path, which leads from earth to glory it behooves us to return, repent and start right again. While we have this fleshly body, we may be easily led astray.

Gal. 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness", Jas. 6:19:20, "Brethren, if any of you do err from the truth and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Luke 19, Jesus came to the place, and saw Zaccheus and said, Make haste and come down: for today I must abide at thy house. And he made haste and came and received Him joyfully. Zaccheus stood and said Lord: behold Lord, the half of my goods I give to the poor. Are you willing to do that? If I have taken anything from any man by false accusation I will restore him four-fold. We wonder how many christians can truthfully say like Zaccheus said? Jesus said unto him, This day is salvation come to this house. For the Son of man is come to seek and to save that which was lost

There were some there that murmured, saying that he (Jesus) was gone to be guest with a man that is a sinner. I wonder whether we have any self-righteous people in this day and age? Oh come ye dear sinners and counsel take, and all this world forsake. Leaving friends behind, in Christ you then shall redemption find. Return ye poor sinners, for why will you die, when God in mercy and grace is coming so nigh. Jesus is now pleading and

the Spirit says come and angels Beckon to welcome you home. Returning and not departing our steps be homeward bound. Jesus wilt thou receive me and wouldst thou guide us home?

William N. Kinsley,  
Hartville Ohio.

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## NEWS ITEMS

### CERES, CALIF.

We, the Pleasant Home congregation was made to rejoice when Bro. Harley Flory and family, from the Pleasant Ridge congregation in Ohio, came into our midst for a two weeks of revival efforts. Our meetings started on October the 18th, and closed Sunday night of the 21st.

Our attendance was good considering the amount of flu among our members and in the community. Brother Flory brought to us many soul stirring messages which were helpful to all present. We have many reasons to be thankful to our heavenly Father for the privilege of having the Flory's in our midst. We, the Pleasant Home Congregation wish Brother Flory and family the blessings of our Heavenly Father upon them, and to go with them as they labour in the Masters Vineyard.

May God grant to us one and all, the grace to keep on serving Him, regardless of the temptations and

discouragements that come to us from time to time.

Sister Doris Byfield, Cor.

Route 1, Box 768

Ceres, California.

### LITITZ, PA.

The Northern Lancaster county congregation held our Lovefeast at Lititz on Sunday, Oct. 20. The ministers present throughout the day were: David Ebling, James Kegerreis, Melvin Roesch, Joseph Myers and Howard Myers. In the evening sixty surrounded the Lord's table to partake of the sacred emblems, with Eld. Melvin Roesch, officiating.

On Sunday morning, Nov. 17, Eld. James Kegerreis came to hold a two-weeks series of meetings. He brought us many soul-lifting messages from God's Holy Word. Although no souls decided to forsake this sinful world and accept Christ as their personal Saviour. We do pray that the good seed was sown may do us all good, that we may work together for the good of our souls and the church. We do thank the brethren and Sisters, from other congregations, for attending our meetings and invite them all back again.

Susanna B. Johns, Cor.

### YORK, PA.

On Nov. 5 the Shrewsbury Congregation held their Lovefeast. Sunday-school at 9:30, preaching at 10:30 and services in the afternoon.

Ministers with us during the day were: Melvin Roesch, Slanesville, W. Va.; Howard Surbey and Guy Dayhoff from Walnut Grove congregation; David Ebling from Bethel Congregation; and A. G. Fahnestock, Lititz Congregation. In the evening 63 surrounded the Lord's table, with Eld. Melvin Roesch, officiating.

On Nov. 11 we held our fall council meeting. Hymn no. 46 was sung, followed by reading 2 Tim. 2 and prayer by Bro. Howard Myers. Our Elder then took charge. Officers for the New Year were elected and an evangelist for our next year's revival. The meeting was closed with prayer by A. G. Fahnestock.

Sister Shella Stump Cor.

### ELDORADO, OHIO

The Eldorado Congregation met in council meeting Nov 2. Bro. Elmer Fiant opened the meeting by reading Eph. 4 and prayer. Our Elder, George Replogle, then took charge of the meeting.

The election of Sunday-school and church officers was held, at this time for the new year. Eld. George Replogle was re-elected as presiding elder for the coming year. The thanksgiving services of the Englewood and Eldorado congregations, was held at Eldorado church this year. We truly do have much to be thankful for each day of our lives.

Sister Mary Gibbel, Cor.

## SISTER PRAYERMEETING —A SATIRICAL OBITUARY

Sister Prayermeeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony, praise and heart holiness. Quickly she grew into world-wide prominence and became one of the most influential members of the famous Church family.

For the past several years, sister Prayermeeting has been in failing health, gradually wasting away until rendered helpless by: stiffness of knees, coldness of heart, inactivity and weakness of purpose and will power. She has suffered spiritual anemia, rheumatism, fatty degeneration of the heart, general paralysis, loss of weight, dizziness and weakness. She was but a shadow of her former happy self. Her last whispered words were inquiries concerning stock market quotations and places of world amusement.

Sister Prayermeeting's older bro. Classmeeting, has been dead many years. Modern surgeons and liberal physicians; including Dr. Works, Dr. Joiner and Dr. Highbrow, disagreed as to the cause of Sister Prayermeeting's fatal illness, administering large doses of organization, socials, contests, dances, bridge parties, drives, athletics, suppers, bingo games and finally tried

religious education; but to no avail. A post-mortem showed a deficiency of spiritual food, coupled with lack of prayer, fasting, faith, heartfelt religion, shameless desertion and nonsupport as contributing causes for her death.

Only a few were present at her last rites, sobbing over memories of her past beauty and power. Carefully selected pallbearers, Brethren Cold Heart, Luke Warm, Worldly Minded, Pleasure Mad, Go Getter and Efficiency Expert, were urged to bear the remains of Sister Prayermeeting tenderly away; but none of them appeared. There were no flowers. Her favorite hymns "Amazing Grace", "Rock of Ages" and "There is A Fountain Filled with Blood" were not sung. High soprano, Miss Ima Modern, rendered, "Oh, Sweet Mystery of Life" and "Beautiful Isle of Somewhere", but none had any idea where this fancied island might be. Pastor Formality delivered an oration. The body now rests in the beautiful cemetery of Bygone Glories awaiting the summons from above.

In honor of the passing of Sister Prayermeeting, the official board has voted that the church doors will be closed on Wednesday nights, except on the third Wednesday of each month, when the Ladies Pink Lemonade Society serves refreshments to the members of the Men's Bowling Team.

Sel. by Sister Maxine Leatherman.

## OTHERS MAY. YOU CANNOT

If God has called you to be really like Jesus in all your spirit, He will draw you into a life of crucifixion and humility and put on you such demands of obedience, that He will not allow you to follow other Christians. In many ways He will seem to let other good people do things, which He will not let you do.

Others can brag on themselves, their work, on their success, on their writings, but the Holy Spirit will not allow you to do such things. If you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good work.

Others will be allowed to succeed in making money, but it is likely God will keep you poor, because He wants you to have something far better than gold. That is a helpless dependance on Him, that He may have the privilege of supplying your needs day by day, out of an unseen treasury.

The Lord will let others be honored, put forward, and keep you hid away in obscurity, because He wants to produce some choice fragrant fruit for His glory, which can only be produced in the shade.

God will let others be great, but keep you small. He will let others do a work for Him, and get the credit for it, but He will make you work and toil on without knowing how

much you are doing. Then to make your work still more precious, He will let others get the credit for the work which you have done, and this will make your reward ten times greater when He comes. The Holy Spirit will put a strict watch over you, with a jealous love and will rebuke you for little words and feelings or for wasting your time, which other Christians never seem distressed over.

So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own, and He will not explain to you a thousand things which may puzzle your reason in His dealings with you. He will wrap you up in a jealous love, and let other people say or do many things that you cannot do or say. Settle it forever, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of trying your tongue, or chaining your hand, or closing your eyes, in ways that others are not dealt with. Now when you are so possessed with the living God that you are in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven. Sel. by Ruth M. Snyder.

—o—

The person who finds virtues in others, likely has plenty of their own.

## THE HOUSE WE LIVE IN

Don't Pull Other People's Houses Down. Build a Better One by the Side of Theirs and Invite them over. Preach the Word.

When I first began to preach, a venerable old deacon said, "Brother Daniel, I want to tell you something; when you go out to preach, don't pull other people's houses down or they will fight you. You build a better one by the side of theirs and invite them over". This is a good idea and may be done after the following plan:

### PREACHING THE GOSPEL.

The Brethren preach the Gospel; (1) because the Savior commanded not only to preach the Gospel but to go into all the world and preach the Gospel to every creature; (2) because the Gospel of Christ is a power of God unto salvation to every one that believeth; (3) because the preaching of the Gospel improves society. It makes the drunkard sober, the rogue honest, the liar truthful, the cruel kind, the vain modest, the licentious virtuous; encourages the poor, strengthens the weak, heals the brokenhearted comforts the sick and the dying, and thus elevates, ennobles and comforts the race.

### FAITH, REPENTANCE AND BAPTISM.

After the Gospel, which is composed of facts to be believed, commands to be obeyed, and promises to be received and enjoyed, has been

preached and believed, the sinner changes his life from a life of sin to a life of obedience; demanding baptism into the body of Christ. After a proper understanding is had between the candidate and the saved, we go to a certain water, where, after a word of prayer another advance is made, and like Philip and the eunuch they go down into the water, both the administrator and the candidate. There, while bowed upon his knees the candidate is thrice immersed face forward, and is thus buried in baptism in the likeness of Christ's death; face forward, because this is the primitive practice, instituted by the Savior and handed down to us through the apostles, as is the united testimony of all the ancient writers who describe the practice, there being not one case of single, backward immersion recorded beyond the Reformation which leaves this practice a human invention less than 400 years old.

Furthermore, the face-forward action is in the likeness of Christ's death. He bowed his head in death, and Paul says: "We are planted together in the likeness of his death", not in the likeness of his burial.

#### TRINE IMMERSION.

The Brethren baptize by trine immersion because Christ, in Matt. 28:19, (R. V.), commands to baptize them "into the name of the Father and of the Son, and of the Holy Ghost" which we cannot see how to perform without doing just

as commanded. Had he commanded to baptize into the name of the Father only it would require an action to obey the command. Had he commanded to baptize into the name of the Son only, it would also require an action to obey the command. Had he commanded to baptize into the name of the Holy Ghost alone, it would, in like manner, require an action to obey the command. Now inasmuch as the Lord did not command to baptize them into the name of either of these alone, but into the name of each,—into the name of the Father and of the Son, and of the Holy Ghost, therefore we do just as commanded. If I should tell the boy to dip my pencil into the water, and into the milk, and into the wine he could not possibly obey the command short of dipping the pencil three times, once into each substance. Again, if I commanded the boy to write his name into the book of Matthew and of Mark, and of Luke, he will at once see that he must write his name three times to do as commanded—once in each book. This the Brethren do not regard as three baptisms, but three actions required to complete the one *baptisma* (dipping) spoken of by Paul in Eph. 4:5.

#### DESIGN OF BAPTISM.

The candidate who has believed, repented, and been thus baptized, has complied with the Lord's conditions of pardon. The Lord placed

Naaman's cure on the other side of seven dips in Jordan, and the blind man's ability to see, on the other side of his washing in the pool of Siloam. As they were obliged to come to where the Lord placed the blessing, or do without it, just so he placed salvation or pardon, on the other side of faith repentance, baptism, and the sinner must come to where it is, or do without it. Without faith it is impossible to please God. He that believeth and is baptized shall be saved. And to the Pentecostians, who had already believed Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Ghost" Acts 2:38. And to Saul who was penitent, Ananias said: "Why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord" "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God". John 3:5.

#### THE HOLY GHOST.

The penitent believer, who is the only proper subject for Christian baptism, being thus baptized,—born again, born into the family of God, pardoned,—is a child of God and has the promise of the Holy Spirit, for which the Brethren pray and lay their hands on every one they baptize, as did the apostles. "And they prayed and laid their hands on them, and they received the Holy Ghost."

Acts 8:15-17. "And when Paul laid his hands upon them, the Holy Ghost came on them". Acts 19:6. And in Heb. 6:2 the laying on of hands is, by Paul, classed among the first principles of the doctrine of Christ, along with faith towards God, and repentance from dead works, and of the doctrine of baptisms etc. He is now numbered with the saints, is one of them, and must walk in newness of life, must, in common with all the saints, both give and take council when necessary

#### ON RESISTANCE.

The Brethren never go to war, nor use carnal weapons against any one. They never learn the art of war because Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Resist not evil. Return good for evil. Paul taught, "If thine enemy hunger, feed him; if he thirst, give him drink". "Be not overcome of evil, but overcome evil with good."

#### GOING TO LAW.

The Brethren never go to law one with another in civil courts but settle their own troubles according to Matt. 18. "If thy brother trespass against thee, go and tell him his fault between thee and him alone". etc. Paul says, "Brother goeth to law with brother and that before the unbelievers. Now therefore there is

utterly a fault among you, because ye go to law with one another", 1 Cor. 6:6.

#### SECRET SOCIETIES.

The Brethren do not join secret nor oathbound societies: (1) Because, to begin with, in so doing they violate the law of God in taking an oath. Jesus says, "Swear not at all; neither by heaven, for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." James says, "Above all things my brethren swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation" James 5:12. (2) Because the Bible being a perfect law, contains whatever obligation the secret order enjoins upon the Christian is necessarily human, schismatical and dangerous, for we may neither add to nor diminish from the Bible (3) Because we have already pledged our fidelity to Christ's law, which embraces the whole duty of man, and it is therefore impossible for us to pledge our fidelity to another institution, different from the church of Christ and enjoining duties not found in the Bible and maintain our fidelity to

both. (4) Because whatever time or money is spent by the Christian to do good through the lodge, is credited to this worldly institution instead of the church. "Be not unequally yoked together with unbelievers." 2 Cor 6:14.

#### NONSWEARING.

The Brethren refuse to raise their hand and swear like the world, when called before magistrates; they simply affirm without raising the hand. Jesus says, "Whatsoever is more than yea, yea, and nay, nay, cometh of evil." Simply raising the hand on such occasions is that much more than yea and nay, and therefore cometh of evil. The saints are under the deepest and most profound obligation to God to tell the truth without an oath and Jesus, desiring that they should at all times feel and realize that oaths are therefore useless said, "Swear not at all".

#### PLAIN DRESSING.

The brethren and sisters adorn themselves in plain and modest apparel and utterly repudiate the vain and ever-changing fashions of the world comprehending the plaiting of hair (an ancient mode of ornamenting the hair), the wearing of gold or pearls or costly array, because so taught by the Holy Spirit through both Peter and Paul, 1 Pet. 3:3; 1 Tim. 2:8 9. Here the Holy Spirit says, "I will that women adorn themselves in modern apparel, with shamefacedness and sobriety" This

shamefacedness and sobriety must not be forgotten but must go with the modest apparel, it being forbidden by the Holy Ghost to wear gold, pearls or costly array for adornment. Therefore the saints governed by the Holy Spirit will not wear them. Whatever of our apparel is not for comfort, convenience or health, is useless and wrong costing more than it is worth, and should at once be rejected. It should be modest, plain, neat, comfortable, convenient and as healthful as possible. And whatever can be adopted that will make is cheaper, neater more convenient, comfortable, healthful or modest, should be hailed with joy by every child of God.

#### THE PRAYER-COVERING.

In the worship of God the brethren appear before the Lord with their heads uncovered, and the sisters with their heads covered in honor to God because the Holy Spirit teaches, in 1 Cor. 11:4 5, "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven." This covering spoken of cannot mean the hair, for then, if the hair were removed, she would be uncovered, and that would not be even all one as if she were shaven, there would then be no "as is" about it; it would be the thing itself. The hair cannot mean

the covering spoken of on the man, for then must he take his hair off every time he prays or prophesies, which would be impossible. Hence the brethren have their heads uncovered in time of worship. The sisters wear the prayer-covering, a plain, white cap, a cap because this is considered by the brethren and sisters to be as suitable as anything they could adopt. All being the same shows the oneness of mind, perfectly joined together in the same judgment, as commanded by the apostles, and exhibits that unity which is so commendable among the children of God.

#### FEET-WASHING.

The Brethren, in the evening, in connection with the Lord's Supper and the Communion, wash one another's feet as the Lord commanded. A full meal is prepared for all the members present, and is placed on tables around which the members are seated as one family. Before eating one brother rises from supper, girds himself with a towel, and both washes and wipes the feet of another, who then rises, takes the towels, girds himself with it and both washes and wipes the feet of the next, and so on until each member has followed the example and command given by the Master. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John

13:14, 15. The sisters, in like manner, wash one another's feet.

#### THE LORD'S SUPPER.

After every brother and sister has followed the foregoing example and command of the Master, and all are seated at the table again, and, after giving thanks to the Lord for the meal, they eat together as one family, the supper, instituted by the Lord in that upper room in Jerusalem in the same night in which he was betrayed. This, by Paul, is called the Lord's Supper in 1 Cor. 11 of which Jesus said, "I will no more eat thereof until it be fulfilled in the kingdom of God." Luke 22: 16, and carries the mind to the marriage supper of the Lamb, which is yet in the future."

#### THE COMMUNION.

Immediately after the Supper the Lord instituted the Communion,—the bread and cup commemorative of his death, as the following scriptures plainly show: "And as they were eating, Jesus took bread, and blessed it and brake it and said, Take, eat; this is my body," etc. Matt. 26:26. "And as they did eat, Jesus took bread and blessed and brake it, and gave to them, and said, Take, eat; this is my body." Mark 14:22. Luke says, "Likewise also the cup after supper". Luke 22:20. Paul says, 1 Cor. 11:23, 'I have received of the Lord that which I also delivered unto you, that the Lord Jesus in the same night in which

he was betrayed took bread: and when he had given thanks he brake it and said, Take eat, this is my body, which is broken for you." After the same manner he took the cup, etc. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." "This do in remembrance of me." The Brethren never could understand how a bit of bread and a sip of wine could constitute any supper, much less the Lord's Supper. They practice the footwashing, the Lord's Supper and the Communion all in connection, and in the night, as the Lord instituted them, John 13; 1 Cor. 11:23.

#### THE SALUTATION OF THE HOLY KISS.

The Brethren practice the salutation of the holy kiss commanded by the apostles in their letters to the saints—four times by Paul and once by Peter. From all the various salutations practiced among the different nations of the earth, the Lord chose this to be the manner in which his followers should salute one another. It contains the tenderest expressions of love known to our race. The affectionate mother in every nation kisses her little darling. It is an outward expression of an inward feeling of love for the little one. So the Lord knew that in every nation his true followers would have an inward love for one another, that would willingly find an outward expression one to another in the dearest token of love

known to the race. They are therefore not only granted the privilege of expressing their love one for another in this way, but are five times commanded to do so. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess 5:26; 1 Pet. 5:24.

#### ANOINTING THE SICK.

The elders of the Brethren church anoint sick members with oil in the name of the Lord, when called upon to do so, because so commanded by the Holy Spirit. "Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord and the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" Jas. 5:14. Here are three things required and three promised. First, to call for the elders of the church. Second, to pray over him. Third, to anoint him with oil in the name of the Lord. The promises are: First to be saved; second, to be raised up; third, if he hath committed sins they shall be forgiven him. "They anointed many with oil that were sick and healed them." Mark 6:13.

It is the imperative duty of every one to do the best he knows, and the Brethren cannot see any safer course to pursue than simply to obey all the requirements of the New Testament in all their simplicity, believing that the better we succeed in doing this the faster we will grow

in grace and the knowledge of the truth, and the greater will be our power for good.

Sel. from the Brethren's Tracts.

### PRAYER

Oh, how heavy seem the burdens,  
And the cross is hard to bear,  
When we're out of touch with Jesus,  
And His tender loving care.

Quickly vanish all the storm clouds,  
Even shadows flee away,  
And we feel His smile upon us,  
When we go alone to pray.

When the friends that we have  
loved most

Do not even seem to care,  
We may still find sweetest comfort  
When we turn to God in prayer.

When the heart is crushed with sor-  
row,

That seems more than we can  
bear,

There is blessed consolation,  
When we go to God in prayer.

Let us trust in every promise,  
Cast on Jesus all our care;  
He has promised to deliver,  
If we keep in touch by prayer.

Sel. by Ruth Snyder

### REMEDY FOR BAD COMPLEXION

A dear old lady, who was asked what gave her such a lovely complexion and what cosmetics she used, replied sweetly, "I use for the

lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love.

—o—  
 “Love not the world, neither the things that are in the world”, I John 2:15. We are living under a materializing influence that is disastrous to a more serious and devotional view of life. In the minds of many good people, the ideal of human existence is material comfort and pleasure, that can be purchased in the form of desirable surroundings. These ideals rise in the scale of magnitude and grandeur every year and men say, “When I can realize this ideal of earthly paradise, I am going to devote more time to devotional preparation for the next world”. The trouble is that they no sooner get their house on the seashore, than they want a house in the mountains and when they have that, they want a house somewhere else. Meanwhile they have become so immersed in this world and pursuit of its pleasure and comfort, that they have no time to read the Bible as they ought.

Sel. by Sister Jeannette Poorman

### AT THE GATE OF THE YEAR

What shall we take through the Gateways of the Year?  
 The staff of good hope, and the lantern of good cheer.

A song in the heart, and on the lips  
 a prayer:

For dark may be the road and great  
 the load we bear.

What shall we need for the journey  
 we must make?

Endurance and faith and a courage  
 none can break.

Keeping in view the vision bright  
 and clear,

Gladly we pass through the Gateways of the Year.

Sel. Sister Roberts

### QUESTIONING

I asked the New Year, “What am  
 I to do

The whole year through?”

The answer came,

“Be true.”

I asked again, “And what am I to  
 say

To those who pass my way?”

“The kindest words,” he said,

“That you can say.”

“What thoughts am I to think, day  
 long,

“Year long?”

And clearly as a quick-struck gong

The answer, “Think no wrong.”

“And what roads take across the  
 earth’s warm sod

Where many feet have trod?”

Swift came the answer,

“Those that lead to God.”

—Selected.

Each day we turn another page,  
While years are adding to our age  
We're making history every day  
Through deeds and acts that we display,

Each day we write a little more,  
Just adding to the day before,  
I wonder if it all will be,  
An interesting history.

There's something in our daily acts  
That's telling folks a lot of facts,  
They judge the life that we display  
From what we daily do and say.  
One thing about the walks of men,  
They leave their tracks where they  
have been;  
The place we're going in and out,  
Leave tracks that tell what we're  
about.

Instead of watching folks go by,  
Turn on your self the critic eye.  
Just watch the things you daily do;  
Put in your time just watching you.  
To do the job and do it right,  
It almost takes us day and night;  
No doubt, my friends, the thing to  
do,  
Is me watch me, and you watch  
you.

No greater life can we display  
Than serving others day by day;  
A life that's lived for selfish gain  
Is one, my friend, that's lived in  
vain;  
A life of envy, greed or hate,  
Will overtake an endless fate;  
The kind of seed we've daily sown  
We'll reap the same when it has  
grown.

"I said to the man who stood at  
the gate of the year, 'Give me a  
light that I may tread safely into  
the unknown'; and he said to me,  
'Put your hand into the hand of  
God—this shall be to you better  
than light and safer than a known  
way'".

Down deep within the life, the soul,  
There lives a hope to reach a goal,  
A hope that's guiding us each day,  
A hope that brightens up our way,  
It's hopes that drives away all  
gloom  
And tells us better days will come,  
Then hope assures us there will be  
A great and grand eternity.

### LIFE'S CONTRACTS

If everything we planned went  
right,  
And every hope that we had came  
true,  
If every day in the year was bright,  
And every sky in the heaven was  
blue,  
How sadly monotonous life would  
be,  
With nothing but good things here  
to see.

If every heart was a merry heart,  
And every face wore a kindly smile,  
If never the tears were known to  
start,  
And grief ne'er came for a little  
while.  
How grim and desolate life would  
seem,

For we'd miss the joy of a golden dream.

Ah no, life is best as it is, I'm sure  
We need the clouds and the falling rain.

We need the grief that we must endure.

We need the heartache and need the pain.

We struggle through darkness to greet the light

And we fight down wrong for the joy of the right.

Sel. by Susanna B. Johns.

### GOD'S TIME

God's time started we know not when,

It goes on, neither can we halt it,  
There will be a time His angel shouts,

Saying, there should be time no longer.

That time the Lord only knows when,

We know not when our time is ended,

Time is an opportunity given to living things.

And behold now is the acceptable time.

Time and times, and the dividing of time,

Now is the time to seek the Lord,  
Times of refreshing from the Lord doeth come,

Behold Thy time is the time of love.

Time will reveal many secret things,

A time for every purpose of His will.

The time to do good to all humanity.

Thy time is from everlasting to everlasting.

Time does not wait, but goes on still,

Redeeming the time by meditating upon Him.

Improving our allotted time doing His will.

Time is moving us along, no standing still.

Time does wing away us to our destiny

Love and obedience should be our theme.

Have you got time to tell sinners around,

What a gracious Saviour you have found?

Wm. N. Kinsley.

### DEAR LITTLE HEADS IN THE PEW

In the morn of the holy Sabbath

I like in the church to see

The dear little children clustered  
Worshipping there with me.

I am sure that the gentle minister,  
Whose words like summer dew,

Is cheered as he gazes over

The dear little heads in the pew.

Faces earnest and thoughtful

Innocent, grave and sweet,

They look in the congregation

Like Lilies among the wheat,

And I think that the tender Master,

Whose mercies are ever new,  
Has a special benediction

For the dear little heads in the  
pew.

Sel.—Sister Dottie Pifer.

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**"HIS OWN"**

(Continued from last issue)

parents of John the Baptist were old when he was born, so he may have been left as an orphan in childhood, the word says that he was in the deserts till the day of his shewing unto Israel, that his raiment was of camel's hair and his meat locusts and wild honey, so evidently he was a poor man without the comforts of life in either food or habitation. Perhaps he could not have fulfilled his mission acceptably if he had been rich. His mission was brief, he spent his last days in prison and died a martyr.

Mary was poor, yet she became in motherhood above all who ever lived and she praised God in the deepest humility for this supreme blessing. "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed." The shepherds were also poor, their riches were beyond human comprehension—the vision of angels in all their glory, hearing their songs of praise to the Infant Redeemer and being the first to behold the Babe in the manger who was the most precious jewel of heaven. Joseph

and Mary remained poor, yet had in their care the greatest treasure ever intrusted to human beings.

Holy men of old had visions of angels and others beheld them in human form and entertained them in their homes; they appeared as messengers for some purpose in the plan of God in revealing the coming of some blessing or warning of impending doom, sometimes singly or a few in number but at the Savior's birth there was a multitude of those holy beings in white robes and their countenance shining with the glory of heaven. They also had a message to deliver which was audible to the shepherds but also intended for all the human family—"Glory to God in the highest, and on earth peace, good will toward men."

Why was it that these lowly shepherds were thus granted to behold this heavenly vision in preference to others? Were they also among the number of those "who awaited for the consolation of Israel?" "They watched their flocks by night," underneath the open sky, with nothing to hinder their vision of the heavens and also were God-fearing men who could be entrusted to give an account of this revelation to others and thereby become the first missionaries to proclaim the birth of Christ as a reality. This experience must have been indelibly stamped upon their memory and if they were permitted to live throughout the interval of thirty years when

the Savior began His ministry the event of His birth could be kept alive through their testimony. As they continued to watch their flocks by night no doubt they could look toward the heavens and their thought would be of the heavenly vision and of the Babe of Bethlehem and the heavenly vision, which would constrain them to live holy lives and to thus become qualified to become His disciples and assist in the work of the kingdom and the spread of the gospel and by rehearsing the story of His birth constrain others to accept the terms of salvation.

David Mohler,  
in Testimony of Truth

### **SPEAK GENTLY**

Speak gently, It is better far  
To rule by love than fear,  
Speak gently, Let no harsh words  
mar  
The good we might do here.

Speak gently to the little child  
It's love be sure to gain,  
Teach it in accents soft and mild  
It may not long remain.

Speak gently to the aged one,  
Grieve not the care-worn heart;  
The sounds of life are nearly run,  
Let such in piece depart

Speak gently, kindly, to the poor,  
Let no harsh tone be heard:  
They have enough they must endure

Without an unkind word.  
Speak gently to the erring, how  
They must have toiled in vain,  
Perhaps unkindness made them  
so

Oh! win them back again.

Speak gently, 'tis a little thing  
Dropped in the heart's deep well  
The good, the joy which it may  
bring,  
Eternity will tell.

Sel. by—Sister Eileen Poorman.

### **WHO DOES GOD'S WORK WILL GET GOD'S PAY**

Who does God's work will get  
God's pay,  
However long may seem the day,  
However weary be the way.

Though powers may thunder "Nay",  
No human hand God's hand may  
stay,  
Who does God's work will get His  
pay.

God hurries not, nor makes delay,  
Who works for Him, will get His  
pay.  
Some certain hour, some certain  
day.

He does not pay as others pay  
In gold or land or raiment gay,  
In goods that perish and decay.  
But God's high wisdom knows a  
way,  
And this is sure, let come what may,  
Who does God's work will get God's  
pay.

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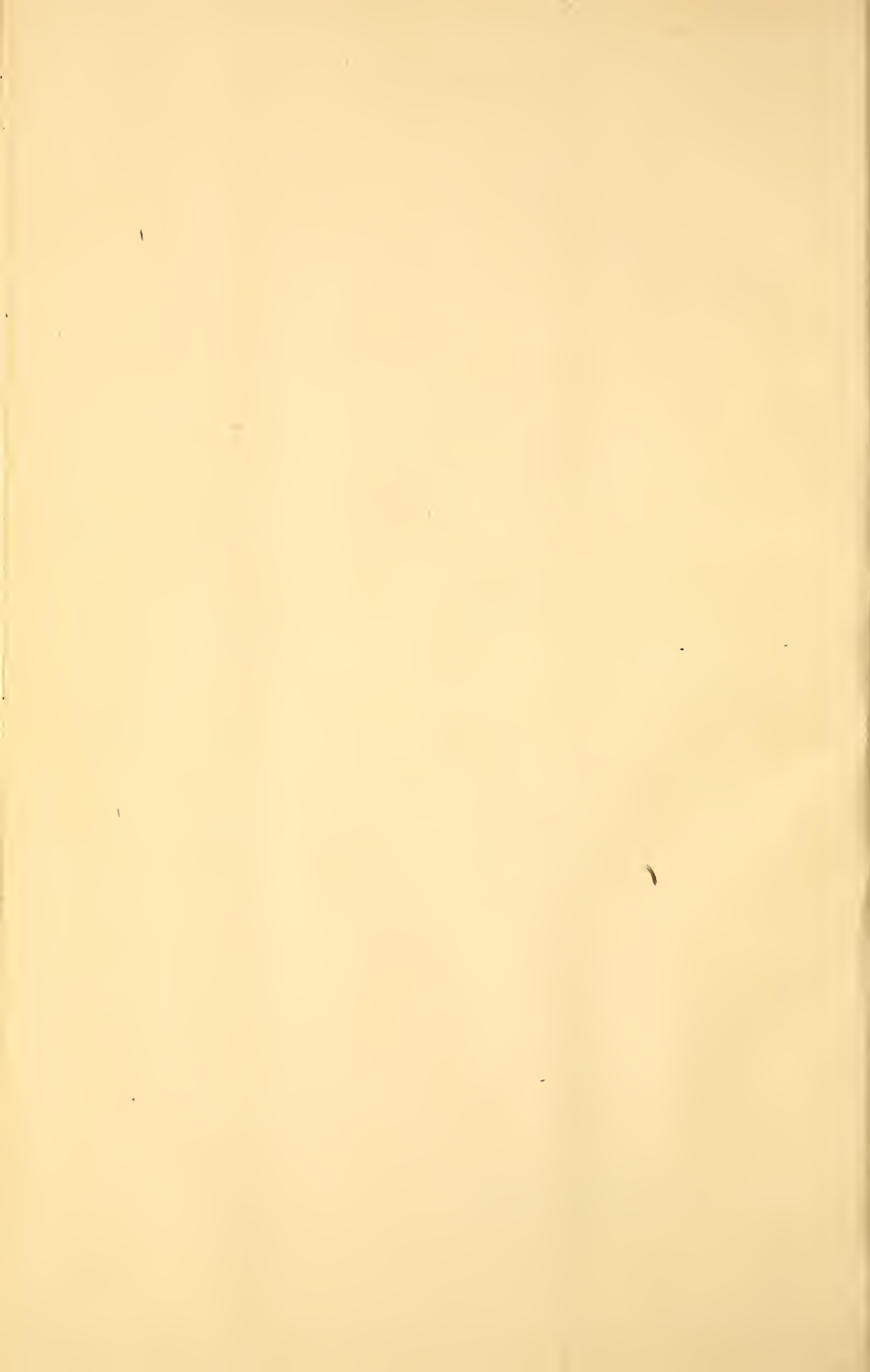
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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THE ACTS OF THE APOSTLES

It should be with much interest and joy in the power of God, that we take up the study of the book of Acts for the year 1958. This book tells us of the marvelous experiences of the early Church, in their labors to fulfill the great commission of our Lord and Saviour. Our acts, our zeal, our labors and our experiences will be very similar, in this same world, if we faithfully labor to wholly carry out Christ's teachings.

Most evidence points to Luke as the author of Acts, a physician by trade and likely one of the seventy disciples of Jesus. By the detailed accounts of which took place and the numerous mention of "we", one must conclude that Luke was an eye witness of the various events mentioned in the book. Luke includes himself in "we" many times during the events of the book, 16:10-17; 20:5-15; 21:18; 27:1-7; 28:16.

The book of Acts covers about thirty-three years of the labors of the christian church, under the political rule of the Romans. The book closes with the preaching of

the Gospel at Rome, the capital of the world at that time. At that time there seems to be little, if any, hindrance to the preaching and establishing of a christian church at Rome. True Paul was a prisoner, at least most of the time, but he was a prisoner of the Jews from Jerusalem and was held so long, largely because of the slowness of trial at so great a distance.

The book of Acts contains the manner of the fulfilment, of the promise of God to send a Comforter and the results of His coming, in the spreading of the Gospel faith, both among the Jew and also the Gentile. The facts and consequences of this book are a great inspiration to all christian religion. It is written concerning the origin and development of the mother church. It was most likely written about 100 A D., sometimes after the overrun of Jerusalem by the Romans, as nothing of that terrible event is mentioned in the book.

The four Gospels give the details of the laying of the foundation of Christ's Church, the tabernacle of God. The Acts tells us of the

building of the Church proper, on that foundation, according to the pattern given on the Mount. This Church proper is still in the building and we still can be part of it, if we submit unto His Holy Will, wash away our sins and follow the blueprint, as given by Christ and the Apostles.

The book begins with the ascension of Christ and the descent of the Holy Spirit, in the form of cloven tongues coming upon the discouraged disciples of Christ. As a result we find entirely different men, than the weak headed and weak hearted disciples of the four gospels. Now we find them wise as serpents and bold as lions, able to say even more than they could fully understand and going about to ferret out the strongholds of Satan.

Here we find the disciples being faithful witnesses of their Saviour and bold to declare His resurrection. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant", 1 Kings 8:56. Is the Lord giving us all that He has promised? Is one word failing? Are we fulfilling the mission upon which Christ sent us? Are we failing in one word?

It is true that we find trials, persecutions and hardships in the christian service, but we find that His

kingdom was set up on the earth and it has shown the growth and power He promised over Satan and his influence over human beings. The characters found in the book of Acts, include more than just the twelve apostles as it gives us the names and often the labors of many in the early church. The Acts actually means the practices of the lessons their Master had taught the disciples.

The first part of this book naturally takes place with and around the Jews, who already had faith in God and claimed to be His children. The latter part takes place among mostly the Gentiles, who were more ready to forsake sin and were more willing to wholly follow Christ's teachings than the Jews who still clung to the Old Testament. This book so parallels our duties and our opportunities of true christian service, that we should faithfully study its lessons and compare its principles with our own daily living.

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## THE WORKS OF SATAN

In Acts 5:3 we read, But Peter said, "Ananias why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" Ananias had yielded to the prompting and works of Satan. From the day that Satan appeared to Adam and Eve in the Garden to this very moment he has been filling peoples hearts to lie,

to deceive, to cheat, to steal, blaspheme, betray their vows to Almighty God, to create trouble withing the body of the Church, to rob people of their Crown and to cause them to spend eternity in Hell.

**THAT IS HIS MISSION  
AND HE IS SUCEEDING MAR-  
VELOUSLY!**

This past Holiday Season, the Liquor and Tobacco industry spent over \$700,000,000, dollars for decorated gift containers for their filthy and soul killing products. One cannot imagine how guillible Christian America is, to think that they will pick up the tab for such an amount, not including the cost of the destructive product within the package. If the above amount would have been used for the advancement of Christ's Kingdom, much good would have been achieved, but Satan has filled peoples hearts to spent for that which is not bread. They, cheerfully, will yield to Satan and reject the love, wooing and pleading of the Lord Jesus Christ.

The human race is fast losing all sense of right and wrong. Their conscience is being seared over at a very rapid rate. Ministers are utterly failing in their duty to preach the unadulterated Word of God. Why? Because Satan has filled their hearts, too, in making them afraid of their job, their pay, their prestige among their membership. He has practically succeeded in removing the Blood from "man's plan of sal-

vation". At many places he has taken out the foot-tubs, done away with the Lord's Supper, removed the prayer veil, eliminated the Holy Kiss and rooted out the last trace of fundamentalism. How did he accomplish such deeds? By filling men's hearts with the Spirit of Satan, which crowded out the Spirit of God. And how was he able to accomplish so much work? Because men love to have it so.

Not only has he worked hard in getting the fundamentals of salvation out of the church, but he has done very well by himself in getting into their place, the modernism of the world. Many churches in the past few years have built large additions to their houses of worship. Many times it was not because of an increase in membership but to make room for Satan. Television rooms, movie screens, dance halls, dining areas, rolling rinks, and many, many more of the evil devices of Satan have been built-in, under the same roof, as a part of worship.

The Lord Jesus rid the Temple at Jerusalem of the things of Satan nearly two thousand years ago, and He does not tolerate it today in HIS church. What is happening? Just what Satan is working for, to deceive man. And how man is being deceived! He is eating soul-killing bait right out of the hand of the Devil. He is dying spiritually, and at a fast rate.

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## BIBLE MONITOR

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Taneytown, Md., Jan. 15, 1958

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I can truthfully state that in years gone by, when ministers were not AFRAID to preach THE WORD, they made a great impact on the works of Satan. Satan had a hard time of it. But today, he has very little opposition coming from the modern pulpit. The truth is, where ministers preach denying the Divinity of Christ, denying the atonement power of His shed blood, and that Christ's commandments and ordinances are non-essential to salvation, they rightfully should be classed as his ministers and not Christ's.

What are some of the results? Here are a few of them, based on articles printed in several of our nationally distributed magazines. Over fifty percent of the married population of Christian America is

living in adultery. Is that Christian? Do our ministers oppose adultery? Hardly, when they are afraid to preach against it and will marry people into adultery. God pity the adulterer and the preacher that married them on the day of judgment.

The young teen aged people of our nation, who should be the makers of the future church, are living so steeped in sin, that unless they get right with God, there will be no future church. A certain speaker, asked to talk to a group of young teen-aged Church folks, all members of that particular persuasion, was shocked to see in nearly thirty girls, one head of hair, the rest being shorn. Not one sleeve in the thirty dresses. Lip stick, rouge, mascara, in every shade, with many more of the deceits of satan on their person. Is satan working hard? Is he succeeding? Yes, is the correct answer to both questions.

The flood of pornographic literature, the low caliber of love presented on movie and television screens and the failure of parents, teachers and preachers to teach aright and train aright; has left Satan take many of them for his prey. Dotted over our land in many high schools and colleges are "sex Clubs". They bear such names as "Non-virgins Club", "Black Angels" and other equally ungodly identifications.

One school recently uncovered both such clubs within its walls. In-

vestigation revealed that to be a member of the "Non-virgins" club, a girl had to have surrendered her chasity, her virginity. The record of that club carried nearly all the names of the high school. A majority of the girls of that school were captives of Satan. The "Black Angels" club were a group who carried switchblade knives. Many were members of local churches. Is Satan working?

America is fast degrading in morality. In the last six years there has been a 36% increase in illegitimate births. In the year 1956 there were 176,000 babies born into this world, just in the United States alone, illegitimately. Forty per cent of these un-wed mothers were teen-agers.

During one period of time, of 176 mothers who bore children out of wed-lock in the city of Cleveland, Ohio, their age averaged 14 years and 6 months! ALL THESE WERE JUNIOR HIGH SCHOOL AGE. Where are the preachers and Sunday School teachers? Why does such conditions exist? Because parents are adulterers and are in no position to teach their children better. There is no spiritual home life anymore, for many, and these things are not taught against in the churches of our land. How can the Blind lead the blind? As a consequence, leaders and all, are falling into Satan's ditch.

In Los Angeles, California there is more venereal disease among teen-agers than all other communicable diseases combined. There has been a 100% increase in the last eight years, with un-wed mothers numbering in the thousands each year. In one graduating class in a certain California city, over fifty per cent of the female graduates were with child! Movies, television, lewd pictures, love stories, dance halls, obscene literature, all are the tools Satan is keeping brightly polished in accomplishing his purpose.

Within the past few weeks a non-member of our beloved church made this statement to me, "I only know of two denominations who are succeeding in keeping Satan out of the church and the Dunkard Brethren is one of them. I hope he is right, but are we?"

As a minister of the Gospel, and in the name of our Crucified and Risen Lord, I appeal to each of our ministers. Lets preach so hard this coming year, and work so powerful against this old hard working Satan, that we will be the conquerors. Paul said, in Philippians 4:13, "I can do all things through Christ who strengtheneth me". So can we, let's do it.

Paul R. Myers,  
Box 117,  
Greentown Ohio.

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More than self-protection, do we need protection from self.

**TEXT: JOSHUA 3:4.**  
**"YE HAVE NOT PASSED**  
**THIS WAY HERETOFORE"**

The following extracts were taken by the writer from a New Year's sermon preached by Elder W. A. Taylor and arranged for publication in the Bible Monitor.

For us the New Year is an untrodden path. The days that will come to us in the year 1958 will bring new opportunities and new responsibilities. How well we accept these responsibilities and how well we improve our opportunities depends on us. As we face the New Year, knowing not what it holds for each of us, we can do no wiser thing than to humbly submit our lives to our Lord and Saviour. Vigilance on our part will be the only safeguard and guarantee against the sins of omission and commission. We dare not limit our worship to this special season of the year and then remain stagnant and indifferent for the next twelve months. Our worship must not be confined to some special day when we are in the limelights of public observation, but it must be confined to the many things that make up our everyday lives whether they be large or small.

As we stand on the threshold of the New Year, we should use this special occasion for examination rather than making resolutions. For the merchant and men of business,

the New Year will be a time for taking inventory. Likewise, we, as followers of our Lord and Saviour, should take a careful look at the footprints we have left behind us. In I Peter 2:21 we read, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps". How well have we obeyed this exhortation?

It seems to be quite a task to get people to pause long enough for reflection. God's accusation against Israel was lack of reflection and consideration. "Hear O heavens, and give ear O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider". Isaiah 1:2 3. This scripture might well be applied to the masses of mankind today. It has been an unspeakable privilege and a matter of profound gratitude to have lived another year, under the manifold blessings and protection of our Creator yet the masses of people seem to be heedless, careless and ungrateful for the favors that have been shown them. Let us, as followers of Christ, turn the searchlight of self-examination on our lives and ask ourselves if we are responsible for this unconcern and neglect.

"Pass through the host, and command the people saying, Prepare

your victuals; for within three days ye shall pass over this Jordan" Joshua 1:11. Within just three days the year 1957 will be history. The departing year will soon carry your record and mine forever beyond the reach of our hand. Not one deed we have done can be undone. Not one word we have said can be recalled. It is said of Columbus that, on one of his voyages, he wrote these words in his log book, "Sailed all day due westward which was our course." How noble it would be if, in the closing days of this year, it could be written on our record, "Sailed everyday due heavenward which was our course"

Otto Harris,  
Antioch, W. Va.

## **FOLLOWING JESUS ALL THE WAY**

John 14:6, "Jesus saith unto him (Thomas), I am the way, the truth, and the life: no man cometh unto the Father, but by me". As we study this exclamation of our Lord and Savior, we wonder just how much of an obligation falls on us, in regards to "The Way". I believe and am thoroughly convinced in my own mind, that if all followers of the way would be converted, there would be an unanimous following all the way.

How much is incorporated in this "way"? Just what the individual is to accept, or what must our inclinations be? Do we begin to say, I

cannot see it in that light, or that is not popular opinion? As the Jews said: John 11:48, "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation". Does our place in the world stand as a barrier to following all the way?

It is quite lazy to drift with the current, but it takes effort, sacrifice, prayer and many, many bitter tears to follow our Lord, all the way. In the Holy Scriptures I find that those who followed "The Way" the Lord Jesus instructed, had bitterness, oppression, scoffing, cruelty and mockings. But this we do know, that no other avenues in life pay as great a dividend, as a soul has laid all on the altar of the great God, and is endeavoring with great determination to make "The Way" their way.

Jesus tells us in Matt. 6:24, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon". These words which our Saviour has uttered in this scripture, remove every shadow of doubt of any middle ground, "no man can serve two masters". We would consider this a positive statement. Not what we consider is right, necessary or unnecessary. Actually we cannot serve God and mammon, as Jesus told us. In this article we are not

overlooking the necessity of the temporal side of life. Matt. 6:33, 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you'.

Luke 13:24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able". Are we seeking and striving to enter in, according to God's way? Matt. 20:16, "For many are called but few chosen". Isn't it true that we understand our Saviour to say, many and all receive a call to enter in upon this way. Matt. 25, gives us an example of those who strove to enter in and those who sometime wished to enter. In life that difference is in getting ready in time. Heb. 12:1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us", I do not find in the Scriptures any short cuts, flowery beds of ease nor any stairways with oscillating properties but only one way and always striving on that way.

Furthermore we must conclude that "the way" is perfect in every respect. It is impossible for man to improve it in any way. Shall we not consign our ways and wills to Jesus' perfect way, bowing in humble submission, unto His holy will?

Am I willing to follow Him all "The Way"?

H. R. Dickey,  
Deer Creek, Ill.

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## DEBTORS

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise", Rom. 1:14. These words were written by the apostle Paul, in his introductory chapter to the Roman brethren. In this chapter we have the apostle expressing several reasons, why he wished to visit the brethren at Rome.

It is a fact that Paul was filled with joy, that the faith of the Roman brethren was spoken about "throughout the whole world" and it gave him a great deal of satisfaction. No doubt that the brethren at Rome had proved to be faithful to their calling and he could thank God for them, V.S. And remember them continually in his prayers.

How true, I believe that is with us in our own experience, when we can hear of the faithfulness of the Brethren and Sisters in some congregation, where "brotherly love" is shown by individuals; and when we visit these congregations and see the spirit of the Christ flowing from breast to breast. It truly is an uplifting experience that will always linger with us.

Of the several reasons why he wished to visit Rome, the outstanding reason was, that he was "debtor"

to them and to the world of mankind. We usually think of the word debtor in the commercial sense. We think of it in terms of owing someone something for value received. If I buy something from you I am indebted to you. If I employ someone to work for me or call a physician or an Attorney to do professional service for me, I am indebted to them. But the apostle did not use the word to say, he owed anyone money as a debt. He had bought nothing to make himself a debtor in any way. He owed them nothing for any service of kindness which they had rendered to him, for he had supported himself by making tents. He was often mistreated and abused during his ministry and was to be again in his experience at Rome, where he was imprisoned and finally died a martyr's death. So in a commercial sense he was not indebted to anyone

But the apostle felt a sense of obligation to the world and for that reason he became the greatest missionary of all time. The Lord had laid upon him a great responsibility and that responsibility was, to deliver or preach the gospel to a world who knew not God. We hear him saying, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel", 1 Cor 9:16. This charge is given, we believe to every "called" minister of the gospel, for many

false teachers have come that teach not the true gospel of Christ.

The apostle felt that he was debtor, first, because of his experience at the time of his conversion. Before his conversion Paul had been a self-righteous Pharisee. He had persecuted the church and witnessed the death of many christian martyrs. He boasted of his superiority and his own personal achievements and was so narrow-minded, that he could not see beyond his own prejudices. But one day on his way to Damascus, something happened to Saul of Tarsus, that made a complete change in his life. He became a new man, another kind of man. Old things passed away, all things became new. Old prejudices, self-righteousness, boasting of his attainments and superiority, and his pride: all vanished. His mind, his heart, his eyes, all were opened to the purpose of God, for the salvation of humanity, through a crucified Saviour. Then we hear him say, "Woe is me if I preach not the gospel". This changed the whole purpose and attitude in his life. He had become a "christian".

Every christian should have this same experience and I truly believe if a man or woman is a "born again" christian he will have this experience and it will show in his life; old things will pass away and all things will become new. I believe that they will be transformed by the renewing of their minds. No

one ever returns from Calvary out of debt. Paul had been to Calvary, thus we hear him say, "I am debtor both to Greeks and Barbarians". His vision of God included, a realization of his responsibility to share with his fellowmen. Not only did he feel his own responsibility, but he believed that every christian was equally bound.

Paul felt his sense of obligation because of the commission from Christ to preach the gospel. "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me", Acts 26:16-18.

This same obligation rests upon all christians. "Go ye into all the world and preach the gospel to every creature", Matt. 16:15. He has commissioned us to carry on the work for which He suffered and died. We should be "ambassadors for Christ" representing Christ's interests, persuading men and women to be reconciled unto God.

The apostle Paul faithfully per-

formed his duty saying, "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision", Acts 26:19. The Lord told Ananias that Paul was a "chosen vessel" to bear His name to the Gentiles and kings and the children of Israel, for this reason he felt he was debtor to all, regardless of race, color or creed. He said, "The love of Christ constraineth us", 2 Cor. 5:14. He felt he was debtor to kings and princes, to philosophers and poets, to the Barbarians and the abundantly blessed Jews, to the enslaved Onesimus and free men like Philemon, to the learned and cultured, to the ignorant and underprivileged and to the prisoners on the storm-tossed ship. He became all things to all men, that he might win some to Christ.

We are all "debtors". Paul's life should be a challenge to every one of us. We live in a land of religious liberty. We owe so much to our fore-fathers, for their struggle to bring the true Gospel to America. To those of our church, some of which suffered death because of their christian faith. To those that have given their lives in service of the cause of Christ. To the martyrs who suffered such cruel deaths, during the reformation.

Prosperity many times causes us to neglect our obligations. Our Nation is called a christian nation. We have been prosperous beyond measure. It has been the case, when

nations prosper and their power increases that their prayerfulness decreases. We trust in our own strength and forget we are debtors and owe all unto God. The severest testing time is not in times of depression, but in the time of prosperity. How well are we meeting our obligations today?

Roscoe Reed,  
Snowville, Va.

### LOVE THY NEIGHBOR AS THYSELF

Generation after generation has been taught this simple commandment. How difficult humanity makes its practice. It is the subject most often taught during a lifetime, it is the least, most easily acquired emotion known to man; yet how we reject it, how we fight against it, how we subdue the natural love innate in us, how we misconstrue the Christian meaning of Love Thy Neighbor As Thyself!

In Matt. 22:35-40 Jesus told the lawyer the first and great commandment was, "Thou shall love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets".

That commandment of love is the easiest; Yet we all make it the hardest and last to obey. "Thou shalt not commit adultery" seems to be of first importance to us. Per-

haps it is because it involves our personal lives. We have a sense of possession of our bodies of flesh and are jealous of intrusion of what we deem our own in the marriage state and tend to neglect God's spiritual love. If we guarded God's spiritual gift of love as fiercely as we do our own bodies, our personal loves would never be in jeopardy

What happens to the marriage of a young couple who so sacredly and solemnly give themselves to each other and shortly find themselves in hopeless discord? The common saying is, "Love is blind". I say infatuation is blind and only love is all seeing and endures under all stress and strain. Love lasts through revelation of one's faults, infatuation dies. We expect our mates to be perfect after marriage, as they appeared before marriage and are disappointed and dissolutioned when we find they are not. So we scold and fuss, unconsciously trying to make them as they ought to be, rather than accept them as they are.

We are all too inflexible. We think our loved ones should adjust to us and our way of thinking. That doesn't work as we all well know. Our pride makes us unwilling to bend so we go about, each blaming the other for our unhappiness.

I remember a story from early school years that I like very much. The sun and the wind were watching a man, walking along a lane,

who was wearing a heavy coat. They resolved to see which could make the man remove his coat, force or gentleness. The wind sure that he could do it, blew and blew. The harder he blew the tighter the man drew his coat to him. The sun said, "Let me try." He shone warmly and gently. The man relaxed and unbuttoned his coat. The sun kept shining warmer and warmer till the man removed his coat and said, "how pleasant the day has become". The moral of the story was that kind gentle treatment brings happy results, while force and unkindness merely builds higher walls of defiance.

I Cor. 13:13, "And now abideth faith, hope, charity, but the greatest of these is charity." The dictionary says charity is christian love for ones fellowmen. We love our fellowman, but do we like him? It is popular these days to go abroad to foreign countries to learn their customs and languages in order to understand and live peaceably with them. That is a fine ideal, but until we learn to understand and live peaceably with husband, wife, parents, brothers and sisters we will not gain peace in foreign lands. Humans are at once cruel and tender to one another. How can such a thing be? We are cruel when we are indifferent to the pain and distress we cause others. We are tender when we are sympathetic and understanding of another's plight.

Our best friends and worst enemies are our own thoughts. If we think noble thoughts we will have a better attitude toward life and our physical health will be improved. It is a proven fact that those who practice the happiness habit are healthier than those who do not. Proverbs 17:22 says, "A merry heart doeth good like a medicine".

Our attitudes are more important than facts. The fact is, humans are fallible. The attitude is the way we choose to live, whether with acceptance of Gods creation of humanity or try to reform others to suit our own ideas, which brings us no end of troubles because we all have different ideas of reform.

Our attitudes toward loved ones and strangers is many times less than polite. We seem to think it "sissy" to show love for those with whom we are in daily contact, yet when some stranger appears, of whom we know nothing, we have only the best regard and gentleness for him.

Why are we so afraid to show our love for those nearest us and so quick to criticize and show our ugliest behavior? It is not easier to be quick with the unkind word, we have merely cultivated it more than kindness. Compare love and its influence with a flower garden. Sharp impatient words are weeds. Smiles are fragrant flowers. We can readily see the need for more smiles.

Love covers a multitude of sins,

but strange beings that we are, we want others to cover our sins with their love for us. We want happiness but we expect it to be given us rather than be made by us. We expect everyone to like us, though it has never been known to work until we have made an effort to like someone else first. Frowning and being unpleasant is a habit. We all want attention and are reluctant to give any. If we were not so stingy in giving attention we would receive more. It is difficult to receive spiritual love without first giving spiritual love.

I heard it said that human nature is treacherous. Why? Did not God create all of us and our personalities? God says, Become as a little child to enter Heaven. What kind of state or situation is that? The first thing a baby learns after it becomes aware of others is to smile. We know love of children is tender and sweet. If we are told to become as a little child in order to enter Heaven then surely we must relax our stiff attitude toward others.

Matt. 5: 22, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca shall be in danger of the council: But whosoever shall say, Thou fool, shall be in danger of hell fire." Truly the love of one's neighbor is of great importance to impart such a grave warning as this.

I believe the real meaning of christianity is the two commandments Love the Lord Thy God and Love Thy Neighbor as Thyself. What a great world this would be if we practiced the art of liking everyone. Nothing costs less and is of more value than a charitable feeling toward others.

I John 4:20-21, "If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also". Love is God's greatest gift to mankind.

My prayer for the New Year is, that we ask God's help in understanding the power of this wonderful gift.

Sister Elta K. Blythe,  
822 W. Calhoun,  
Macomb, Illinois.

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## NEWS ITEMS

### APPRECIATION

Inasmuch as we received many Get Well and Greeting cards, during the illness in our home and over the holiday season and are not able to acknowledge each individually, we take this means to thank all the dear Brethren and Sisters. May each of you enjoy all the blessings of a kind Heavenly Father, during the coming year.

Bro. and Sister Paul R. Myers.

### SUBSCRIPTIONS

The renewals are coming in well, keep them coming and you will miss no issues. We had several notices of late Dec. 15 issues, likely due to the Christmas rush, if any have still not received this issue please drop us a card at once.

Editor.

### PERU, IND.

The Midway congregation met in quarterly council Dec. 14, with our elder, Vern Hostetler in charge. We elected Church and Sunday-school officers for the coming year, retaining our present elder. It was decided to send the Plevna-Midway harvest meeting offering of last September, to the Mission Board for use at the Torreon Mission.

We were glad for the presence of Bro. and Sister Hostetler, Saturday evening and also Sunday forenoon, when Bro. Hostetler preached for us.

Paul R. Myers, Cor.

### WAUSEON, OHIO

The West Fulton congregation met in council on Dec. 7. Hymn no. 428 was sung, after which Bro. Charles Leatherman read John 21: 15-19 and led in prayer. Our Elder, Bro. Edward Johnson then took charge of the meeting.

Officers for the coming year were elected at this time. Bro. Johnson was re-elected as elder. All business was taken care of in a christian manner. We ask an interest in

your prayers for the work at this place.

Leola Beck, Cor.

### PLEVNA, IND.

The Plevna congregation met in our quarterly council Dec. 14. The meeting was opened by singing hymn no. 361, Bro. Harley Rush read 2 Tim. 1:1-14 and led in prayer. Our presiding Elder, Bro. Vern Hostetler, then took charge of the meeting.

The items of business were taken care of in a christian manner. Bro. Vern Hostetler was re-elected as our presiding elder. The meeting was closed by singing the Doxology and prayer by Bro. George Lorenz.

Sister Lois Miller, Cor.

### IN APPRECIATION

On this third day of January, Bro. Robbins asked me if I would write a note of Thanks, to all the dear Brethren, Sisters and friends, who remembered him and his wife, at Christmas time this year.

He has been very ill. He took a bad spell Dec. 22, and also on Christmas day. On New Year's day he choked and then had a bad heart pain. He feels his time is short. His main thought is for the church. When we visited him, he was improving and we hope he will get well enough, to attend services again, as we miss him greatly.

Sister Dorothy Beery,

Union, Ohio.

## TO EACH PRESIDING ELDER

To fully inform the committee, appointed by last Standing Committee to study the labor-union problem in our Brotherhood, we the committee request each presiding Elder to advise if your congregation has such problems; and if so, to give the committee full particulars.

We ask for your cooperation, that we might be in a more enlightened position, to make recommendations to Standing Committee. Write either of the committee.

Paul R. Myers, Chairman  
Edward Johnson  
James Kegerries

o

### GOD'S DEILGHT

"The prayer of the upright is his delight", Prov. 15:8.

There is no greater need in the life of the average Christian than the need for prayer. Wherever and whenever we have the record of a powerful Christian, whether the record is in the Bible, or of a present day spiritual giant, it is always the record of a praying Christian. Far too many of God's children still operate their prayer life on the basis of "wait until there is a need". It's like the boy at college who never writes home except to ask for more money or clothes. God never hears from some of His children until they are forced to their knees, in great need and despair.

Days pass by in many Christians lives without ever a note of praise

or an expression of love, being voiced to their Saviour and their God. In the passage which we have before us I am led to believe that if "the prayer of the upright is his delight", then surely an absence of prayer in the life of the upright must be one of His greatest sorrows. As an earthly father, how easy it is for me to grant the desires of my children upon their request, and even to surprise them with unasked-for delights when they have several times during the day expressed their love for their daddy, in words and in deeds of helpfulness and kindness. How much more in the way of blessing could we expect and receive from our Heavenly Father, if we were more careful to let Him know of our love for Him in simple prayers of praise and adoration and thanksgiving, coupled with a clean, holy life for His glory.

If then, we are going to pray, we should endeavor to discover what kind of prayer "is his delight". First of all our prayers should be pure prayers. In our text the writer says: "The prayer of the upright is his delight". In order to offer the prayer of the upright we should first of all offer the prayer of confession, asking forgiveness, which John speaks of in I John 1:9.

In this same fifteenth chapth of Proverbs, at verse 29, we read: "But he heareth the prayer of the righteous". Again in Psalm 66:18 the Scriptures says: "If I regard in-

iquity in my heart, the Lord will not hear me" In Mark 11:25 we are instructed that if we have ought against any, we are to forgive them when we pray.

In John's Gospel at chapter 15 and verse 7 you will notice that the great promise, "Ye shall ask what ye will and it shall be done unto you is prefaced with this condition: "If ye abide in me, and my words abide in you". This proves to us the necessity of a close walk with Him if we are to pray a prayer which is His delight. One more verse of Scripture which I believe clinches this thought is found in James chapter 4 verse 3, where we read: "Ye ask and receive not, because you ask amiss, that may consume it upon your lusts."

Alan Redpath pastor of Moody Memorial Church, writes the following in an article entitled, "Revive the Prayer Meeting" in the publication Christianity Today, September 2, 1957. "Even when we prayed, could it be that we were living and acting in such a manner that it was impossible for God to answer our prayers? We can be so aware of sin in the life of the unbeliever, or of breakdown and failure in the life of our brother or sister in Christ, when the Holy Spirit of God is trying to speak to our own hearts and convince us of the sin in our own souls. The secret of every discord in Christian homes and communities and churches is that we seek our

own way and our own glory. Obedience and humility are the only attitudes through which God can hear and answer prayer. We cannot in sincerity bring our requests in the name of the Lord Jesus, unless we are living so that it is possible for God in righteousness to hear and answer us. If sacrificial living and self-denial cease, then prayer becomes meaningless and righteous conduct impossible.

Some people come to church, even to prayer meeting, carrying the resentment of years, the bitterness of a life-time, and when they ask God for blessings, they wonder why their prayers are not answered. A condition of restored fellowship with Christ is a forgiving spirit and without that there can be no fellowship in prayer with one another. What separations develop, what resentments arise out of injuries and slights, real or imagined! What an appalling revelation of how we love ourselves and how important we think we are!"

The second characteristic of a prayer that will be God's delight is that it should be a private prayer. Let me hasten to say that I do not mean private in the sense of discouraging public or group prayers. See Matthew 18:19-20. So much praying takes on one of two forms—either it is a recital of a memorized prayer, or at least a repetition of the same old phrases and requests without any heart or thought; or it

is a prayer which is worded and arranged perfectly and carefully so as to please the ear of man rather than to be sincere, baring of the heart to delight God. Our prayers should be private in the sense of being just between us and God, with little or no thought as to how this prayer might sound to, or suit the fancy of, any human who might be listening. There is real joy and victory to be had in really close communion with God through prayer.

Shakespeare wrote: "My words fly up, my thoughts remain below; Words, without thoughts, never to heaven go." Spurgeon told the story of a man who boasted that he had not omitted saying his prayers at night for seventy years. It pleased God to suddenly convert him at that age, and after that he would say with a changed tone and spirit: "I am the old man who said his prayers for seventy years and yet all that time never prayed at all". Let me say again, I believe it is very important to have a private prayer, such as we have described in this section of our article.

The third characteristic of our prayer is that it should be a persistent prayer. I have always been interested in the parable of Luke 18, which is the story of a widow who was granted her request by a judge, because she was persistent and repeated her request over and over again. Notice the application from the parable which Jesus makes in

verse 7, "And shall not God avenge his own elect, which cry day and night unto him, thought he bear long with them?" Someone will object that perhaps that which we persist in asking for, is not according to God's will. It is my firm conviction that if we have met the conditions necessary to pray a pure prayer, we will not be praying contrary to God's will. In Romans 8:27 we are told that the Spirit makes intercession for us according to the will of God. Therefore, if we are yielded to the leading of the Holy Spirit in our lives our prayers will be according to God's will and a real delight to Him. Someone else will ask about Matthew 6:7, that says: "But when ye pray, use not vain repetitions as the heathen do."

May I suggest that the emphasis in this phrase has often been put on the wrong word. I have often heard the teaching that a request need only be voiced once because of the word "repetition" in this verse. It seems to me the real emphasis is on the little word 'vain,' not the word "repetitions." Look again at the parable of Luke 18. As a lad in high school I attended a revival meeting in another church one evening, with a schoolmate of mine. I shall never forget the vain repetitions which were used in the screaming and wailing at the altar. The pastor of the church was kneeling at the piano stool and kept pounding it with his fist and with each

stroke he would cry at the top of his voice the name "Jesus". He kept this up until he had actually pounded the piano stool to pieces, and he never said anything but "Jesus." This, it seems to me is vain repetition. On the other hand I believe that it is delight to our God when we are persistent in our praying. When we lose the fervor which causes us to agonize in prayer, persisting until the answer comes, then we have lost the true value of prayer.

Spurgeon once said: "The heart must be set upon its design. See how a child cries! Though I am not fond of hearing it yet I note that some children cry all over; when they want a thing, they cry from the tips of their toes to the last hair of their heads That is the way to preach, and that is the way to pray, and that is the way to live: the whole man must be heartily engaged in holy work."

Last of all, and this by no means exhausts the subject, our prayer should be a praising prayer. In Philippians the fourth chapter and the last part of verse 6, we note that as our requests are sent heavenward they should be accompanied with thanksgiving and praise. Oh, the joy of trusting so completely in the power of God, and real prayer to God, that we are able to send the praise with the petition! If we really believe when we pray, we have the promise of such verses as Mark

11:24 and James 1:6-7 that we will receive the answer, so why not thank and praise Him for it?

In Robert Hall Glover's book, "The Bible Basis of Missions" in the chapter under "Prayer and Missions", he tells the following story: "Take for example, the appeal for seventy new missionaries, conceived in a prayer conference of Mr. Taylor and a dozen fellow workers in 1880, when the Mission's total staff as yet numbered only about one hundred. After days of united waiting on God, all hearts were filled with such assurance that before the party scattered they held a praise meeting to give thanks for the seventy received by faith. Then followed the appeal for one hundred to be sent out in 1887, issued after protracted prayer by the entire membership of the Mission on the field. So confident was Mr. Taylor that God had heard and answered that he remarked: "If you showed me a photograph of the whole hundred, taken in China, I could not be more sure than I am now". In both cases the full number asked for reached China within the specified time, all the money for outfits and passages having been supplied. And, perhaps most wonderful of all, Mr. Taylor's special prayer in the case of the one hundred that the Lord might be pleased to send in the needed funds in a few large amounts, to obviate extra work on the part of the hard-pressed office staff, was so literally answered

that the required amount was received in just eleven gifts." That's what I mean by a praising prayer.

I trust God will use these few thoughts to encourage you to be a better praying Christian, for our text says: "The prayer of the upright is his delight." May we honestly delight our God more than we ever have before.

Missionary Herald  
by Neil L. Beery  
Sel. by Zora Montgomery.

### WHY I WANT TO GO TO HEAVEN

I want to go to Heaven, because  
forevermore,

No tears of weary pilgrims shall  
stain the golden shore,

Because the pale old rider, his  
pallid steed astride,

Down Edens golden pavements,  
shall never, never ride.

No death or painful parting shall  
marr the land sublime,

Nor disappointments enter that  
bright and sunny cline.

I want to go to Heaven to cease  
from pain and care,

But I want to go there mostly, be-  
cause my Lord is there.

I want to go to Heaven, because  
my many friends,

Are there, or will be going there,  
when this worlds lifeway ends

I wish to see the Prophets, whose  
shadows fell afar,

Whose mightiness the ages could  
never lightly mar

I want to hear the voices of Je-  
hovahs flaming choir.

And here the great Apostles as they  
speak with tongs of fire,

I want to go to Heaven for its such  
a Holy place,

But I want to go there mostly, to  
see my Saviours face.

The crowns and walls of jasper, and  
the boulevards of gold,

The thrones and all their glitter, of  
which the Prophets told;

The four and twenty Elders, and  
the great Angelic host,

Who worship God the Father, the  
Son and Holy Ghost;

The Ports of Peace in glory, Where  
many mansions lay,

All bid the weary wondered, rest  
from the toilsome day.

Oh I want to go to Heaven, and the  
robes of honor wear,

But I want to go there mostly, be-  
cause my Lord is there.

Composed by D. J. Stutzman,  
Sel. by J. A. Leckron.

The girl or women who goes  
about with a cigarette in her mouth,  
thinks she is a smoker, but she is  
mistaken! It is not her that smokes;  
It is the thing in her mouth that  
smokes. She is only a sucker. Is  
it any different with you boys and  
men?

Honesty is the sill-material of  
characted-building.

Life can only be made divine by  
taking God into it.

**BEFORE A BOY IS FIFTEEN**

1. Put your coat and cap in their proper place, not on the floor.

2. Learn to take care of your own room.

3. Speak no bad language such, as swearing, using slang, etc.

4. Keep regular hours as far as possible.

5. Have grit enough to refuse tobacco and alcoholic liquors.

6. Control your temper, it is better than taking a city.

7. Speak plainly and distinctly to everyone.

8. Shed not your religion on week days as you would a coat on a warm day.

9. Be on time for breakfast.

10. Be manly at home as well as elsewhere, for by using manners there you will feel easier practicing the same when away from home.

11. Keep out of bad company; do not go where you would not take your mother along.

12. Keep on the bright side of life.

13. Make only such engagements as you can honestly and conscientiously carry out.

14. Carry the water and coal for your mother and sister willingly and without being told to do so.

15. Be kind to your parents, brothers and sisters.

Sel. by A. J. Bashore.

When truth slips a cog, we are badly in need of repair.

**“HITHERTO”**

“Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us”. I Sam. 7:12.

When our soul is much discouraged  
By the roughness of the way

And the cross we have to carry

Grows still heavier day by day :

When some cloud that overshadows  
Hides our Father's face from  
view,

Oh, 'tis then we should remember,  
He has blessed us “hitherto”.

Looking back the long year over,

What a varied path—and yet

All the way His hand has led us.

Past each hindrance we have met ;

Giv'n to us the pleasant places,

Cheered us all the journey  
through

Passing through the deepest waters,  
He has blessed us “hitherto”

Surely then our souls should trust  
Him,

Tho' the clouds be dark o'erhead ;

We've a friend that draweth closer

When our other friends have fled :

When our pilgrimage is over

And the gates we're sweeping  
thro',

We shall see with clearer vision

How He's blessed us “hitherto”.

—Selected

We are oftener waiting than  
ready, for opportunity.

**WHY WORRY?**

Some folks worry 'bout the weather;  
 Now I wouldn't if I were you.  
 Are you sure that you'd be happier  
 If the skies were always blue?

Some folks worry about their money;  
 Now I wouldn't if I were you.

Got to leave it all behind you  
 When your life on earth is  
 through.

Some folks worry 'bout their children;  
 Now I wouldn't if I were you.

Be to them a good example,  
 Teach them all that's good and  
 true.

Some folks worry 'bout the future;  
 Now I wouldn't if I were you.  
 Put your trust in Christ, the Savior,  
 He will guide you safely through.

If you always look for trouble  
 You will find it sure enough,  
 For there's plenty all around us—  
 Why go looking for that stuff?

Worry never helps a fellow  
 Worry always makes things  
 worse;

Do the best that you are able,  
 Letting troubles take their course.  
 Worry never solves one's troubles;  
 Troubles solve themselves at  
 length,

If you tackle them with courage,  
 Praying God for faith and  
 strength.—Bode.

Do not play with purpose: it will  
 spoil it for anything else.

**MEMORY GEMS**

Build a little fence of trust around  
 today;

Fill the space with loving work and  
 therein stay;

Look not through the shattering  
 bars upon tomorrow,

God will help thee bear what  
 comes,

Of joy or sorrow.

**FOR THE LOVE OF LIFE**

Half of the highway fatalities in America are alcohol-related. More and more statistics prove the truth of that statement. Traffic officials, state police, and students of traffic safety are rapidly coming to see that alcohol is a deadly killer on the highway. Alcohol is now being blamed for 20,000 of the 40,000 annual U. S. highway deaths

Traffic fatality accident figures from certain States reveal that the drinking driver plays a much more dangerous role than some authorities had realized.

Delaware reports for 1956, excluding Wilmington, that out of 75 fatal accidents, 38 of them involved drinking drivers. This figure constitutes 51 per cent of all drivers involved in fatalities.

Montana reports "We can say without contradiction and backed up by our blood alcohol tests, that last year's (1955) experience showed that in 50 per cent of the fatal accidents the driver had been drinking,

and this year (1956) is running even higher.

Montana's 1956 figures showed that of the 134 drivers killed, 55 per cent or 73 had been drinking. Thirty-seven of the 113 passengers killed, or 30 per cent also had been drinking.

New Hampshire stated for 1956 that drivers, passengers or pedestrians, totaling 52 of the 107 killed were drunk or drinking at the time of their death.

This means that 49 per cent of all traffic fatalities in New Hampshire during the year failed to have their last breath a sober one!

If we had the figures representing all non-highway fatalities in which alcohol was a dominant factor, the figures would be most likely surprising. And if we could have the figures wherein alcohol was a contributing factor the picture well could be appalling. We are to be sober-minded; but no mind can be sober when it is under alcoholic influence.

New York State has a law establishing alcohol-blood tests in highway accidents which is proving very satisfactory. Other States are passing such laws. It looks as if all states and the traveling public, would be benefited by such requirements.

(Information gleaned from American Issue.)

Lewis B. Flohr,  
P. O. Box 236, Vienna, Va.

## LOW ROOFS

In childhood to a little church  
My footsteps found their way.  
Life was not then the weary search  
For joy it is today.  
A simple sermon, simple song,  
An understanding creed  
I found, when life was right or  
wrong,  
Sufficient for my need.  
Today before a greater shrine,  
Within a larger place,  
I seek again for words divine  
To give me peace and grace.  
But there is something missing  
now—  
The fault the church or me,  
I cannot tell—it seems somehow  
That God is hard to see.  
I think someday I'll search it out  
(It's fifty years or more),  
The church with lilacs all about,  
An oak tree at the door.  
For men and churches both may  
grow  
Too great, too rich, too wise.  
Perhaps when roofs and men are  
low,  
They're nearer to the skies!

## BEING PECULIAR

It is perhaps never easy to be different from other people. We always have that queer feeling when we are in a group and find that our conscience and convictions will not permit us to do as some or most of them do. It might be much easier in lots of cases to do just as they do

and say nothing about it. Last fall a girl went to spend the winter at a fashionable Southern resort. She soon made friends. The months passed quickly. A week or two ago she returned. She acknowledged she was not the girl she was when she went away. She thought she was strong. She had good bringing up in home and Sunday-school. But she soon found it was not easy to stand by her ideals. The friends she made did not see things the way she had been taught. They called her peculiar. She got that queer feeling of aloofness that convictions always give. She began to yield. She became more and more like them. Have you never asked yourself why the person who tries hard to do right should be called peculiar, while the person who does not care and is out only for a good time should be thought of as quite natural? To love the right and do the right should become very natural to us. There is no reason why the other group should be the leaders and we the followers. Let us be the leaders. Let us be true to our convictions. To be called peculiar may be the finest compliment ever paid us. Names count for little; realities are the weighty matters.—Lutheran Young Folks.

## DAILY DEVOTIONS FOR FEBRUARY 1958

### REJOICE

Memory verse, Psalms 97:1, "The

Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof"

Sat. 1—I Peter 4:11-19.

Memory verse, Psalms 68:3, "But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice".

Sun. 2—Psalms 2.

Mon. 3—Ecclesiastes 2:1-11.

Tues. 4—Luke 6:12-26.

Wed. 5—Amos 6.

Thurs. 6—II Corinthians 2.

Fri. 7—Deuteronomy 12:1-14.

Sat. 8—Psalms 97.

Memory verse, Habakkuk 3:18, "Yet I will rejoice in the Lord, I will joy in the God of my salvation."

Sun. 9—I Chronicles 16:11-36.

Mon. 10—Esther 8:7-17.

Tues. 11—Job 8.

Wed. 12—Psalms 63.

Thurs. 13—I Thessalonians 2.

Fri. 14—Philippians 2:14-30.

Sat. 15—Psalms 126.

Memory verse, I Peter 4:13, "But rejoice inasmuch as ye are partaker of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy".

Sun. 16—James 1:1-15.

Mon. 17—Galatians 6.

Tues. 18—John 14:15-31.

Wed. 19—Romans 12:9-21.

Thurs. 20—Colossians 1:23-29.

Fri. 21—John 16.

Sat. 22—Psalms 33.

Memory verse, Acts 2:26, "There-

fore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope."

Sun. 23—Phil. 4.

Mon. 24—II Cor. 7.

Tues. 25—II John.

Wed. 26—Prov. 24:17-34.

Thurs. 27—I Thess. 5.

Fri. 28—Luke 15:11-32.

## SUNDAY SCHOOL LESSONS FOR FEBRUARY

### PRIMARY LESSONS

Feb. 2—Jesus Healing a Soldier's Servant. Matt. 8:5-13; Luke 7:1-10.

Feb. 9—Jesus, kind to a foreign Woman. John 4:5-26, 30-42.

Feb. 16—Jesus Healing a deaf and dumb man. Mark 7:31-37; Matt. 15:29-31.

Feb. 23—(Review) Our Duty toward Others. Luke 6:27-38.

### ADULT LESSONS

Feb. 2—Peter preaches Repentance and Baptism. Acts 2:37-47.

1—People say they confessed Christ and were baptized yet we see very few of the desirable results, that followed Peter's sermon mentioned in verses 42:47. Is the Holy Spirit weakened or where is the trouble?

2—Does every Christian receive the gift of the Holy Ghost?

Feb. 9—The healing of the lame man. Act 3:1-26.

1—May we have perfect soundness through faith in His name?

2—In using the opportunity at hand, what three good things did Peter do that are excellent examples for us?

3—Is the lack of good works among Christians of this age, due to the fact that we expect too much credit for ourselves?

Feb. 16—Peter and John prove faithful to God. Acts 4:1-22.

1—Why were the Sadducees so concerned about the new Gospel being Preached?

2—Are we apt to ignore or condemn things which "cannot be denied", simply because they are not what we wish to believe?

3—On what grounds should we be bold to resist, either the powers of Satan, or the Civil Government?

Feb. 23—United Prayer brings results. Acts 4:23-37

1—What elements in the prayers of this company of disciples, do we think caused the place to be shaken, and what effects can we enumerate that we should appreciate after prayer meeting?

2—Why doesn't prayer accomplish similar results today?

3—How bold or how public should we be, in proclaiming the Gospel?

BIBLE STUDY BOARD

# BIBLE MONITOR

VOL. XXXVI

FEBRUARY 1, 1958

No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## KEEP THIS ISSUE

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## HUMILITY

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace", Psal. 37:11. We here note wonderful promises for the meek; those who are gentle and not easily provoked. God is not pleased with a proud, boastful person, but rather with one who humbly submits himself unto His will and is concerned with the good of others. Without a doubt this does not include the sins, cruelties and carnal lusts of the earth but rather, that which Infinite Wisdom deems good for them. Down deep in their inner mind, all mankind desires peace and the pursuit of happiness; all this will be enjoyed by

those who are meek and humble, serving with gladness under the commandments of an Almighty God.

"By humility and the fear of the Lord are riches, and honour, and life", Prov. 22:4. In this carnal life we do not normally consider getting riches and honour and life through quiet, humble submission. The carnal lusts of Satan have taught us to, get what we want before someone else gets it, but how long do such dealings last. God has and controls all things and will give us all things, if we only submit wholly unto His divine Will. Many shorten their life through sin, while humble obedience unto the commandments of God would have given them, riches and honour and life.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. The pardon of sin and the blessings of God, cannot be purchased with wealth or the wages of sin. With the confusion of opin-

ions of man we often wonder just what is good anyway. Micah tells us to do justly to all men, not to wish to harm anyone or even to render evil for evil. How many of us love mercy? Yes perhaps when others show us mercy but how about the mercy we show unto others? Do we feel that we need the mercy of God continually? Am I walking humbly with Almighty God? or do I try to tell Him what I want to do and what I will do for Him?

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith", Rom. 12:3. We are each a part of God's building and each has his work to do, so we must mutually labor together according to God's holy commandments. "Be kindly affectioned one to another with brotherly love; in honour preferring one another", Rom. 3:10. We humbly and meekly labor together as Christ has given us an example, for the furtherance of Christ's Kingdom and the well being of each of His subjects.

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits", Rom. 12:16. Our carnal nature, without control, longs for worldly pomp, honour and glory. Christ gave us the true example of love

and concern for one another, even to His own sacrifice, sorrow and suffering. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself", Phil. 3:20-21.

### WHERE ARE WE HEADED FOR?

We are living in the day of apostasy. Believers, who at one time were true to their Lord, are abandoning their profession of faith. I am highly interested in the Dunkard Brethren Church. I feel that the enemy, the Devil, is attacking us on every front. I feel that he has made an onslaught, right and left, at places where too little concern is given as to the future outcome.

We stress doctrine, mode of dress, keeping the ordinances, abstaining from frequenting questionable places of amusements, etc., and rightly we should because it is God's Word. We see all about us evidence and highly conclusive, that most denominations are one by one yielding to satan and forsaking God, His Word and His Son.

I want to refer to a scripture that I think is just as important as any in God's Word. Yet, it is all but ignored, while other comparative important scriptures are highly

stressed. It is found in Heb. 10: 25. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

First, certainly we must conclude by the present events, that the day of the Lord is nigh. Much closer, possibly than we think. Paul, in 2 Thess. 2:3 says, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition"! Paul says there will be a falling away first. Falling away from what? One way and one in which we are not to do, is neglecting the assembling of ourselves together.

There is a great tendency, even in our own organization, to neglect church services. I believe it is of a two-fold nature. One is personal. It is so easy today to have an excuse not to go to services. It is so easy for members to offer an excuse not to be to mid-week services or Sunday evening services. But, the devil realizes that to accomplish his end, he must work with individuals first.

Individual members should realize that the Word says, "Seek ye first the Kingdom of God". That should take precedence over any other duty in life. To carry out this scripture, will not find us out motoring, golfing, picnicing, etc., at a

time when we should be assembled together in the House of the Lord. God set apart a day that we might worship Him in Spirit and in Truth. It is only a few hours per week and surely, we can plan our time to be to the house of the Lord then.

David in Psalms 122:1, said, "I was glad when they said unto me, let us go into the house of the Lord". We should be. We must assemble together to carry out God's directive. There we are to exhort one another. We can not do that, if we are everywhere, but where we should be, on the Lord's day.

If we are not interested in going to church, it is conclusive evidence that we are growing cold. One of the first signs noticeable, when a member is becoming less interested, is his repeated absence from service.. Again, the devil can get his hold in the Church, through individual members, and the more he fastens his tenacles on them, the weaker the church becomes.

How many times have members worked every day during the week, but were too tired to go to worship on Sunday morning. But, by Monday morning they were rested sufficiently, that they were ready for another full week of work. Certainly, if the church is to fill her position in the world, if she is to supply the things spiritual, which she does, then we as individuals, must put her "first" in our lives.

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I would like to see over our brotherhood a concerted effort put forth, to get our members to more regularly attend all church services. More than one time, neighbors of members of our Brotherhood have asked me why so and so were not to church? They, living close, know the profession our members make, but when they see them at home when they should be to services, it creates a doubt.

How are outsiders going to become interested in our church, if the members belonging, do not attend? Surely, we are setting a very poor example before them. If members are not interested enough to be to services, certainly outsiders will not become interested. Their soul might be required of us for our dilatory attitude. We can mislead

a soul by willful absence from services as well as we can by disobeying other commandments in God's Word. WHERE ARE WE HEADED FOR? I heard of a brother who refused to attend services at a certain congregation, saying "I can worship God in my own home". You can, but more is required. Paul could too, but he said, "forsake not the assembling together."

I now come to my second thought. After a few thoughts on the personal side, I must include a few thoughts on the part of the congregation, or the body. I believe every congregation should have regular services. I will give my reasons for the statement. It is a command. If we have no authority to disobey other commands, we have no authority to disobey this command.

The more we worship Him, truthfully, the more we will become like Him. The more it will fortify us against the works of Satan, who is out seeking whom he may devour. The more services our members can attend, the less they will be lured to other places, especially the young members. We are living in a day, where every effort is required to "overcome" the world.

If there are no services at the hour they should be, neighbors adjoining the church will be well aware of the going down of the church. There are instances where

people motored a long ways on a Sunday morning, to attend certain churches, only to find the door closed and no services being held that Sunday. That is not only disappointing to those expecting to attend, but is another star of Victory for Satan. Someone has stated that as sure as in individual absents himself from services, it is proof of his growing cold; by the same token, the congregation that abandons services is losing ground.

Calls come occasionally to the Mission Board for funds to start a new congregation, to erect a church building, etc. When investigation indicates sufficient interest help is given. This question arises, invariably, on such occasions. How can a few believers start out anew, and maintain sufficient interest to warrant the organization of a new congregation, when long established congregations do not maintain regularly appointed services?

The foregoing is not aimed at criticizing. It is aimed to cause each member of our beloved church to prayerfully consider "Where we are headed for." I would like to see each Dunkard Brethren member become a personal missionary. Go to church regularly, take an active part, and get out and invite others to services. Let's make our regularly appointed services so interesting, that all members would want to be there and that when outsiders step in, they can see we mean "business".

Then, we can make an impact on Satan, that will carry weight. Short of that, we are going to lose ground.

The last, and most important reason I have written this article, is to instill in each member the need for regular attendance at services. The need for each congregation not to drift away from regular services and not to follow a pattern which is being strongly advocated by modern denominations. That pattern is this. More and more the Lord's day is being disregarded by professing people. Rather than setting it apart for worship, they use it as a day of entertainment, as a day of business.

These are alarming symptoms, because in the same ratio moral and spiritual wickedness are increasing, as the Holy observance of the Lord's day is decreasing.

Christendom is losing sight of the fact that a day of rest, is essential to the body and that a day of worship is essential to the soul.

Modernists in Christendom have proposed that churches shift their weekly worship service, from Sunday and Sunday evening to Thursday evening only. Their argument is that with a shorter work week and more leisure time thousands more could go to the beaches and resort areas for longer week-ends. A church service Thursday evening only would more readily fit into their program! Where are we

headed for? Such a program needs no lengthy comment in these columns. We know what the Lord's day means. We know what it means not to worship God. We know that a sufficient number of people believing as the modernist, may bring about the proposed change. But, pray, The Dunkard People do not follow the path of the modernist.

God saw the benefits of a day set apart to rest and worship. We need it. Luke 4:4 says, "Man shall not live by bread alone". Mark 2:27 says, "The sabbath was made for man, and not man for the sabbath": Nor can we worship acceptably unless we honor God in deed as well as Word. If God is first, He must be first in our worship, as well as in everything else.

A generation of people that are too busy to worship God, as God directs, will find that God will not meet them on the "fly" on their way to the picnic area, the golf courses, the beaches, the used car lot or the supermarkets. Christ gives us a promise, in Matt. 18:20, "For where two or three are gathered together in my names there am I in the midst of them". That promise does not hold, at places of the world, because Christ will not be there. That promise is reason enough not to withcall service because of only a few in attendance, because Christ and one make a majority.

We know all this, but does each one realize how easily we ourselves, can inch secondary things ahead of the necessary Spiritual things? Because a majority ignores God's Word does not render less effective His Word. God hath spoken. Let us keep the Lord's day as the day of Worship. And let us always worship the Lord on His day. If we do not, where are WE headed for?

Paul R. Myers,  
Box 117,  
Greentown, Ohio.

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### **ONLY THEY WOULD THAT WE SHOULD REMEMBER THE POOR**

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These are the words of Paul as he told of the wish of James, Cephas and John; as they gave Paul and Barnabas the right hand of fellowship and sent them unto the heathen.

It has been said that no man has a vocabulary that will express brotherly love—it takes performance. I John 3:17 expresses it in this manner, "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

These thoughts and many, many more that may be gleaned from the word of God, have served as inspirations and guides to God's people through the ages pointing out the

value and necessity of ministering to the poor.

Today we still have the poor with us and their cry is as pitiful as it was centuries ago. The heart of a mother breaks within her as she sees her son sent to prison or reform school, because he bent to stealing to supplement the family's meager living. Or a mother and wife has been driven to despair, as she contemplates divorce as a means of ridding herself of a husband, who feels that he is too ill to work, yet is too healthy to be declared eligible for assistance from the local welfare agency. Consider the plight of the mother and father who are still illiterate and are the parents of several children, one of whom was born blind and must be cared for away from home. Recently this little blind one was able to have a corneal transplant, through the assistance of benevolent organizations in an effort to give him sight. There are those who were living very comfortably and suddenly fire left them homeless and destroyed practically all of their possessions; and also those who had to flee for their lives, before raging flood waters and leave everything they had behind.

Then, too, there are the Navajos who are truly a poor people, both spiritually and in this world's goods. The fear and anxiety of one mother could not be hidden, as she told of having lost two children already from a dreadful disease and now a

third one had the same illness. Pathetic, indeed it is to see the little children with running ears, with diarrhea, with open sores, and with running noses and mattery eyes. Pneumonia is quite prevalent through the winter's cold months and occasionally contagious diseases break out. A look into their homes, would make one wonder how they can be as healthy as they are.

These are a few examples of those, with whom members of the Dunkard Brethren Church have been privileged to work with, through the contributions which have been made to the Relief Board. As the brethren and sisters go into the homes, of those in the communities who need their help, they try to go deeper than just to meet the actual need of the present. They try to help the families face their problems squarely and point out to them their need of God. Prayer and Bible reading goes along with meeting their needs.

Working very closely with the Mission Board, through the workers at the Torreon Mission, funds which have been contributed to the Relief Board, for the express use of the mission, have been productive of much good. The station wagon, which purchased last summer by the contributions from the brotherhood through the Relief Board, has been a real asset in providing transportation for those who are sick. Its val-

ues cannot be appreciated, until one visits the mission and sees for himself how useful it is. The clinic room will take care of a great need, when it is completed, equipped and staffed. Already it is used to take care of minor injuries and illnesses. A public health nurse has used it different times for mass inoculations against diphtheria, which broke out among the Navajos this past fall. Several washing machines have been given, for the use of the Indians and they have actually been the means of giving the whole community a much cleaner appearance, for they come to wash and iron their clothes often. The clothing has also been welcomed by the Navajos, particularly men's and boys' work shoes and clothing and girls' shoes and clothing up to twelve years of age. Older women just won't wear our kind of clothing it seems.

As we are in a new year, may we look back and give God thanks for the opportunities He has given to us. Might we not have been instruments in His hands, to provide help for those who were flooded and burned out? Might we not have been the ones, through whom He worked to rescue a home; that was about to be dashed upon the rocks of the divorce court; or might He not have used us to keep the younger brothers and sisters, from following in the footsteps of the one who was sent to the reform school? Perhaps

the migrant worker might look back and meditate upon the help he received, from the hand of one who was giving of the gift you gave to the Church through the Relief Board. Then, who is there that can place a value upon the benevolence, that has been ministered to the Navajos, through the love which God has given us for our fellow man? The Navajo mother did not lose her sick baby, to the disease which had claimed two before. Truly God has been kind and good to His children and may it be our aim, throughout this new year, to do all that we can to bring honor, glory and praise to His Holy Name.

The Relief Board wishes to express its thanks to all who have so faithfully helped, in this part of the work of the Church and we solicit your continued support. Remember the brethren and sisters who are administering your gifts to those who need help, for their work has many hard problems. Remember also the Board at the Throne of Grace, that they might be guided by the Holy Spirit to do the will of God. May God bless you all.

Kyle T. Reed,  
Sec. Relief Board.

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## NEWS ITEMS

### NOTICE.

Upon reading the General Conference Minutes, I find apparently I did not make myself clear enough, when sending in the offerings to the

Mission Board and the Trustee Board.

These combined offerings were the amount we had in the bank, in our building fund, which had accumulated here at the Fostoria Mission, during the time we had services here. All who helped in these services, helped to build this fund. As our Sunday-school offerings built up we placed the surplus in the bank for this fund.

Since we are few and scattered and have no services any more and no prospects of building, we decided to put this money to work for the church. As I was the treasurer it fell on me to send it in.

Sister Ada Whitman,  
West Millgrove, Ohio.

#### BETHEL PA.

We, the Bethel congregation held our last quarterly council for 1957, on Dec. 28, at the Frystown church. Our Elder David Ebling, led us in opening scripture, Eph. 2 and opening prayer. All items of business were take care of in a christian orderly manner. New officers and Sunday-school teachers were elected for the New Year. Bro. George Longenecker, Sr., led in the closing prayer and the closing hymn was "Some Sweet Day".

June S. Beck, Cor.

#### ENGLEWOOD, OHIO

Englewood congregation met in Council Dec 27. Church and Sunday-school officers were elected at

this meeting. Bro. Ben Kleplinger was chosen for our presiding Elder, for the coming year. It was decided to have a revival meeting, the time and evangelist to be announced later.

A few of our members are unable to attend services. Bro. Robbins is among this number. May the Lord bless us all with strength and courage, to fight the battles of life better this coming year than in the past. May we also have a greater determination to live closer to Him, that we may be able to prove faithful to the end.

Sister Sylvia Surbey, Cor.

#### MARRIAGE

Fern Bernhisel, daughter of Mr. and Mrs. Eldon Bernhisel, of Schuylkill Haven, R. 1, Pa. and Bro. Harold Kegerreis son of Bro. and Sister James Kegerreis of Muhlenburg Park, Reading, Pa. were married Sept. 28, 1957, at the home of the groom's sister Bro. and Sister Verling Wolfe, with Elder James Kegerreis officiating. Bro. Harold Kegerreis is now serving his C. O. time, at the Philadelphia State Hospital.

#### GOSHEN, IND.

Another year has closed and a New Year begun. We the Goshen congregation have many blessings to be thankful for, that were bestowed upon us during the year. The Sunday of General Conference we had no services, so as many as could

would attend the meeting at Hillsdale. That was the only Sunday we had no services. On Aug. 4 we held our Harvest Meeting with Bro. Lester Senften from the Orion congregation, bringing the forenoon message, and in the afternoon was assisted by Bro. Vern Hostetler and Bro. Edward Johnson. Their messages were very timely, and there was an attendance of 130.

On Sept. 16, Bro. Hayes Reed and family came to be with us in a revival effort. Bro. Reed preached the Gospel in a manner which every one could understand, and his sermons were attended by a good number, the house being nearly filled each evening. Although there were no additions to the church, at this time, good seed was sown which we sincerely pray will grow in the hearts of the unsaved, and in due time will reap a reward of the soul. The church as a whole can truthfully say, it was good for us all. The revival closed with the Lovefeast on Saturday 28, with 99 surrounding the tables. On Sunday 177 were present, which was a full house. The meeting was spirit filled and uplifting.

With the exception of the three Sundays mentioned above, the average Sunday-school attendance for the 49 Sundays was 70. Bro. Roy Swihart has been chosen for our elder for the year. During the last year two were united with the church, Bro. Homer Ganger and

Bro. John Bigler. Sister Minnie Martin is still very ill and Bro. Martin is unable to get away to attend services very often. At this writing we are again made to think how unexpected death is, by the sudden passing of our sister, Lulu M. Kesler. Death also claimed Sister Essie Ober in August at the home of a son in Detroit, Mich. Her husband and one son preceded her in death, but seven children survive. We ask an interest in the prayers of our brethren, to help the Goshen church grow spiritually and to continue in the faith of the Gospel.

Maurine Carpenter, Cor.

## OBITUARY

### LULU MATILDA KESLER

A resident of Goshen, for the past 20 years, formerly of Poplar Bluff, Mo. was a native of Knox county, Ill. She was born October 17, 1886, the daughter of Benjamin and Sarah Thurman, and passed on to her Heavenly reward the morning of January 4, 1958 at 10:15. Her age being 71 years, 2 months, and 17 days.

On March 13, 1918, she was joined in holy matrimony to the former Eld. Benjamin E. Kesler, Sr., who was influential in the founding of the Dunkard Brethren Church, preceded her in death on August 1, 1952.

She was the mother of one son Benjamin E., Jr., two adopted sons, Joseph D. and L. Franklin, and was

foster mother to three children: Janies, Ray, and Nina Mae Cruse, all of whom survive. Also surviving are three step-daughters: Nora Moss of Cape Girardeau, Mo.; Pearl Roehm, of Clovis, N. Mex.; and Roxi Dean, of Phoenix, Ariz. One brother, John Thurman, of Galesburg, Illinois, also survives. There are 11 grand-children, 18 step-grand-children and a number of great-step grand-children and nieces and nephews.

Sister Kesler as she was known to her many friends and close associates, was a staunch member of the Dunkard Brethren Church from it's origin, belonging prior to that time to the Church of the Brethren since her early youth. The life she lived was a life of faith and trust in her Maker, a full exemplary christian life, and she remained true and faithful until her departure.

She resided at her own home until November of 1956, at which time she went to live with her son Benjamin. Due to her physical and severe nervous condition she was unable to stay, and has been cared for in various convalescent homes in Goshen, the last one being Moores Nursing Home, where she lived at her passing.

She was a model mother, gentle, sweet, and loving, and was constantly striving to help others, often sacrificing to do so. She conducted both morning worship and evening devotion in her home daily, and was

always in contact and close fellowship with her Lord.

Many friends and relatives mourn her passing, and her presence at her church will be missed tremendously. Her life will always stand out as a memorial to those who remain.

Ben. E. Kesler, Jr.

## SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. The suggestions will also make the work easier for both the Editor and Printer.

1. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister—

2. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

3. It will be appreciated if you gather a particular thought or thoughts and their proving scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

4. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words "thot" for thought, "2" for two, etc.

5. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.

6. Use direct quotations for scripture references: please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus; book, chapter, and verse, "Jesus wept", John 11:35.

7. When quoting from other sources, always use quotation marks at the beginning and at the end of the quotation.

8. In submitting selected material give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

9. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the issue.

10. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday-school officers, local Church officers, District meeting delegates, minor local church property improvements and items "In Memoriam".

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### FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.

Last Sat. April—Kansas City, Mo.

First Sun. May—Waynesboro, Pa.  
May 3, 2 P. M.—Eldorado, Ohio.

2nd. Sun. May—Mechanicsburg, Pa.

Third Sat. May—West Fulton, O.

Third Sat. May—Berean, Va.

Third Sun. May—N. Lancaster, Pa.

Fourth Sun. May—Shrewsbury, Pa.

First Sat. Aug.—Broadwater Chapel, Md.

Sat. before 4th Sun. Aug.—Swallow Falls, Md.

Third Sat. Sept.—Midway, Ind.

Last Sun. Sept.—Mt. Dale, Md.

First Sun. Oct.—Walnut Grove, Md.

2nd. Sun. Oct.—Mechanicsburg, Pa.

Third Sat. Oct.—Berean, Va.

Third Sat. Oct.—Plevna, Ind.

Third Sun. Oct.—N. Lancaster, Pa.

4th Sat. Oct.—Englewood, Ohio.

Last Sun. Oct.—Bethel, Pa.

First Sun. Nov.—Shrewsbury, Pa.

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### EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

# DIRECTORY INFORMATION

Congregation	Name and Address	Exchange Number
Bethel, Pa.—	David F. Ebling, Bx 28, Bethel, Pa.—	Frystown 12R11
Dallas Center, Ia.—	Orville Royer, Dallas Center, Ia.—	Dallas Center 4288
Broadwater Chapel, Md.—	George Dorsey, Bx 366, Salisbury, Pa.	Salisbury MO 2-4816
Eldorado, Ohio—	Jacob Gibbel R. 1, Arcanum, Ohio—	Arcanum OW 2-1174
Englewood, Ohio—	Ezra Beery, R. 1, Union, Ohio—	Englewood TE 6-5530
Goshen, Ind.—	Floyd Swihart, 1903 W. Clinton St., Goshen, Ind.—	Goshen 5-5853
Pleasant Home, Calif.—	Samuel J. Garst, R. 3, Bx. 480, Modesto, Calif.—	Modesto 2-6241
Pleasant Ridge, Ohio—	Loyal H. Martin, Pioneer, Ohio.—	Pioneer 2026
Plevna, Ind.—	Clarence Surbey R 1, Amboy, Ind.—	Amboy EX 5-7420
Lititz, Pa.—	A. G. Fabnestock, R. 3, Lititz, Pa.—	Lititz MA 6-2349
McClave, Colo.—	Warren Smith, R. 1, McClave, Colo.—	Hasty 2231
Midway, Ind.—	Paul L. Morpew, R. 5, Wabash, Ind.—	Wabash 1821J
Mountandale, Md.—	Joshua Rice, R. 3, Frederick, Md.—	Frederick MO 3-5030
Mt. Jackson, Va.—	Roscoe Q. E. Reed, Snowville, Va.—	Christiansburg EV 2-2508
Newberg, Ore.—	Galen B. Harlacher, 404 Columbia Drive, Newberg, Ore.—	Newberg 1-6401
Orion, Ohio—	Paul R. Myers, Bx. 117, Greentown, Ohio—	N. Canton HY 9-6080
South Fulton, Ill.—	Oscar P. Harman, Industry, Ill.—	Industry 85R2
Swallow Falls, Md.—	Zenas L. Mellott, R. 2, Oakland Md.—	Deerfield 4-4048
Vienna, Va.—	Lewis B. Flohr, Bx. 236, Vienna, Va.—	Vienna DU 5-8124
	Ord. L. Strayer, Bx. 246, Vienna, Va.—	Vienna DU 5-9705
Walnut Grove, Md.—	Howard J. Surbey, R. 2 Taneytown, Md.—	Taneytown PL. 6-5324
Waynesboro, Pa.—	W. H. Demuth, 23 Hillcrest Ave. Waynesboro, Pa.—	Waynesboro 365R
West Fulton, Ohio—	Charles Leatherman, R. 1, Wauseon, Ohio—	Tedrow 296
York, Pa.—	Howard W. Myers, R. 3, York, Pa.—	York 4-77812

**MINISTERIAL LIST**

Andrews Harry E., Dallas Center, Ia., E.	Haldeman, Millard S., Quinter, Kans., E.
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Broadwater, Jonas, Piedmont, W. Va., E.	Hostetler, Vern, R. 3, Montpelier, Ohio, E.
Byfield, Paul, Bx. 116, Cuba, N. Mexico, M.	Jamison, Dale E., Quinter, Kans., E.
Carpenter, Wm., Petersburg, Mich., M.	Jamison, O. T. Quinter, Kans., E.
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Dickey, Howard, Bx. 23, Deer Creek, Ill., E.	Kegerreis, James, Muhlenberg Park, Reading, Pa., E.
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Flory, Elden Nashville, Mich., M.	Mellott, Homer, 440 Maple Ave. W. Vienna, Va., M.
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	Myers, Joseph, Glen Rock, Pa., E.
	Myers, Howard F., R. 3, York, Pa., M.

Myers, Paul R. Bx. 117, Greentown, Ohio, E.	Shelley, Emmert, R. 3, Bx. 38, Mercersburg, Pa., E.
Parker, Herbert, R. 3, Troy, Ohio, E.	Shumake, L. A. Louisa, Va., M.
Pease, Walter C., Quinter, Kans., M.	Smith, Warren C., McClave, Colo., M.
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Reed, Ray, R. 1, Dallas Center, Ia., M.	Strayer, O. L., Bx. 246, Vienna, Va., E.
Reed, R. Q. E., Snowville, Va., E.	Surbey, Clarence, R. 1, Amboy, Ind., M.
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Reinhold, Benjamin, R. 1 Mt. Joy, Pa., E.	Swallow, James F., 6560 Sonoma Mt. Rd., Santa Rosa, Calif., E.
Replogle, George, Astoria, Ill., E.	Swihart, Floyd T., 1903 W. Clinton St., Goshen, Ind., E.
Rice, Joshua, R. 3, Frederick, Md., E.	Swihart, Roy, R. 1, Goshen, Ind., E.
Robbins, J. P., Bx. 34, Potsdam, Ohio, E.	Taylor, Addison, R. 1, Buffalo Mills, Pa., E.
Roesch, Melvin, Slanesville, W. Va., E.	Withers, E. L., Newberg, Ore., E.
Root, Wm. 1612 Morphy, Great Bend, Kans., E.	Weaver, Paul C. 2702 Depot St., Canton 5, Ohio. M
Royer, Orville Dallas Center, Ia., E.	Wertz, Emery, McClave, Colo., M.
Rush, Harley, R. 1, Amboy, Ind., M.	
Schultz, Clyde, 223 S Minerat, Turlock, Calif., E.	
Senften, Lester, 9730 Middlebranch & Royertown Rd., NE, North Canton 20, Ohio, M.	
Shank, Ray S., 216 W. Mable St., Mechanicsburg, Pa., E.	

### DUNKARD BRETHREN DEACONS

Armstrong, Ellis  
Beck, Aaron  
Beeman, Edward  
Beeman, Oscar  
Beery, Ezra  
Beery, William  
Brubaker, Earl  
Burtner, Clair  
Carpenter, John

Carroll, L. B.  
 Clepper, Joe  
 Diehl, Forrest  
 Eberly, Marvin  
 Fiant, J. Elmer  
 Flory, Claude L.  
 Gehr, Clarence  
 Gilpin, Joseph  
 Haldeman, John  
 Heisey, Ora  
 Hicks, Malvern  
 Holl, Leroy  
 Jamison, Herman  
 Jamison, Newton  
 Kendall, Earl  
 Kessler, S. R.  
 King, Norman  
 Kintner, Chas.  
 Kreiner, Lowell  
 Lantz, Albert  
 Leatherman, Virgil  
 Lilly, Jesse  
 Longnecker, Geo.  
 Lorenz, Geo.  
 Lorenz, Pete  
 Marks, Charles  
 Martin, George  
 Miller, Clyde  
 Miller, Levi H.  
 Moser, E. L.  
 Moss, Paul  
 Myers, Marion  
 Myers, Paul B.  
 Myers W. E.  
 O'Brien, Edw.  
 O'Brien, Taylor  
 Parker, Robert  
 Pletcher, Albert  
 Priser, Wesley  
 Reed, Carl E.

Reed, Kyle  
 Reed, Leonard  
 Rice, J. Roy  
 Rice, Pierce  
 Royer, Nathan  
 Ruff, Elmer  
 Ruff, Harvey  
 Ruschaupt, John  
 Senften, Charles  
 Shaeffer, Foster  
 Shaeffer, Frank  
 Silknitter, Alvin  
 Silknitter, Otis  
 Sines, Virgil  
 Stauffer, Edwin  
 Stein, John  
 Stump, Delma  
 St. John, Clifford  
 St. John, Samuel W.  
 Surbey, Frank  
 Surbey, Lawrence  
 Sweitzer, Charles  
 Sweitzer, Harry  
 Throne, George  
 Throne, Harvey  
 Van Dyke, Allen  
 Van Dyke, Harry  
 Wallace, John E.  
 Welch, Chester  
 Williams, John  
 Wisler, John  
 Withers, D. H.

### LOCATION OF CHURCH HOUSES

#### CLEARVILLE, PA.

Ward's church—Located 14 miles southwest of Everett Pa., all improved roads. From Everett take Rt. 2 to Clearville, Pa. At Clearville

straight ahead, south leaving Rt. 26 which turns right, one and one-half miles then turn right at fork, Ward's church is five miles on the left.

#### DALLAS CENTER, IOWA.

Located on Route 64, twenty-four miles northwest of Des Moines, in the town of Dallas Center. Three blocks west and one block north of Post Office.

#### ELDORADO, OHIO.

Southwestern Ohio, on Rt. 726, one mile south of Eldorado and four miles north of US Rt. 40.

#### ENGLEWOOD, OHIO.

Twelve miles north of Dayton, route 40 and route 48 cross at the center of Englewood, church house is located on right of Route 48, one block north of this junction.

#### GOSHEN, IND.

Take U. S. highway 33 or Indiana highway, 15, to Goshen, turn west at Police booth, go three blocks beyond bridge, turn north one block, turn west on Clifton Street, turn north and the church is located on east side of road not far from turn.

#### KANSAS CITY, MO.

The church is located in Kansas City, Mo. at 20th and Hardesty St. This is eleven blocks north of the intersection of U. S. Route 40 and Hardesty St.

#### McCLAVE, COLO.

The church is located two miles east of Hasty, Colo., on Route 50 and one mile north.

#### MIDWAY, IND.

An old red brick school-house on your right as you travel southwest from Peru, just off U. S. highway 31, three miles from the Court-house which is located near the center of Peru.

#### PLEASANT HOME, CALIF.

Coming from the north on Route 99 to Ceres, Calif. one block past the light turn left on Park Street for two blocks, turn right on 6th St. for one block turn left on Roeding road and one and one-half miles to the church. Coming from the south, turn right one block before the light and follow the above directions.

#### PLEASANT RIDGE, OHIO.

Located in Williams County, four miles west of West Unity, forty rods north of Route 20. Alternate, two miles east of junction of Ohio Route 15 and U. S. Route 20 alternate.

#### PLEVNA, IND.

Route 18 and 22 pass east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on blacktop road and go six miles west to Plevna, church is near square of Plevna.

#### NEWBERG, ORE.

In Newberg, Oregon at 501 North Main St., at the corner of Franklin St.

**ORION, OHIO.**

Located in northeastern Ohio; on Orion road, one-fourth mile west of State Route 8 at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

**SOUTH FULTON, ILL.**

Astoria, Ill. is located on Route 24, coming from east or west turn south at the bank corner marked by the big clock. Two miles south over the railroad bridge, and on the right at top of hill.

**SHREWSBURY, PA.**

Fourteen miles south of York on Route 111 at the north end of town of Shrewsbury.

**SWALLOW FALLS, MD.**

Traveling U. S. Route 50 turn north at Red-house, half way between Clarksburg and Winchester, follow route 219 to Oakladn, there turn left on county road 20. The church is on route 20 about nine miles north of Oakland. Traveling U. S. Route 40, turn south on to Route 219 at Keyser Ridge, follow Route 219 about four miles past Deep Creek Lake, turn right on county road 20. The church is one and one-half miles from Swallow Falls Park.

**VIENNA, VA.**

115 North Pleasant Street, Vienna, Va. just north of highway 123.

**WALNUT GROVE, MD**

About midway between Frederick Md., and Hanover, Pa., one-

fourth mile east, off Route 194 at intersection, three miles north of Taneytown, Md.

**WEST FULTON, OHIO.**

Near Wauseon, Ohio. Located on U. S. Route 20 alternate, three and one-half miles west of junction of Ohio Route 108 and U.S. Route 20 alternate.

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**MISSIONS**

Clearville, Pa.—In South Central Pa., about half-way between Everett on route 30 and Piney Grove on route 40. About six miles south of Clearville, Pa. along hard road a little east of Route 26.

Elkins, W. Va.—Known as Hazelwood School, along route 219 between Elkins and Beverly, W. Va., about 5 miles south of Elkins. Services second and fourth Sunday of each month, Saturday 7:30 P. M. and Sunday at 10:00 A. M.

Paw Paw, W. Va.—About 15 miles north of Romney, W. Va., which is on Route 50. Take route 45 north east of Romney, turn left at Slanesville for 3 miles, right at first hard road, about 4 miles at sharp right turn take gravel road to the left, about two miles to the church.

Torreón Navajo Indian Mission—Northwest of Bernalillo, N. Mexico on highway 44; southwest of Bloomfield, N. Mexico; 27 miles southwest of Cuba, New Mexico, the road in is all dirt and is

marked (from Cuba) with signs reading "Torreon Navajo Mission" and an arrow indicating which way to go. Address—Box 116, Cuba, N. Mexico. Present personnel includes: Eld. and Sister W. S. Reed; Bro. and Sister Paul Byfield, Donny and Shela; Bro. Galen Liffin; Sister Lillian Deshnod and Sister Ida Toledo.

### PRINTED MATERIAL

The following Dunkard Brethren Publications are available from the Boards as listed:

#### Bible Study Board

The Bible Outline	\$ .45
The Old Testament History	.55
The New Testament History	.60

#### General Mission Board

Rites and Ordinances, 90 pages by Alexander Mack	.40
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#### Following Tracts are free—

Do You Want Salvation?	
Plain Dressing	
Our Speech	
What Shall I Do With The Commandments of Jesus?	
The Lord's Supper	
Bible Teachings	
The Brethren's Card	
Triune Baptism	
The Service of Footwashing as a Religious Rite	
The Doctrine of the Prayer Veil	

#### Publication Board

Brethren Hymnal	\$1.35
Church Manual	.30

#### No Charge

Polity Booklet  
Instructions for Applicants  
Baptismal Certificate Blanks  
Church Letter Blanks  
Credential Blanks

### THE NEW COVENANT

In the New Testament covenant God promised in Gen. 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel". "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord", Rom. 6:23. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous", Rom. 5:19. Through Jesus Christ, the promised Messiah came to fulfill all righteousness and restore again the kingdom of Heaven.

Adam and Eve lost through their transgression for all humanity. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith". Gal. 3:24. John the baptist and Jesus Christ both preached the Kingdom of Heaven is at hand, repentance and water baptism, for the remission of sins; thus preparing the people to enter into the Kingdom. As Jesus set the example of baptism, He came to John to be baptized. "But John forbade him, saying, I have need to

be baptized of thee, and comest thou to me? and Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness", Matt. 3:14-15.

"Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfill. For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled". Matt. 5:17-18. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me". Jer. 32:40. But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant which was established upon better promises. By this was Jesus made a surety of a better Testament.

"Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old

is ready to vanish away". Heb. 8:9-10, 13.

"For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8:7. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law", Gal. 3:21. All commandments of the Old Testament covenant, that were profitable for doctrine were ascribed into the New Testament, for our salvation and warning.

"How shall we escape, if we neglect so great salvation", Heb. 2:3. The new covenant is perfect, man can neither add to it or take from it. "Every word of God is pure: he is a shield unto them that put their trust in him" Prov. 30:5. We could not make a better New Year's resolution, than to live closer to our Lord's New Covenant.

Bro. C. M. Kintner,  
Converse, Ind.

## CHRISTMAS DAY GONE

Well! Christmas is past. How was it spent? A question for each one to answer. Many had a jolly time; eating, drinking, dancing, joy-riding, etc. to excess. Scarcely any of the above was done in the name of the Lord. This day should be kept to honor Christ's birth, but how many were thinking of it in that way. Some thought it a day as a

matter off course. A day to receive or give special material gifts, but leaving God's Son out of the day. With sadness, we know, some even forgot to pray.

Those who seldom pray, of course did not, and even didn't think it necessary; prayer not being on their mind. Many would-be christians did not pray to God, for sending His beloved Son into the world on that day, to save them from their sins. Yes: Jesus was a wonderful gift. He was to be known as: King of Kings, and Lord of Lords.

When was He born? One writer in the last Monitor gives two accounts of Him to be born, and being born, where. Also states that no certain date is given, I too as yet have found none. We have a calendar, man made, that gives the day Dec. 25th. But no year given. Some think that April would fit better for Christmas. Some think that time was not reckoned for the first five years, when years started to count. Therefore five years are lost in our reckoning. Some think that time was five years earlier than Christ's birth.

This is man's world calendar. Was not Jesus born according to the Jewish or God's Calendar. There is one scripture which I recall states the time of Christ's birth. Gal. 4: 4, "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law." No date given.

The same writer in the same Monitor, makes a statement worthy of note: That there is no scripture given to the writers, by the Holy Ghost, that Christ's birthday should be observed. He is right, but we as christians should keep the day of His birth as adopted in peace and quite, fear, and humanity. Instead of worldly entertainment, Christ was born for us, lived a short time for us in the flesh, here on the earth, then went home to glory. There we will go too some day if we live for Him. Later He will be known as; "King of Kings and Lord of Lords".

Will we live one day out of the year to give Him praise and glory? Even so little, would please Him somewhat. Let me here inject another verse which is very fitting for Christmas day. Jno. 5:24, Jesus speaking, "Verily, Verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life". Blessed and hopeful thought for the children of God.

A. J. Bashore,  
2580 Lawrence St.,  
Ceres, Calif.

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### WHY NOT?

When things look dark and gloomy  
Be thou not dismayed,  
Come to Jesus Christ today  
For He the price has paid.

He died there upon that tree  
Just for sinners like you and me.  
It matters not what color or race  
Accept Him and be saved by His  
grace.

For soon He will come  
His elect to take home,  
Do you want to be left  
On this earth to roam.

Where nothing is left but sin  
Which He will finally destroy,  
While you could have, gone with  
Him  
That heavenly bliss to enjoy.

Bro. Paul Stuber.

### BEER IN SHEEP'S COTHING

The American Issue recently carried an item on Sassy Brew, the beer flavored to taste like soft drinks. The purpose of the brewers of Sassy Brew is to get more people to drink more beer, of course. Modern Brewery Age has this to say about this beer in sheep's clothing: "If it can induce more people to drink beer, and thus increase its sales, all to the good. While it may not satisfy regular beer drinkers who want their suds straight it may attract its share of soft-drink buyers, who buy out of curiosity, and get them started on their way to drinking beer".

Sassy Brew has the liquor traffic's blessing if it can carry out its mission in life—to attract soft drink

buyers and get them started on their way to becoming regular beer drinkers, regardless of social or moral consequences. Sassy Brew is indeed a "beer in sheep's clothing".

From American Issue. Sel. by  
Lewis B. Flohr.

### THE MATTER WITH AMERICA

What is the matter with America these days?

Too many diamonds and not enough alarm clocks.

Too many silk shirts and not enough flannel ones.

Too many pointed toed shoes, and not enough square toed ones.

Too many serge suits, and not enough overalls.

Too much décolleté and not enough aprons.

Too many satin upholstered limousines and not enough cows.

Too many consumers and not enough producers.

Too much oil stock and not enough savings account.

Too much envy of the result of hard work and too little desire to emulate it.

Too many desiring short cuts to wealth and too few willing to pay the price.

Too much of the spirit of "get while the getting is good", and not enough of the old fashioned Christianity.

Too much discontent that vents it-

self in mere complaining and too little real effort to remedy conditions.

Too much class consciousness and too little common democracy and love of humanity.—Fargo Forum.

## THE SEASONS

STERN winter will soon cease to reign,

The bleak piercing winds will be o'er,

And spring will be welcomed again,  
To cheer drooping nature once more.

The fields that are shrouded in gloom,

Surrender to winter's cold sway  
In verdure and beauty shall bloom.  
And triumph 'mid spring's genial ray.

Sweet thoughts nature's changes suggest

To solace the children of God,  
Inciting their hope of sweet rest,  
When life's weary journey is trod.

While meeting their sorrows in time,

Enduring the winter's rude blast,  
They yearn for the country sublime  
Where spring shall eternally last.

Oh welcome the bright, gladsome day!

When friends long divided shall come

And meet in celestial array,  
To praise God forever at home.

Sel. Sister Treva Brumbaugh.

## SUPPOSE

Suppose that Christ had never been born

On that far away Judean morn;  
Suppose that God with His mighty hands,

Who created the world had never planned

And proposed for man to be redeemed;

Suppose He would of counted the cost

And never cared if we were all lost,  
Suppose Jesus never died for you and me

And shed His blood on Calvary's cross,

Suppose that He died but never arose.

But up from the grave He did arise  
Suppose there were no power on earth to save

Our souls from darkness and the grave

He became the first fruits of them that slept.

Suppose that the Lord Jesus had never come,

With mighty triumph over all His foes,

The Lord Jesus up from the grave He arose

Oh what can withstand his holy will  
That happy day the resurrection day  
When we arise from this earthly clay,

To live forever, with Him and saints to reign.

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# BIBLE MONITOR

VOL. XXXVI

FEBRUARY 15, 1958

No. 4

**"For the faith once for all delivered to the Saints."**

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THINK ON THESE THINGS

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received and heard, and seen in me, do: and the God of peace shall be with you", Phil. 4: 8-9.

How many things do we think upon in one day? in one week? How many of these things are concerning the teachings of the New Testament? How many are concerning our service to our Lord and Master? How many are even for our temporal good? In fact how many are for our detriment and harm, either temporal or spiritual? Paul gives us a list of the things which should occupy our mind, not just as human beings but as brethren. Things which have virtue or praise about them, so that if meditated upon and put to practice, will be of a great benefit to us as brethren

of our Lord and Saviour. Note Paul does not tell us to obey and think upon the things which he has told us, but on the things which have been established upon us as brethren because Paul and other apostles have taught them, we have learned and received them through christian experience and we have also believed and practiced these things, to the extent that others noticed them in him.

What all is included in "whatsoever" or the variety of things in which we are to think? Whatsoever things are: true, honest, just, pure, lovely and of a good report? Do you think this would give us enough to think about? How many of us would get over the list, as given in God's Holy Word much less have extra time to think of things which have no virtue or Godly praise in them? Did you notice how Paul closed our text "and the God of peace be with you"? Does anyone think that after thinking over this long list of, lovely and virtuous things, we would not be filled with Godly peace "which passeth all understanding"?

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee", Isa. 26:3. Is it worth our effort to trust in God, to keep our mind upon heaven and heavenly things? What is man spending for peace? What sad conditions are tearing up homes, churches and nations and causing untold amounts of suffering and heartaches, just because of the lack of peace and understanding? Why do such conditions exist, sorry to say "even among us", just because our minds are spent and exercised upon everything else but upon Jesus and His great plan of salvation.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him", 1 Cor. 2:9. What have we not often meditated upon and even experienced some of the wonderful blessings which God has in store for us? We hope so, but with all our joyous christian experience we have barely touched the surface, of all magnificent blessings which God has in store for those who love and serve Him.

### PURITY OF CHRISTIAN IDEALS

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, where-

as they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation", 1 Pet. 2:11-12.

Webster tells us that an 'Ideal' is "A standard of perfection as an aim of attainment or realization; A mental picture; a pattern, may be real or imaginary; a person, a thing or an idea. Most every child if normal, has his or her ideal of some person, who he thinks is a great person, because of his accomplishments in life.

It may be some athlete if his mind runs in that direction; an aviator who has gained fame; or it may be some hero who stands in the forefront in history. In most cases it is someone who has gained worldly honor, unless the child has had the proper spiritual training. This truly is a challenge to us as parents, that we realize our responsibility in our spiritual training

One learned man has said, "Where there is no vision the people perish". This is true but we have vision alright and so many times it is not of the proper kind. Take television which exhibits everything that we have lifted our voices against, as christians. Yes it includes most of the evils of our day: prize-fighting, wrestling, drinking, dancing, killing and crime of every description, and half-dressed and lewd women are all flashed upon the screen in the homes as

"ideals" for our children to follow. These are being watched in the homes of church-members every night. Ideals are being set up for young minds to follow, when it is well known by everyone, that 90 percent of the programs are not designed to meet the approval of christians, but for the pleasure loving world. The Scripture teaches "Train up a child in the way he should go and when he is old he will not depart from it", Prov. 22:11. No wonder we have 'Juvenile Delinquency', when such things are taught on the screen in the home.

We find the apostle Paul saying to Titus 2:7, "In all things shewing thyself a pattern of good works". How very careful then should we be, for no doubt we are some child's ideal. How sad if we should lead the child in the wrong way.

In our christian life we have "Ideals" or goals which we should strive to attain. These are given by inspiration and are pure. All ideals are pure, if they are christian ideals. We would like to consider a few of these. Isaiah says, "Go through, go through the gates; prepare ye the way of the people; Cast up, cast up the highway; gather out the stones; lift up a standard for the people", Isa. 62:10. We are living in a time of standardization of Commerce in our Country. In the Commercial world, it is an established system to measure the quali-

ty of a product. The United States Government has established a "Bureau of Standards" whose duty it is to see that certain products, come up to the required specifications and if the product falls below the standard (Ideal) it is said to be not up to par, that is it does not meet the requirements. Then it must be marked as second and some are not even allowed to get on the market, because of their inferior quality. If a product is marked as "genuine Standard Parts", we can be assured of its quality and precision, made so that it will work.

Religion is different, we are glad for the freedom of religion, but God has given us "Ideals" to attain to in His Holy Word. There are many beliefs and practices which fall short of the ideals established by God. Why, because they are man-made and fail to include the whole Gospel of Christ. It takes the whole Gospel to save one soul.

When God decided to make man, He had only one pattern (Ideal) to mould him by. God created man in His own likeness and image. Man is the image and glory of God, but sin has faded the glory. Our fore-parents disobeyed God and brought sin into the world. Paul tells us, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" Rom. 5:19. So we see that there is only one ideal or standard, given to redeem man and that

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is the perfect law, that is given to us in the Plan of Salvation, which cost the blood of our Saviour to establish. "Neither is there salvation in any other; for there is none other name under heaven given among men, where by we must be saved", Acts 4:12. Then may we, regardless of what the world may say about us, be ready to carry out the principles (Ideals) given in God's Word. We should realize, that we cannot discard a part of God's Word as non-essential and retain a part of it, and yet please God.

So many times man tries to bend the Scriptures to suit his own carnal desires and make it fit his life, because he does not want to do certain things which the Scriptures teach. "For I am not ashamed of the gos-

pel of Christ: for it is the power of God unto salvation", Rom 1:16.

One Ideal to be attained in our christian experience is a new heart. David had a desire for a new heart when he said, "Create in me a clean heart, O God; and renew a right spirit within me", Psalms 51:10. We know that man in his carnal state does not have a pure heart. It is said of the ante-diluvian people that "Every imagination of the thought of his heart was only evil continually", Gen. 6:5. Jesus Christ was a changer of hearts. That is what He did for Peter and John and Paul and Silas. When the Holy Spirit comes into our hearts, we will experience what the apostle Paul meant when he said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new", 2 Cor. 5:17. Again he says, "Be not conformed to this world but be ye transformed by the renewing of your mind (heart), that ye may prove what is that good, and acceptable, and perfect will of God", Rom. 12:2. We have a very good description given us of the man, Who does not have this change of heart in Isaiah 29:13, "This people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me." V. 15, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark", I am afraid many times, even in the

church, there are men of this type whose hearts have not been changed.

Love is the fundamental principle upon which all true religion is based. Christ says "By this shall all men know that ye are my disciples, if ye have love one to another", Jno. 13:35. Again in Jno. 15:12, "This is my commandment, that ye love one another, as I have loved you." Sometimes we are made to wonder when we hear heated discussions and observe the attitude of some of the brethren towards one another, if we are observing the admonition "Let brotherly love continue". The apostle Peter says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 Jno. 4:20.

Another Ideal we would like to consider is "True happiness or joy". Christ tells us, "These things have I spoken unto you, that my joy might remain in you and that your joy might be full", Jno. 15:11. The search for happiness goes on about us every day. Millions of dollars are spent, many tears are spent and many lives wasted seeking it. People watch television, attend movies, and theaters to make them laugh, they laugh at jokes they have heard before and attend parties that they might be happy. But none of these things actually satisfy the inner man, they are only hollow attempts

to be happy. We believe that God's people should be a happy people. "Happy is that people whose God is the Lord", Psa. 144:15.

It is the idea of some that we should have sad countenances and long faces, in order to be fit for the Kingdom of God, but the Psalmist David says, "In thy presence is the fullness of joy; at thy right hand there are pleasures for evermore", Psa. 16:11. We hear Paul say, "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost", Rom. 14:17. "Whom having not seen ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory", 1 Pet. 1:8. From such is real joy and happiness.

It is a universal law that the happiest people in the world, are those who are doing most for others. So this brings us to another christian Ideal, that of service with a pure motive. Man is so prone in his natural state to do service for a selfish motive, to be seen of man and to gain honor.

In God's Word we have a great many examples of this kind. The Pharisee and the Publican went up into the Temple to pray. The Pharisee stood and prayed to be seen of men. The Publican prayed from the heart and Christ tells us that, the Publican went down from the temple justified rather than the

Pharisee. Sometimes we hear sermons that sound very much like Herod's oration, Acts 12:21-23, that they might bring the speaker glory and a name rather than to glorify God. Our services whatever they may be, should be rendered that God might get the glory and that souls might be saved.

Sound speech is an Ideal which we should try to attain to. Paul says, "Let your speech be always with grace, seasoned with salt, that ye may know how you ought to answer every man", Col. 4:6. So many times our conversations are not becoming to a christian. Many times we can work aside of a man for months and cannot tell, by his conversation, that he professes to be a christian. "Only let your conversation be as it becometh the Gospel of Christ", Phil. 1:27. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be", Jas. 3:10.

We have very good instructions to follow in our conversation in Deut. 6:6-7, "And these words, which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down, and when thou risest up". Out of the abundance of the heart the mouth speaketh. Rather than be entertained by filthy conver-

sation may we be as Peter said of Lot, Vexed by the filthy conversation of the wicked.

A christian home should be the Ideal of all, who start out to establish a home. The home is the foundation of the church. In a christian home God's laws are obeyed by all the household. He is worshipped and served by the family as a whole. He is the unseen guest at every meal and the silent listener to every conversation. Each member of the family will have the spirit of love and self-denial towards each other. This is the kind of home we should want our children to have and if we have this kind of a home for our children they will want this kind of a home for their future home.

Christian ideals are perfect. Phil. 3:12, "Not as though I had attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark (Ideal) for the prize of the high calling of God in Christ Jesus".

We are a marked people, known and read of all men. These are serious things to consider. I believe we as a church are a remnant preserved to hold up an Ideal before the

world, the whole Gospel of our Lord. Then if people leave us because our ideals are pure may God help them; but if they leave us because we hold up a standard not in accord with God's Word, God help us.

Roscoe Reed,  
Snowville, Va.

### **"HOW INSTRUCT MORE FULLY IN DOCTRINE"**

Heb. 8:5-6, "Who serve unto the example and shadow of heavenly things as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount. But now hath He obtained a more excellent ministry, but how much also He is the mediator of a better covenant which was established upon better promises".

The promise to those of the Old Testament, was based on the Word of God, and in obedience to it. The promise contained in the better covenant of the New Testament is based also on the Word of God, delivered to us through His Son. The pattern given in the New, is revealed unto us by the New Testament TEACHINGS, or DOCTRINE.

DOCTRINE, what is it? Webster says, "That which is taught. The principles, belief or dogma of any Church, sect, or party". Now we as a Church, claim to hold the

entire New Testament as our creed, therefore the basis of salvation, is upon the principle and pattern given, which is DOCTRINE.

The Doctrine, or teachings of God, was so important to them of old time, that they were instructed according to Deut. 6:3-15. We will give verses 6-9, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto the children, and shalt talk of them when thou sitteth in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. Thou shalt write them upon the posts of thy house, and on thy gates". Also under a condition of prosperity, they had a warning given in verse 12, "Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage".

To us under the New Testament, we have these words given in Titus 2:1, "But speak thou the things which become sound doctrine": Following this verse is given instruction: first to the father's concerning their way of living and deportment in life; then to the aged women, then to the young women and also to the young men. When in Titus 2:10, "Not purloining, but shewing all good fidelity; that they may

adorn the doctrine of God our Saviour in all things"

The New Testament also gives us a warning regarding this doctrine, 1 Tim. 6:3-5, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising. Perverse disputings of men of corrupt minds, and destitute of the truth supposing that gain is godliness; from such withdraw thyself".

The Old Testament promised a blessing to those that observed to follow its teachings Deut. 6:25, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us". God's Word will surely prove that He carried out His promise, to those who complied with His commandments. The New Testament gives a promise in Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city".

Certainly, the importance of following the doctrine of the New Testament is so serious, that we should be very deeply concerned about it; the way in which we live and the way we instruct our children. Today

the great impulse is to turn the Radio on and listen to the music in the air, rather than to hear God's Word read in the homes. Impulse is: A sudden determination not arising from reflection, as given by Webster. Possibly a good many things come over the radio that are good, but we do know that much comes over it, that is not according to Godliness and we have this commandment in II John 9:11, "Who-so ever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

As the scripture teaches, "There is a doctrine according to Godliness". We believe that there is a doctrine that is not according to Godliness also, and much confusion is on in the world because of the wresting of the scriptures. We see many mottoes on walls of homes in which we visit, which are taken from God's Word and reveal God's promises unto us. For which we are very thankful, and we believe that it pleases God. We believe that if we were as diligent in teaching the New Testament, as they were commanded of old, that christian ideals would be different.

We would much rather have on a

wrist watch, than to have something on that would remind us of God's Word; or to have God's Word on our door posts or on our gate posts. Which is the most helpful for our souls? There is a proverb like this, "It is not the motto that hangs on your wall, it is the motto you live that counts".

We have a wonderful warning and a wonderful promise given in 2 Cor. 6:14-18. We want to give verses 17-18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty". Truly, truly, the Lord is the author of the above two verses.

Might it be in our hearts to reflect upon God's Word more; to teach and observe His commandments more; and to have less, or better no, connections with the vanities of life. A man that learned the hard way has given us this message through God's Word, Jonah 2:8, "They that observe lying vanities forsake their own mercy".

Melvin C. Roesch,  
Slanesville, W. Va.

### INSTRUCTION IN RIGHTEOUSNESS

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction,

and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works", 2 Tim 3:16, 17.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the the World", Matt. 28:19, 20. Amen.

The expression "Instruction in Righteousness" involves instruction or teaching, Righteousness the subject matter. The word or term "teacher" is early understood even by pupils starting to school.

Righteousness, while having a wide range of definition, for our present purpose may be defined as "Rightness in spiritual things". The subject matter of the teaching is the Holy Scriptures. Holy men of old wrote as they were guided by the Holy Spirit. Those Holy men of Old were the writers of the Old Testament scriptures; which were the only part of the Bible in existence, until after Christ had finished his mission on Earth and had ascended to the Father in Heaven.

Jesus the Christ of God, as Peter called Him when He asked His disciples the question "Whom do ye say that I am", came to fulfill the Law, usually called the Law of Moses. He, Christ, referred to the Old Testament as "the law and the prophets" and on one occasion add-

ed the words "and the Psalms". He fulfilled the Law of Moses as it had never been fulfilled before, that is, without mistake or failure. Thereby He became the "Lamb slain from the foundation of the World" to save the people from their sins.

The Old Testament is the background of the New; prophetic, historic and demonstrative. It contains the prophecies of the coming of Emanuel, God with us, the one who was to save man. It gives the History of the Race, and the genealogy of the Savior. It demonstrates that man, without Christ, was without hope. Paul said "the Law was our schoolmaster to bring us unto Christ." Jesus, when he returned to the Father in Heaven, left on Earth the completely unfolded plan for life here and for the World to come.

After the Apostles and other disciples had received the unction of the Holy Spirit on the day of Pentecost, they were able to recall all the teachings of Christ. Five of the Apostles, Matthew, John, James, Jude (Judas, not Iscariot), and Peter; and three others, Mark, Luke and Paul, have given us the record to salvation, the completely unfolded plan which the Son received from the Father.

At first, some believers were inclined to the idea that Christianity was to be a new "department" within the Jewish Church, but this idea

was soon dispelled. The Savior had said that a will or testament was not in effect while the testator lived, meaning that after his death and after his work here was completed, then His Will was the rule of life for all of God's children. Man's acceptance and acknowledgment of the fact that Jesus is the Christ, is the Rock on which Christ said He would build his church. The New Testament is the constitution of the church which Jesus came to build and establish. And He said "The gates of Hell shall not prevail against it".

In considering instruction in righteousness two things stand out clearly. First, the fact of divine inspiration of the scriptures and second, the profit to be derived. The profit or gain is beyond man's various means and ways of measuring or comparing: "For what shall it profit a man if he gain the whole World and lose his own soul?" The Scriptures are therefore the subject matter of all instruction in righteousness. We are really all teachers or witnesses, for Paul says "Ye are our epistles, known and read of all men", so how careful and circumspect we should be! Long years ago I heard related how a preacher bought a wagon-load of corn from a neighbor. When he went for it he seemed to find no one at home; he proceeded to load his wagon and when it was full he looked all around but saw no one.

The tempter got the better of him. He raised the sideboards on the wagon and added more corn. Later when preaching he said that he was so full (of his subject) that he didn't know how to express himself or what to do. A voice in the congregation said "Just raise the sideboards". Comment is unnecessary.

The whole tenor of the teaching and preaching of Jesus the Christ, presents Righteousness as predominantly an inner condition, quality, or life. Outward standing, position or relationship are worthy of consideration only when they correspond to the inner life or condition. The Pharisees transferred righteousness from an inner condition to an outward life. The Savior aptly describes their real condition in Matt. 23:28, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity".

A look at the history of Saul of Tarsus, later Paul the Apostle, reveals much to us. He started out in life ingrained with the four dangerous words "I, me, my, mine"; they stood out in his speech and conduct. He was born a Roman citizen, (at one time in Roman history it was said "To be a Roman was greater than a king".) He was of the tribe of Benjamin, a Pharisee of the Pharisees, with his schooling started in the Tarsus Synagog, and continued in Jerusalem at the feet of Gamaliel, a doctor of the

Law. At Tarsus, besides what he learned from the Scribe, he came in touch with the Roman Empire as well. Being schooled as he was, and reared strictly according to the tenets of his fathers, with zeal and ambition added, he says he profited above those his equals, as a Church worker. Apparently his favorite and most ambitious project was the prosecution and persecution of his people of Israel, who believed in Jesus the Christ as being the Promised One who would save the people from their sins. He consented to the death of Stephen, though too superior and refined to dirty his hands in the casting of stones upon Stephen to crush out his life, but stood by guarding the garments of those who did the stone-throwing. Saul of Tarsus was unshaken in what he believed, but unfortunately he was not believing properly, just partially. Likemost of the Jews, Saul believed Christ did not come according to their ideas, as to the King of Kings, and therefore His representations of Who he was and what He was were untrue. In that Saul has many followers today. Saul, though able and ambitious, was on the wrong track. (He was driving on the wrong side of the road).

Saul, on his way to Damascus to bind and bring to Jerusalem as prisoners, those of the Synagogue that believed that Jesus was indeed the Christ, the Redeemer of the

World, was stopped miraculously, suddenly, blinded by a light the like of which he had never seen, and he heard a voice that was not comprehended by his fellow travelers. The voice said, Saul, Saul, why persecutest thou me? Just as we do today if someone whose voice we do not recognize calls on the phone, we ask "Who is speaking". So with Saul; his question was "Who art thou, Lord?" Why did Saul use the word "Lord"? Having been asked Why persecutest thou me? He recognized not a human voice, but one higher, hence his question for identification. When he received the answer, "I am Jesus whom thou persecutest", he promptly asked "What wilt thou have me to do"?

The young man Saul, important leader, ambitious, prosperous, and well self-satisfied, suddenly realized that he needed something he did not yet have: divine instruction, guidance and control. He completed his journey to Damascus, being led by the hand (for the bright light he had seen was blinding). In Damascus he was three days without sight and evidently without appetite, for he ate no food. Then the Lord sent Ananias (not the husband of Sapphira, but another), who was a believer, to him that he might receive his physical sight, and that he might be baptized thus he received the Holy Ghost and therewith Spiritual sight, and insight into the Sacred word.

Saul, from being a self-centered "church" man, believed in the Law of Moses in the letter but not in the spirit of believing, that it was a Schoolmaster to bring us to Christ; as he later himself described it, was now transformed by the renewing of the mind into a "Christo-centric" child of God. His whole existence, being, and purpose was centered in the One he had persecuted.

"To me to live is Christ; to die is gain", was not spoken by Paul without realization of what it meant. Adoniram Judson, early missionary to farther India, remarked that, to a missionary, a body was as necessary as a soul, and he echoed Paul's feelings. To preach, to teach, to suffer for righteousness sake all were needful that the Gospel might be made known and that it might be exemplified. They that would live Godly lives shall suffer persecution, but the glory that awaits more than compensates for it all.

Long years ago, Cecil Rhodes, often referred to as the uncrowned king of South Africa, because of what he had done for it, had a habit of saying "So little done, so much to do". Paul long before had realized the "so much to do" outlook, and selflessly went about His Father's business: teaching, preaching, exemplifying, instruction in righteousness; rightness in spiritual matters.

Would you be an instructor in righteousness? Then you must

needs be selfless, Christ in you, and you in Christ. Paul said: When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a *man* I put away childish things. "Christ liveth in me" must be a reality to you, if you are to succeed as an ambassador of Christ, instructing in righteousness.

Lewis B. Flohr,  
P O. Box 236  
Vienna, Va.

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## NEWS ITEMS

### NORTH CANTON, OHIO

The Orion congregation has recently bid farewell to another year, what we have accomplished in our work for the Master, is recorded never to be changed; what the present year has in store for us we do not know. If we are about our Father's business, we need not fear, for He has promised that He would never leave us nor forsake us.

Through the past year the church activities went along about as usual; council meetings, spring Lovefeast and the fall evangelistic meetings, with Bro. Dale Jamison as our Evangelist. Through his efforts and the power of the Holy Spirit, two young people made their decision for Christ and were baptized, also a young couple were taken in on their former baptism.

At the close of the revival a good number surrounded the Lord's ta-

bles on Saturday evening, for the Lovefeast. A number of visitors came and joined us, we invite them all back again. Due to sickness, some of our number were deprived of coming to these meetings. One sister, who suffered a stroke, is still confined to her home with her husband caring for her. We miss their fellowship at the church. Sister Jamison came at the end of the meetings and for the lovefeast. We wish God's richest blessings upon Bro. and Sister Jamison, in their labors for the Master.

Bro. Alvin Silknitter, Cor.

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## REQUEST

To the dear Brethren and Sisters, who know the worth of prayer:

I am asking you that you remember me at the throne of Grace, as I am suffering from Paralysis of the Optic Nerves, which has rendered me incapable of even reading God's Word. Pray that I may be spared of total blindness.

Your unworthy brother,

H. R. Dickey,  
Deer Creek, Ill.

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## OBITUARIES

### LEVI C. EBERLY

Son of Levi and Susie Eberly, was born near Kunkle, Williams county, Ohio on March 31, 1878 and departed this life, at the Detwiler Hospital of Wauseon on Dec. 29, 1957 aged 79 years, 8 months and 28 days.

On Dec. 23, 1897 he was united in marriage to Mary Ann Lehman, into this home came two children, one son and one daughter. This family has made their home in Williams county throughout his life. Soon after his marriage he became a christian and was received into the Dunkard faith by baptism. Soon after his baptism, the Church realized his ability and placed him in the office of Deacon. In this office he has faithfully served the Church until his death.

He leaves to mourn his departure: his companion, one daughter, Mrs John Kintner, near Kunkle; one son, Kenneth of Alvordton; one sister, Katie Plecher, of Goshen, Ind.; two brothers, Adam, of Oklahoma and Noah, of Chicago Heights, Ill.; and many other relatives and friends.

Because of his wise Counsel, he will be greatly missed by the Church and we hope that his influence will be felt for many years. Funeral service was conducted in the Pleasant Ridge Church, with Eld. Vern Hostetler in charge, his subject was "The Race of Life" text 1 Cor. 9: 24. Bro. Harley Flory and Eld. Edward Johnson assisted in the service.

#### When I Die.

Do not lament when I die,  
When you see my body cold and  
mute in death  
Robbed of strength and mortal  
breath:

It's only dust and clay of little worth  
That was allowed to live a while on  
earth.

Remember this when I die,  
God's plan for me on earth is now  
complete  
And I am resting at His feet:  
Entirely free from all that mortals  
fear,  
In love and care of a Saviour dear.

Do not forget when I die  
I lived my life, I had my day:  
Saw some happy hours, some not  
so gay  
And now that I am free and live  
beyond the skies  
I would not care to re-walk the  
earth-path, for any prize.

Do not wish me back again when  
I die,  
For I'll be happier, much happier  
by far  
Where I am, than where you are:  
And if you could but know and see,  
I'm sure you'd wish yourself with  
me.

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#### ALLEN BROWN VANDYKE

Son of Archibald VanDyke and Esther Swigart, was born at McAlevy's Fort, Huntingdon County, Pa., May 25, 1865. He passed away at the home of his daughter, Esther Brumbaugh, North Industry, Ohio, Jan. 26, 1958, being 92 years, 8 months and one day old. In 1879 his family moved to Gage County, Nebraska, where he, one of fifteen

children, nine sons and six daughters, was raised to manhood.

His father was a minister of the Gospel. Bro. Allen, at an early age, united with the German Baptist Brethren, later known as the Dunkard Brethren. At the age of 28, he was chosen to the office of Deacon, which office he faithfully filled until death. In 1886 he traveled by covered wagon to Holyoke, Colo. to file on Government land for homestead and to here live and prove his claim.

May 25, 1892, he was united in marriage to Elizabeth Catharine Flory, who passed away May 31, 1894. After her death he disposed of his homestead, returned for a time to Gage County, Nebr. and later settled in Nemaha Co., Kansas. Dec. 17, 1895, he was united in marriage to Mary O. Zug, who passed away Dec. 22, 1928. To this union were born seven children, five who survive him, two having died in infancy.

Bro. VanDyke was an ardent and faithful church worker. Farming and carpentry were his means of a livelihood. He is survived by: Harry A., Union, Ohio; Esther M. Brumbaugh, North Industry, Ohio; Florence Reasy, Edgerton, Mo.; John A., Elmore, Ohio and Olive Ruth Sword, Eldora, Iowa. In addition to the children, he is survived by: three brothers, Dr. George H., Winona Lake, Ind.; Nelson A., Lincoln, Nebr.; and Lambert B.,

Council Bluffs, Iowa; fourteen grandchildren and nine great-grandchildren.

Bro. VanDyke lived in Indiana approximately twelve years, before residing with his daughter the past two years. Funeral services were conducted at the McCreery-Kreighbaum-Finefrock Funeral Home, North Industry, Ohio, by ministers: Floyd Swihart, Lester Senften and Paul R. Myers. The body was shipped to Sabetha, Kansas for interment in the family plot.

But the sun is sloping westward,  
Troubles come and cares increase,  
Looking back on happy childhood,  
Sighing for its hours of peace.

Now the sun is sinking, sinking,  
Gone. It's tints fade in the west,  
And old age lays down its burden,  
Dust to dust, at peace, at rest.

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### OUR DUTY AS A CHURCH AND THE WORLD'S GREATEST NEED

John 3:14 "And as Moses, lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That who soever believeth in him should not perish, but have eternal life." Many inferences may be arrived at from the preceding Scripture. I shall proceed by giving one, "The lifting up of the Son of Man may refer to His mediatorial office at the right hand of God". I heartily agree with the statement, but just now I am think-

ing more of our responsibility. It is the duty of every child of God to hold up Jesus Christ, as the only cure for a sin sick world. Surely God is not looking to the world to hold up His Son. Are we letting him down? I much believe we are, and by so doing we are losing the battle.

A wonderful lesson is given in Ex. 17:11-12, "And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." Does this not come as a challenge to each of us to lift up our Lord and Master as the only hopes for a defeated world steeped in sin?

Jer. 8:22, "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Sweet repose does the balm of Gilead bring, but oh! the few that are receiving it. "O virgin, the daughter of Egypt; in vain shalt thou use many medicines; for thou shalt not be cured. Many medicines (remedies) are being used today in a vain attempt to bring about permanent peace and contentment to a perplexed people. John 16:33,

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world". The child of God is acquainted with this peace, but is it not through human instrumentality that God in His great wisdom so decreed, for the world to a great extent would not learn of His peace and contentment? The visible hands, feet, ears and mouth God uses today is ours. The power of Almighty God and the great plan of salvation has not diminished. No, nor ever will: but poor mortal man has miserably failed on his part.

Jesus is the light of the world, but that light is to be diffused by the Church of Jesus Christ. To verify this statement we invite your attention to Matt. 5:14, "Ye are the light of the world". Not so long ago something like this was quoted. "I am greatly alarmed over world conditions." I would not by any means say that I am alarmed over world conditions, one hundredth part as much as I am over church conditions. Matt 5:13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men". Our Lord shows here what his followers should be; the salt of the earth, to preserve the world from putrefaction and destruction. Salt creates a thirst, when the world reads our

lives does it create within it a thirst and desire to have the thing we have, or does it say if that is christianity we want no part of it.

To a great degree I fear the salt has lost its savour. To explain what is meant by loosing its (salt) savour I quote the following: "Along, on one side of the valley toward Gibul, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and, in this, you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour; the inner part which was connected to the rock, retained its savour, as I found by proof." I say with a heavy heart, our power as an instrument to save, has become an invalid, and it is by no means God's fault but ours, ours because we have separated ourselves to a great extent from the Salt Rock, Christ Jesus. Many are trying in their own way to put savour back into the salt. The word savour means flavor, taste, relish. Some are trying to restore the taste and flavor by having socials, church suppers, recreation, swimming pools, etc. But where is the spirit? These things are strictly of the world, and to restore the spirit of Christ (the savour, inner part) in the salt (Church) can never be done that way. Such is only an abomi-

nation and mockery in the sight of God.

Acts 13:36, "For David, after he has served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption". Can it be said of us, when we come to the end of life's journey that we have served the generation of our age? If so we have been a part of the light of the world, Matt 5:14. Also served as a part of the salt of the earth, Matt. 5:13. To fall short of this would mean, we have failed in our great responsibility, first to God, second to the church, third to our fellowman and last to ourselves. If we cannot serve our generation as effective as David and many others, we at least can carry a lantern, that others may not stumble over us. It was once said to a blind man who was carrying a lantern. Why are you carrying a lantern inasmuch as you are blind? He replied, "So others won't stumble over me."

As a part of the Bride of Christ our duty is to hold Christ up to a lost, sinsick world, and the world's greatest need is to accept Christ, the Son of the living God.

D. Paul Reed,  
New Paris, Ind.

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### BELIEVING

"Th wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling to-

gether; and a little child shall lead them", Isaiah 11:6.

Being converted to the faith of Christ, united in one sheep-fold, then the wolf and the lamb dwell together. The wolf does not threaten the lamb, neither is the lamb afraid of the wolf. The leopard harms not the kid, more than that, lies down with it—even the young ones lie down together. Those that inhabit true Christianity today shall neither hurt nor destroy one another. When Paul who had persecuted the saints, joined himself to them, then the wolf dwelt with the lamb. What peace, safety and security is ours through Christ, the great shepherd who shall take such care of His flock!

But the inspiration here came concerning the last part of this verse "and a little child shall lead them". What shall be the effect of this wonderful softening and sweetening of our tempers by the grace of God? Should it not be a willingness to receive instruction—a submission to any ministration of Christ, coming with meekness and from sources brought as little children, in utmost love and humility?

We wonder sometimes if we would pause more frequently and listen to the voices of our little children if we would not think more seriously. This morning as I, the mother of a small child, working over the kitchen sink suddenly found my attention turned, by a

remark from him as follows "Mother, I keep seeing Jesus come in on some mans who didn't believe", and he continued, "and the man had a book, I think it was a Bible". I turned to the child perplexed not having the least idea as to what he had reference. Suddenly (trying to decipher it) the force of what he had said hit me, as to how applicable his remark was to our Christian walk of life. The child apparently was looking for a picture he had seen; I still don't know for certain of what he was speaking, as he left as quickly as he had come, perhaps in search of it. My meditations continued thusly. Can it be that some of we professed believers, having Bibles in our hands, do not believe as we ought? Will Jesus come in on us at a time when we think not? These are grave questions!

After the resurrection, Jesus met two of his disciples on the way to Emmaus and told them, that they were foolish and slow in believing all that the prophets had said. He then explained much of the Old Testament to them in reference to Himself. (Luke 24:25-27) Later He did the same thing to the disciples in speaking to them as recorded in Luke 24:44-47.

Time and space here does not permit all that might be said of believing but I have a few things in mind. Believing constitutes a realization of and faith in God's love

toward mankind, (to us personally) to the extent that a created love in us constrains us, impels us, is a force that will not let us go; a love created because of a belief that He who was rich, yet for our sakes became poor, that we through His poverty might be rich. Believing instills into us a hungering love for Christ, that nothing less than a life of service for Him will satisfy. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again", II Cor. 5:14-15. This love is something wonderful and real, a love that keeps on believing when all others have ceased believing, a love that keeps on hoping when others have given up the search.

This faith believes the Scriptures to be the "Living Voice of God" to all who read them in the Spirit. On several occasions we find Jesus expecting His hearers not only to know the Scripture but to be able to apply them, to situations that arose in the present time. Matt. 9:13; 11:4-5; 19:4-6; 21:16-42; Mark 2:25-26.

This faith stills our souls in times of troubles, even death shall be so altered that it shall do us no real hurt, but through relying upon the grace of God should only tend to strengthen us. "Who is He that

will harm you, if we be followers of Him that is good?" "Who shall separate us from the love of Christ?" and "O death, Where is thy sting?"

True believers of God's word will become sufficiently stable, so as to be able to sift the truth from what is amiss about us. Much about us is a real challenge to us to keep ourselves unspotted from the world. Jesus prayed not that His should be taken out of the world, but that God would keep them from the evil that is in the world.

True believers are possessors of a deep-settled peace; peace within themselves and peace among Brethren and Sisters. That is knowledge falsely so called, which sows discord among men; the right knowledge of God settles peace. There is a little saying which has a depth of meaning if fitly applied, "He who rocks the boat is never the one at the wheel". Can we apply this to ourselves in regard to the Church?

Through it all, having a knowledge that we are perfected in love and doing God's commandments, we go on to perfection truly believing that our reward is that of Eternal Life.

So as we, through God's mercies go forward into another New Year, let us do all we can to keep His Church a glorious Church without spot or wrinkle; let us all be more zealous in working for the Lord,

each one doing our best with the talents we have and above all looking into our individual lives, being certain that Jesus will not come in upon us as He will many unbelievers, even though they have Bibles in their hands.

### SUBJECTION

"Therefore as the church is subject to Christ, so let the wives be to their own husbands in everything", Eph. 5:24. Now let us take the verse before, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body". I fear that if we are not more submissive to Christ, than most wives are to their husbands, in this day and age, we are going to miss the mark. We better get awake quick, for it is much later than we think. If we are not submissive, then we are disobedient and if we are disobedient, we are in danger of hell fire.

Remember Eve, who disobeyed and then enticed Adam to do the same, was it worth the price they paid? Verily no. Wives be subject to your husbands in everything and husbands love and cherish your wives as your own body, this is pleasing to God the Father. Let us not be deceived, for many are saying that woman is equal to man and should be placed equal and even higher. Gen. 2:18, "And the Lord God said, It is not good that the

man should be alone; I will make him an help meet for him". God did not say Adam was to be the help meet, but the woman was to be Adam's help meet.

Gen. 1:31, "And God saw everything that he had made, and, behold, it was very good". Why do we not let things the way God meant them to be? If He would have wanted the woman to be over the man, He would have done it so. But instead He made man in His image and likeness, the highest living thing on earth. But sorry to say woman is trying and in many instances is, head and ruler over the man. I ask, is this being submissive to your husband? We do not want to leave the impression that we think woman should be a slave, but she was made to be subject to man and not man to her.

Why did Paul write the qualifications of bishops and deacons, if woman is to be equal to man? He does not say if a woman, but if a man desire the office of a bishop. 1 Tim. 3:5, "For if a man know not how to rule his own house, how shall he take care of the church of God?" Who is ruling the house today, husband or wife? Who is the head? Let us go to 1 Cor. 11:3-5, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth

his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven". I am very much afraid this scripture is partly and in many instances wholly ignored, in this day. Who are we submissive to God or mammon? Have you ever stopped to think. What is meant by having her head covered? If God would have put the woman's glory covering (her hair) on her head, compared to the way many professors put their power covering on, she would be quite a sight to look upon. A covering is something that hides or conceals from sight. Any woman who would put on a body covering (dress) as some put on the head covering, would be a very sinful woman in God's sight. Husbands would you want your wife to dress that way, the one who is yours only to look upon? Is it not time to point out these things, to all who are disobedient, yes shout it from the rooftops.

1 Pet. 5:1-4, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being en-

samples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away".

Bro. Paul Stuber,  
Ephrata, Pa.

## —o— THE REDEMPTION OF TIME

Time should be redeemed because it is short. The whole measure of earthly history will be short, from the creation to the destruction. Generation after generation is passing away. The Word of God, compared with the history of passing events, fully indicates that the earth is hastening to a close.

Soon the end will come, the purpose for which time was given, be accomplished and its ages, years and hours, all be narrowed down to the moment of its close. The great events connected with the winding up of all earthly affairs, the rendering of the last account cannot be distant. The earth wrapped in flames, the heavens passing away with great noise and the elements melting with fervent heat; the opening of the Book of Remembrance, in which all good and evil deeds are recorded, are but a step before us.

If time is so short: when all the ages combined, when so many generations unite in swelling its history, when it can boast of the past, present and unknown future; what fearful brevity to that little portion of it allotted to us as individuals

Time is winging us away  
To our eternal home.  
Life is but a winters day,  
A journey to the tomb.

Youth and beauty soon will flee,  
Blooming beauty lose its charms.  
All that's mortal soon shall be  
Enclosed in deaths cold arms.  
from Christian Family Companion  
Sel. by Emanuel G. Koonen.

### THE PURE IN HEART

Blessed are the pure in heart  
I hear my Savior say,  
Take up thy cross and follow me  
There is no other way.  
The way of holiness I mean  
I know for sure it's right,  
I love the Lord with all my heart,  
He is precious in my sight.

He gave His life on Calvary,  
That I through Him might be free.  
I came to Him confessed my wrong.  
And now He fills my heart with  
song.

I love to sing the songs of praise  
Of Jesus and His power that saves,  
And some sweet day when life is o'er  
I'll live with Him on Heaven's  
shore.

Won't that be grand when life is  
o'er,  
And we all meet on Heaven's shore?  
We'll have no sickness, death or  
sorrow.

That sure will be a grand tomorrow  
But we must live a holy life  
Free from sin and worldly strife,

To enter in to this fair place  
We must be saved by saving grace.

Without the gate my Savior died  
That all believers be sanctified,  
To be pure in heart  
You must live each day  
Not like the world in costly array,  
No gold, no pearls, or rings,  
For we know the world  
Is wearing these things.

Don't cut your hair or wear it  
curled

You know my friend that's of the  
world.

You know dear ones the Bible is  
true

What it says to me it says to you.  
Don't be a Jezebel and paint your  
face

Neither your lips that's not God's  
grace

And the toes and heels all out of  
your shoes.

Don't paint your toes and your fing-  
ers too.

John M. Scott.  
Sel. by Bertha R. Dorsey.

A domine, after telling his schol-  
ars the story of Ananias and Sap-  
phira, asked them: "Why is not  
everybody who tells a lie struck  
dead?" After a long silence one  
little fellow exclaimed: "Because  
there wouldna be nobody left".

Although one can not choose his  
duties, he can wisely make them his  
choice.

If Satan can amuse men out of all serious thought, he will not need to give them any further attention.

## DAILY DEVOTIONS FOR MARCH 1958

### GOD'S GOODNESS

Memory verse, Psa. 34:8, "O taste and see that the Lord is good: blessed is the man that trusteth in him".

Sat. 1—Isa. 40: 1-17.

Memory verse, Nahum 1:7, "The Lord is good, a strong hold in the day of trouble: and he knoweth them that trust in him".

Sun. 2—Eph. 1: 15-23.

Mon. 3—Heb. 12:12-29.

Tues. 4—Rom. 1:7-20.

Wed. 5—I Cor. 6:9-20.

Thurs. 6—Psa. 29.

Fri. 7—Deut. 3:21-29.

Sat. 8—Psa. 148.

Memory verse, Lam. 3:22, "It is of the Lord's mercies that we are not consumed, because his compassions fail not".

Sun. 9—Eph. 3:14-21.

Mon. 10—Luke 1:46-56.

Tues. 11—I Sam. 2:1-10.

Wed. 12—Rom. 11:18-36.

Thurs. 13—Tit. 3.

Fri. 14—Matt. 7:1-12.

Sat. 15—Rom 2:1-11.

Memory verse, Psa. 33:5, "He loveth righteousness and judgment: the earth is full of the goodness of the Lord".

Sun. 16—II Thess. 1.

Mon. 17—Psa. 8.

Tues. 18—I Jno. 4:1-10.

Wed. 19—Deut. 30:1-10.

Thurs. 20—James 1:1-18.

Fri. 21—Exod. 34:4-17.

Sat. 22—Luke 1:67-80.

Memory verse, Psa. 108:4, "For thy mercy is great above the heavens: and thy truth reacheth unto the clouds".

Sun. 23—Nahum 1:1-8.

Tues. 24—Jer. 10:6-16.

Wed. 25—Isa. 63:7-16.

Thurs. 26—Psa. 145.

Fri. 27—Titus 2.

Sat. 28—Matt. 5:1-12.

Memory verse, Psa 25:8, "Good and upright is the Lord: therefore will he teach sinners in the way."

Sun. 29—II Cor. 8:1-9.

Mon. 30—Jno. 14:1-14.

Tues. 31—Acts 7:51-60.

## SUNDAY SCHOOL LESSON FOR MARCH

### PRIMARY LESSONS

Mar. 2—Jesus Stilling the Storm.  
Mark 4:35-41; Luke 8:22-25

Mar. 9—Jesus Blessing little Children. Mark 10:13-16; Luke 18:15-17.

Mar. 16—Children Help Praise Jesus. Matt. 21:1-17.

Mar. 23—How We may be Jesus' Friends. Luke 22:7-23.

Mar. 30—(Review) Jesus is our Friend. Matt. 19:13-22.

## ADULT LESSONS

Mar. 2—Ananias and Sapphira hath lied to the Holy Ghost. Acts 5:1-6

1—Is lying to the Holy Ghost a common sin?

2—Is a sin worse when two or more conspire together?

3—Why can not we professing Christians realize that our actions and attitudes in and towards the Church are now in our own power, but the Holy Spirit is not asleep and eventually our just reward will come from God?

Mar. 9—Prison doors fail to stop the Power of God. Acts 5:17-42

1—Would it be wise to use Gamaliel's advice to determine whether various organizations are the work of man or of God?

2—Since the people magnified them, and the members of the council, "were cut to the heart", why did not more people accept Christ?

3—From the teachings of this lesson, have we any thing to fear by obeying the command: "ye shall be my witnesses"?

4—What lesson can we learn from the apostles in verse 41?

Mar. 16—Holy Ghost filled men make good Servants. Acts 6:1-15

1—In choosing officials in the Church how may we know, who are filled with the Holy Ghost?

2—Why isn't the Holy Ghost manifested more in the Church of today?

3—What may be the reason for Stephen's power and authority beyond that for which he was specifically called?

Mar. 23—The High Priest questioning Stephen. Acts 7:1-19.

1—What should Stephen's outstanding facial appearance mean to us?

2—In what ways is the call of Abraham similar to the call we receive today?

3—What was Stephen's purpose in his lengthy answer to the High Priest and what relation did it have to the charges made by the false witnesses?

Mar. 30—Stephen defends himself by the Word of God. Acts 7:20-43

1—Do we sometimes turn away from Christ to spiritual or religious idols?

2—How many of us could give so large and comprehensive an account of Jewish Bible History as Stephen did, and would we, in self defense before officers, be prompted to use such Gospel defense?

3—Do you think Stephen was concerned about gaining freedom from his accusers?

BIBLE STUDY BOARD

# BIBLE MONITOR

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No. 5

"For the faith once for all delivered to the Saints."

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## JESUS OUR HIGH PRIEST

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec". Heb. 5:4-6.

The High Priest was the highest office in the Old Testament church. He was the one to intercede between man and God. Originally the High Priest retained his office until his death, when his eldest son received the office. However through the degeneration of the Jewish religion this office was controlled by the King and appointed and removed as the policy of the King saw fit. His life was to be exemplary and set aside for the sacred work only. Man was too low and too sinful to even pray unto his Heavenly Father, except through the priest and then only after the priest had made atonement for himself and for the worshiper.

Christ is our High Priest, our

mediator between us and God. Christ did not assume this office Himself but God called Him to this office. Christ does not lay down this office at His death, like the Jewish high priests did, for He forever liveth and reigneth at the right hand of Almighty God. Christ is our High Priest without beginning and without ending. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore", Heb. 7:28. Do we look unto Him and serve Him as our eternal High Priest?

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second", Heb. 8:6-7. The first covenant, the Jewish law and pattern of worship, had its place until Christ came down to earth to reveal unto man a better covenant. One need not study the

practices of the Levitical priesthood long, until he is convinced of how much better the teachings and commandments of Christ are. That first covenant served to bring the faithful up to the New Testament, but it had so many faults and shortcomings that it is no comparison with "the new and living way".

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself". Heb. 7:26-27. Notice the difference of our High Priest in character and purity, a contrast to what we find in the Jewish high priests, not made carnal and sinful but higher than the heavens. Those priests offered sacrifices which were as nearly as possible, without blemish, but Christ was perfect and yet offered Himself as a sacrifice unto God, for our sins. He did not need to do this daily or yearly but only once, for all of us, who will accept Him as a propitiation for our sins.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead

works to serve the living God?" Heb. 9:13-14. The sacrifices under the first covenant clean as they might be, were only a pattern pointing forth to the supreme sacrifice of the Son of God, for the sins of men. How many of us are still following the dead works of the flesh, rather than the teachings and commandments of God as delivered unto us by Jesus?

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God"; Heb. 10:12. His supreme sacrifice was needed only once, for all humanity; but that was not His end, for God called Him from the grave to prove His divinity and then, even called Him from earth into Heaven. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us": Heb. 9:24. As far as the high priests under the first covenant could go, was into the most Holy Place and that only once each year, only a figure of the true Holy Place. These scriptures are beautiful to dwell upon and through faith, see the wonderful honor, glory and majesty of our Lord.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Let us therefore come boldly unto the throne of grace, that we may obtain

mercy, and find grace to help in time of need". Heb. 4:14, 16. Even with all these wonderful pictures, this great hope in store for us, the great commands to go teach others and be a light unto the world: how "fast are we holding to our profession?" Whose fault is it if we lack mercy and strength, from the Throne of Grace?

### ACTS 2:37-47

In studying this Sunday School lesson, it brought some questions to our mind. Why and how this great success of Peter's sermon on pentecost was accomplished? We began by asking ourself some questions that we might prophet by the same.

Did he have great ability as a public speaker? Was his message eloquent? Was he able to use great sounding words? Did he use the physiological means of evangelism used by many today? Was his program highly organized, that he might have the Pharisees, Saducees and all the different faiths back of his campaign?

We notice from the reading of the Word, Peter's message was the revealing of Jesus Christ and Him crucified and now risen redeemer. Acts 2:38, "Then Peter said unto them Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost".

What we have here recorded is a

very simple message accompanied by the Holy Spirit of God, you are sinners, waiting for the judgment of God, if you have not repented of your sins. This message might have offended some, but it brought great results also. Some like to refer to that Pentecostal power and its striking gift of ability and speech, as some power far beyond our reach. I believe we can have the same proof today which will manifest itself in our daily life, as it did on Pentecost. Acts 2:45, "And sold their possession and goods and parted them to all men, as every man had need". Only by oneness in Jesus Christ can we have such liberality, such unity, such love one to another.

Some like to place Pentecost as the birth of christianity, if we have the new birth and have been born again to live for Christ and in Christ, the same God who gave the power and mighty working of his spirit on Pentecost is our God today.

It was no small wonder fear came upon every soul, it should reveal to us why the church grew. Acts 2:47, "And the Lord added to the church daily such as should be saved". We hear much today about evangelism, it has been said "the proof of the pudding is in the eating". We believe the proof of evangelism is in the living, after they have taken the tent down.

Floyd T. Swihart, Goshen, Ind.

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**THE CHURCH**

The Church, what is it? Not a church, but the Church that Christ is building. How do we get into that Church? First, we must hear the Word of God and believe and practice what it teaches. When we are convicted of our sins, then we must repent of our sins, be converted and come into the Church through the door, which is baptism according to the Great Commission given by our Lord just before He ascended unto Heaven. When we have been baptized into the Church, then we are under the banner of Jesus Christ and have enlisted under that banner to follow the instructions given by our leader, Jesus Christ. We have now been called out of the world, and should

be separate from the world: in dress, conversation and everything which will distinguish us from the world.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life", John 3:16. But we are not to love the things of the world, for the Word says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever", I John 2:15-17.

Then Paul says in Rom. 12:1-2, "I beseech you therefore, brethren, by the mercies of God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". Now if we strive to do all the things of the foregoing Scripture, we will not be far off the right way. Let us see what Peter tells us, 1 Pet. 4:17-18, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the right-

eous scarcely be saved, where shall the ungodly and the sinner appear?" So you see we must do the whole Will of God, if we are to be saved.

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### THIS MAN

Who was or is, the "this man" of the Bible? Much could be said about "this man". I will be brief and give a few references. John 7:46, "Never man spake like this man". This was the answer the officers gave, to the Pharisees who had sent them out to bring "this man" to them. Luke 23:14, "Ye have brought this man unto me, as one that perverteth the people". John 18:17, "Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples" V. 29, "Pilate then went out unto them and said, What accusation bring ye against this man?" Luke 7:39, "This man, if he were a prophet, would have known who and what manner of woman this is that touched him: for she is a sinner". But this man was a prophet, though the Pharisee did not know it, though he should have known.

By now the reader will know who the "this man" of the Bible is. It is none other than Jesus, the son of God. Is this man our man? Now let us go back into Mic. 5:5, "And this man shall be the peace". Bless-

ed hope for the Jews and Gentiles, if we believe in "this Man".

Several other times a man is referred to, which does not refer to Jesus. John 21:21, "Peter seeing him saith to Jesus, Lord, and what shall this man do?" Acts 18:25, "This man was instructed in the way of the Lord". In verse 26, Aquila and Priscilla took him unto them and expounded unto him the way of God more perfectly. Many men, referred to in the Bible, had important places to fill.

God selected His men, but some failed Him. Ex. 22:30, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none". Sad indeed. Is "this man Jesus" your Saviour? Finally, for each one who reads this article, if He is not why not?

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### CHRISTIAN WORKER'S LIGHTHOUSE

I read my statement in an earlier issue of the Bible Monitor, "I am resolved to set up a lighthouse for christian workers". The Lord took me at my word. In a few days my phone rang and a young lady asked permission to come to my home. I had been praying for her. She came and with her was another young married woman.

They have both started on their christian life, but terrible fear was confusing them, because of the things they see coming on the earth. I was ever so glad that I had prayed before they came to my home, for the help I found myself in need of. I was glad I had studied long and hard over a period of years so that I could give them the answer.

I told them that I was out on the sea of life, facing terrific and frightening situations. when I was a young girl, but I had called upon the Lord for help. My own little raft was incapable of escaping destruction. I was glad I could challenge these two women to study the Word of God, as their sure guide to the life, on a ship where Jesus is the Pilot. He has the power over wind, waves and rockets. He is the only one able to say "peace be still".

We had a spiritual conversation and as they left my door I knew the Lord had sent them, for I had felt the influence of the Spirit. I sang a song of praise, that my home had been used as a lighthouse to two young women in distress. Things took a different turn in the next few days. I began making some plans of my own and when I do that, many times, I discover that the Lord has some more important things He wants me to do.

Ananias had to change his plans, when he was told to go over to where Paul was. One time I was

washing dishes in my home and I suddenly felt deeply impressed, to go across town to a certain woman's home. I immediately left my work, although I would usually have finished my dishes first. When I arrived at the door of the house and knocked, she opened the door and said, "O I knew you would come". I asked why, and she said, "I believed you to be a woman of faith in prayer, and I have been praying for you to come and pray with me, for my son. He is to go on trial tomorrow. He claims to be innocent. He was out with two other boys in a car and they had partaken of strong drink. They were in their car and hit and killed a man". We prayed and later her boy was found to be innocent. My lesson was to learn obedience. The son needed to learn honor for his mother. She had advised him to keep good company. He had violated her advice and had to run the chance of facing a human judge. That home became a lighthouse to a boy, to refer him to the scripture which so well advises "Children obey your parents".

I began to recount how Jesus had chosen His disciples and how He trained them to meet people's needs wherever He saw them. The terrific storm upon the sea of Galilee gave Jesus the opportunity to teach His disciples a great lesson. His conversation with a woman by a well gave an opportunity to teach that

wherever a need arises is the time to meet that need. When Jesus is in the midst, great things occur. It was true in Palestine and it is true even here today.

When the Lord ascended to Heaven, He told His trained workers to wait at Jerusalem until they received power and supernatural authority for the work He had delegated unto them. The Old Testament is full of examples of penalties meted out to God's chosen ones, because they disobeyed orders. God gave an order to Adam and Eve. Satan influenced them to use their own idea. We all know the horrible result of that disobedience. Moses had an order to strike a rock and obedience brought great blessings. God gave Moses another order to speak to the rock. But Moses used his own idea and went by the former order, and his disobedience cost him entrance into the Promised Land. When the Lord instructed the disciples to wait for the Holy Spirit, He meant wait.

A lighthouse set upon a hill cannot be hid, if Christ is the source of the light. He is the only one who can still the winds, waves and sputniks. When He comes in His glory, a translation will take place that will be astonishing and over-ruling every man-made law. Satan deceives many of Christ's followers into believing they can make their own laws.

Elice B. Neher  
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## KNEELING IN PRAYER

In this day and age so many who profess to be christians, will not kneel in prayer. Why? Is it because they might soil their clothes, or do they think it is not required of them?

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When Pharaoh made Joseph ruler over all Egypt, they put him in a chariot and took him through the streets and cried to the people, bow the knee before this man, for he is above all except Pharaoh. A sign of respect and submission. Now we have One much greater than either Pharaoh or Joseph. He is Jesus, the Son of Almighty God.

How much respect and how submissive are we to this Jesus? Those who know and love Jesus know that He was our example, that is why we try to pattern our lives after Him. He not only told us to do these things, but He himself lived them. He taught by precept and by example. When He went into the

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**THE CHURCH**

The Church, what is it? Not a church, but the Church that Christ is building. How do we get into that Church? First, we must hear the Word of God and believe and practice what it teaches. When we are convicted of our sins, then we must repent of our sins, be converted and come into the Church through the door, which is baptism according to the Great Commission given by our Lord just before He ascended unto Heaven. When we have been baptized into the Church, then we are under the banner of Jesus Christ and have enlisted under that banner to follow the instructions given by our leader, Jesus Christ. We have now been called out of the world, and should

be separate from the world: in dress, conversation and everything which will distinguish us from the world.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life", John 3:16. But we are not to love the things of the world, for the Word says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever", I John 2:15-17.

Then Paul says in Rom. 12:1-2, "I beseech you therefore, brethren, by the mercies of God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". Now if we strive to do all the things of the foregoing Scripture, we will not be far off the right way. Let us see what Peter tells us, 1 Pet. 4:17-18, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the right-

eous scarcely be saved, where shall the ungodly and the sinner appear?" So you see we must do the whole Will of God, if we are to be saved.

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## THIS MAN

Who was or is, the "this man" of the Bible? Much could be said about "this man". I will be brief and give a few references. John 7:46, "Never man spake like this man". This was the answer the officers gave, to the Pharisees who had sent them out to bring "this man" to them. Luke 23:14, "Ye have brought this man unto me, as one that perverteth the people". John 18:17, "Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples" V. 29, "Pilate then went out unto them and said, What accusation bring ye against this man?" Luke 7:39, "This man, if he were a prophet, would have known who and what manner of woman this is that touched him: for she is a sinner". But this man was a prophet, though the Pharisee did not know it, though he should have known.

By now the reader will know who the "this man" of the Bible is. It is none other than Jesus, the son of God. Is this man our man? Now let us go back into Mic. 5:5, "And this man shall be the peace". Bless-

ed hope for the Jews and Gentiles, if we believe in "this Man".

Several other times a man is referred to, which does not refer to Jesus. John 21:21, "Peter seeing him saith to Jesus, Lord, and what shall this man do?" Acts 18:25, "This man was instructed in the way of the Lord". In verse 26, Aquila and Priscilla took him unto them and expounded unto him the way of God more perfectly. Many men, referred to in the Bible, had important places to fill.

God selected His men, but some failed Him. Ex. 22:30, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none". Sad indeed. Is "this man Jesus" your Saviour? Finally, for each one who reads this article, if He is not why not?

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## CHRISTIAN WORKER'S LIGHTHOUSE

I read my statement in an earlier issue of the Bible Monitor, "I am resolved to set up a lighthouse for christian workers". The Lord took me at my word. In a few days my phone rang and a young lady asked permission to come to my home. I had been praying for her. She came and with her was another young married woman.

They have both started on their christian life, but terrible fear was confusing them, because of the things they see coming on the earth. I was ever so glad that I had prayed before they came to my home, for the help I found myself in need of. I was glad I had studied long and hard over a period of years so that I could give them the answer.

I told them that I was out on the sea of life, facing terrific and frightening situations. when I was a young girl, but I had called upon the Lord for help. My own little raft was incapable of escaping destruction. I was glad I could challenge these two women to study the Word of God, as their sure guide to the life, on a ship where Jesus is the Pilot. He has the power over wind, waves and rockets. He is the only one able to say "peace be still".

We had a spiritual conversation and as they left my door I knew the Lord had sent them, for I had felt the influence of the Spirit. I sang a song of praise, that my home had been used as a lighthouse to two young women in distress. Things took a different turn in the next few days. I began making some plans of my own and when I do that, many times, I discover that the Lord has some more important things He wants me to do.

Ananias had to change his plans, when he was told to go over to where Paul was. One time I was

washing dishes in my home and I suddenly felt deeply impressed, to go across town to a certain woman's home. I immediately left my work although I would usually have finished my dishes first. When I arrived at the door of the house and knocked, she opened the door and said, "O I knew you would come". I asked why, and she said, "I believed you to be a woman of faith in prayer, and I have been praying for you to come and pray with me, for my son. He is to go on trial tomorrow. He claims to be innocent. He was out with two other boys in a car and they had partaken of strong drink. They were in their car and hit and killed a man". We prayed and later her boy was found to be innocent. My lesson was to learn obedience. The son needed to learn honor for his mother. She had advised him to keep good company. He had violated her advice and had to run the chance of facing a human judge. That home became a lighthouse to a boy, to refer him to the scripture which so well advises "Children obey your parents".

I began to recount how Jesus had chosen His disciples and how He trained them to meet people's needs wherever He saw them. The terrific storm upon the sea of Galilee gave Jesus the opportunity to teach His disciples a great lesson. His conversation with a woman by a well gave an opportunity to teach the

wherever a need arises is the time to meet that need. When Jesus is in the midst, great things occur. It was true in Palestine and it is true even here today.

When the Lord ascended to Heaven, He told His trained workers to wait at Jerusalem until they received power and supernatural authority for the work He had delegated unto them. The Old Testament is full of examples of penalties meted out to God's chosen ones, because they disobeyed orders. God gave an order to Adam and Eve. Satan influenced them to use their own idea. We all know the horrible result of that disobedience. Moses had an order to strike a rock and obedience brought great blessings. God gave Moses another order to speak to the rock. But Moses used his own idea and went by the former order, and his disobedience cost him entrance into the Promised Land. When the Lord instructed the disciples to wait for the Holy Spirit, He meant wait.

A lighthouse set upon a hill cannot be hid, if Christ is the source of the light. He is the only one who can still the winds, waves and sputniks. When He comes in His glory, a translation will take place that will be astonishing and over-ruling every man-made law. Satan deceives many of Christ's followers into believing they can make their own laws.

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How much respect and how submissive are we to this Jesus? Those who know and love Jesus know that He was our example, that is why we try to pattern our lives after Him. He not only told us to do these things, but He himself lived them. He taught by precept and by example. When He went into the

garden to pray what did He do? He withdrew himself about a stone's cast and kneeled down and prayed, Luke 22:41.

Paul the apostle says, Eph. 3:14, "For this cause I bow my knees unto the Father of our Lord Jesus Christ". These examples should be enough proof of the correct posture in prayer. Note a few quotations from the Old Testament: Isa. 45: 22-23, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear".

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### **THE DIVINE AND UNFAIL- ING PURPOSES OF THE TRIUNE GOD**

The apostle Paul, in writing his message to the Roman Brethren, as recorded in Rom. 8:29-30 has pictured for us, some of the unfailing purposes of the Triune God, which purposes are manifest in God's wonderful love, in the sacrifice of His Son for man's redemption. Those purposes are also manifested in the Son's love for the world, which is love that is beyond human comprehension, love that passeth all knowledge. O, the Inseparable love of Christ, and the Intercession of the Holy Spirit. In that love the

Eternal God has predestined, that man should be made like unto the image of the Son of God.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified", Rom. 8: 29-30. In the divine purposes mentioned, Paul also says in the preceding verse, verse 28 "And we know that all things work together for good to them that love God, to them who are the called according to his purpose". All saints, who are Christ's children should rejoice to know that they are the called of God, called for a purpose.

Our text reveals that purpose, which is to be made like Christ or Christ Likeness. In order that we be made like Christ there must be a Spiritual Transformation. The language speaks of man's being conformed to Christ likeness or to His image. There are a number of thoughts, a number of Scripture texts we wish to present to show how this transformation is produced.

First there must be a re-moulding, a new man, a making over, a new birth. Jno. 3.3, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he

cannot see the kingdom of God". In that moulding process man becomes a "New Creature". 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". For an illustration of this transformation or remoulding process, let us turn to God's Word.

God showed to His prophet Jeremiah His absolute power; in disposing of nations, in disposing of His creation, created beings, using an illustration, the type of a potter. Jer. 18:1-4, "Arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it".

Just like the potter's vessel, God called His people Israel, through Abraham, Isaac and Jacob, made His covenant with them, led them through Moses, on down through the ages to come. They were the "called according to his purpose", but, alas, they were marred by sin. This is a likeness or picture of all men who are alienated from God. When God made man, He made him in his own likeness or image, Gen. 1:26-27, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea,

and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them". Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul".

Thus we find that God was the origin of this moulding of man. But man was marred by sin in the fall, hence he must be conformed to the image of God's Son, must be born again, regenerated, before he can again become a child of God, must be re-formed in God's hand. We read in Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned".

We have said that God is the origin of man in the beginning, He is also the origin of the re-born, remoulded man. Jno. 1:11-13, "He came unto his own, (the Jews, the called unto his purpose, the first moulded man) and his own received him not". They were marred in His hand. But as many as received him, to him gave he power to become the sons of God, even to them that believe on his name". Those he re-moulds. "Which were born of blood, nor of the will of the flesh, nor of the will of man,

but of God". God thus re-moulds man.

The apostle Peter shows that this re-moulding was appointed through Christ. 1 Peter 2:6-8, "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, (those who are marred in His hand) the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient: whereunto also they were appointed".

In the next verse we find God's predestination of the Gentiles. His first, the called unto his purpose. His people Israel being marred by sin, He has predestinated us, Gentiles, to be conformed to the image of his Son. I Peter 2:9, "But ye are a chosen generation, a royal priesthood, (His Church) an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light".

Dear Brethren and Sisters, let us so live that it may be said of us that we are composed of these peculiarities. We believe these words of the apostle is a message to the Church, those who are re-moulded in Christ, those who are conformed

to the image of His Son; the Gentile as well as the Jew, all who are called according to His purpose. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise", Gal. 3:28-29.

The next verse from Peter's language proves our statement, that it includes the Gentiles. For it says, "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy". Going back to the words of the prophet Jeremiah, chapt. 18, "Then the word of the Lord came unto me saying, O house of Israel, cannot I do with you as this potter? (make you over) saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel".

But there must be a remoulding, "The birth of a New Spirit." A new heart, also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" Ezek. 36:26. "Marvel not that I say unto you, ye must be born again". Made over, re-moulded that ye may abide forever. I Pet. 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever".

See also I Jno. 2:29; 3:9; 4:7, Jas. 1:18; I Pet. 1:3.

Sinner friend, if you should read these lines, remember, You are marred in God's hand, but He can make you over, can re-mould you, can make you conform to the "image of His Son". The word conform means: To make of the same form or character; to make like; to conform anything to a model. Also to bring into harmony or correspondence; to make agreeable; to adapt; to submit.

Israel were made to acknowledge this conformable process. Isa. 64:8. "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we are all the work of thy hand". When those out of Christ acknowledge the same, when they recognize their dependence upon Him, and turn to Him in faith and true penitence and receive the New Birth, they will then stand justified.

Our text says, "And whom he called, them he also justified; and whom he justified, them he also glorified". A re-moulding is necessary to Salvation. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost", Tit. 3:5.

Israel's cry was, Be not wroth very sore, O Lord, neither remember iniquity for ever: Behold, see, we beseech thee, we are all thy peo-

ple. "Woe unto him that striveth with his maker! Let the potshred strive with the potshreds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" Isa.. 45:9. Woe is here pronounced upon those who exalteth themselves above their maker. Who would dare to dictate to God, or add to His words of eternal life?

If we are conformed to the image of his Son we must and will be re-moulded and bear the image, not of the earthy, but the image of the heavenly. In our next article we would like to show the reflection of the image in the lives of these who are predestinated. Paul says, I Cor. 15:47-49, "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly". Who's image do you and I conform too?

To be continued.

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## THE REWARD OF THE UNRIGHTEOUS

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Not only the righteousness will be rewarded after this life on earth is over. For the same Word of God that speaks of the great joy which is awaiting the righteous through-

out eternity, tells also in no uncertain terms of the awful doom that is awaiting the unrighteous throughout eternity. Yes, a place not prepared for man, but for the devil and his angels. It is not God's will that any shall choose such a terrible destiny. Today is the opportunity for all to choose, whom ye will serve, the living God or the evil one, who is a deceiver. Today he has many deceived, who are working to deceive others. They are known by their fruits.

In God's Word we are told, that in the latter days evil men and seducers shall wax worse and worse, deceiving and being deceived. Today some professing christians are teaching: children need not respect parents or honor them, to care not for the aged and that no punishment will take place in eternity. The world is full of deceitfulness and false doctrine, which will bring disappointment in time to come. Liars, deceivers thieves and robbers are servants of satan, yet they have a privilege to repent and make restitution.

The Psalmist David tells us, "The wicked shall be turned into hell". The prophet Isaiah says, "Woe unto the wicked for it shall be ill with him, for the reward of his hands shall be given him". In Matthew we are told, "They shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of

fire". On the day of judgment the sentence of the wicked will be: Depart ye cursed into everlasting punishment.

Today there are many who disbelieve the Word of God and are only looking and working for life in this world. Some become offended at the Word of God. We are instructed in God's Holy Word, what to do that we will not be deceived by false teachers. The apostle Paul declared, One of the worst things he found on all his travels was false brethren. We warned in the future of false teachers, who would deceive many, which is indeed a sad condition. It is an important matter that we take God at His Word and not be numbered among the unrighteousness, because of the terrible reward after this life is over.

"A false witness shall not be unpunished, and he that speaketh lies shall not escape", Prov. 19:5. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death", Rev. 21:8.

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### WHY?

Jer. 27:13, "Why will ye die, thou and thy people?" Ezek. 18:31, "Cast away from you all your transgressions, . . . and make you a new

heart and a new Spirit: For why will you die, O House of Israel, wherefore turn yourselves and live ye". Why do some people think old things or old ways have saving power? Ezek. 33:11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" This has been brought forward to this day and time, as one of the first things preached in this dispensation was repentance. Many people of this day and age need to repent and walk in newness of life.

Luke 20:3-5, Jesus said to the chief priests, scribes and Pharisees, "I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? . . . If we shall say, From heaven; he will say, Why then believed ye him not?" This still stands today, why do some people not believe it today? "But and if we say, of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that we could not tell whence it was". What will you say at the great judgment day? Why do some people make their choice what to believe and what not to believe?

Luke 7:28, "For I (Jesus) say unto you, Among those that are born of women there is not a greater prophet than John the Baptist".

Most all Bible readers say they believe all the prophets: yet do not believe in John's baptism. Why? The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Why do you reject this command? Mark 16:15-16, Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned". What evidence have we that we believe, when we do not accept it? Why reject some and accept some? Acts 22:6-8, "Suddenly there shone from heaven a great light round about me, and I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? . . . Who art thou, Lord? and he said unto me, I am Jesus of Nazareth, whom thou persecutest".

O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Therefore hath he mercy on whom he will. Rom. 9:19, "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will"? and why? Matt. 13:41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire". Who hath ears to hear let him hear. Rev. 3:6, 5, "He that hath an ear let

him hear what the Spirit saith unto the churches. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life". How can people believe 'Once saved always saved'? It is possible our names can be blotted out by one, who has all power in heaven and on earth. He that openeth and no man shutteth, and shutteth and no man openeth. I am Alpha, and Omega, the beginning and the ending.

Matt. 5:20, "For I (Jesus) say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven". Matt. 9:6, "That ye may know that the Son of man hath power on earth to forgive sins". For I am not come to call the righteous, but sinners to repentance. Matt 28:18, "Jesus spake unto them saying, All power is given unto me in heaven and in earth". Why do people not believe Jesus' words, and pray the Father for all their needs, and for forgiveness of sins? Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, thy sins be forgiven thee: or to say, Arise and walk. He that honoreth not the Son, honoreth not the Father which sent him. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honor the Son. Ye will not come to me,

that ye might have life. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life, and I (Jesus) will raise him up at the last day. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am the bread of life.

John 7:19, "Did not Moses give you the law, and yet none of you keepeth the law"? Jesus was talking to the Jews which were yet under the law. Why go ye about to kill me? Why are ye angry at me, because I have made a man every whit whole on the Sabbath day? But no man laid hands on him. Then came the officers to the chief priests and Pharisees: and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Why did not the Pharisees believe him? Why do so many christians believe and accept only part of the New Testament scriptures?

One of the oldest and highest educated people or church states that the word is not rightly translated and interpreted. Wherever the word water is used, it should be Word instead of water, further stating that water is a symbol of the Word. We refer you to Acts 8:38-39, "And they went down both into the water both Philip and the Eunuch; and he (Philip) baptized him. And when they were come up out of the water, the eunuch

went on his way rejoicing". Is it possible to go down into the word, and to come up out of the word? Why do intelligent people dodge the issue of Jesus' doctrine? Could the prophet Jonah escape the issue? Jonah 1:1-3, "The word of the Lord came unto Jonah.... Arise, go to Nineveh, that great city, and cry against it . . . But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish". Did he accomplish or succeed in his own way? It is well worth the time to read all of the experiences of his life.

Matt. 12:39-40, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign (or facts) of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth". Jesus spake this, do you believe it? They repented at the preaching of Jonas: and behold a greater than Jonah is here and how many are repenting? Matt. 13:10, "The disciples came and said unto him, (Jesus) Why speaketh thou unto them in parables?" Jesus ask the scribes and Pharisees, Why do ye also transgress the commandments of God by your tradition? Why do christians offend by their traditions? Matt. 11:6, "Blessed is he, whosoever shall not be offended

in me". Jesus said unto Peter, get thee behind me, Satan: Thou art an offence unto me: For thou savorest not the things that be of God, but those that be of men. This may apply to christians today, who attend ball games, golfing, theatres and shows of foolish displays.

1 John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father (or the Lord Jesus) but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever". Matt. 23:23, "Woe unto you, scribes and Pharisees, hypocrites, for ye pay tithe . . . and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not leave the other undone". Woe unto you scribes and Pharisees hypocrites, ye make clean the outside. Outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Could this be also possible in this dispensation of grace? Tithing was commanded under the Mosaic law and was not brought over into the dispensation of grace. Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God". Knowing that a man is not justified by the works

of the law but by faith of Jesus Christ. For Christ is the end of the law for righteousness to every one that believeth.

Rom. 6:14, "For ye are not under the law, but under grace". Gal. 5: 4, "Whosoever of you are justified by the law; ye are fallen from grace". Christ is become of no effect unto you. A sad condition for a so-called christian. Why do so many christians want to hang on to the teachings of the law? Ye do err, not knowing the scripture. Luke 6: 46, "Why call me Lord, Lord, and do not the things which I say?" Yes, why is it? Mark 8:12, "Why doth this generation seek after a sign? Why did Jesus have to suffer? Who did no sin, neither was guile found in his mouth, who, when he was reviled, suffered it. He threatened not. Who his own self bear our sins in his own body. It took His precious blood to redeem men from the sins of the world. Luke 24:46, "Thus it behoved Christ to suffer and to rise from the dead the third day". That all things must be fulfilled, which were written.

Paul writing to the Corinthians how that Christ died for our sins according to the scriptures: and was buried, and rose again the third day, Why do we not believe it? Now if Christ be preached that He rose from the dead, Why say some among you that there is no resurrection of the dead? And if Christ

be not raised, your faith is vain: and ye are yet in your sins. It took the blood of the Lamb, to atone for our sins. John 1:29, "John (the baptist) seeth Jesus, and saith, Behold the Lamb of God, which taketh away the sin of the world". Rev 1: 5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead, unto him that loved us, and washed us from our sins in his own blood". So our salvation rests on the love and grace of God, the Lord Jesus Christ our Messiah. John 3: 16, "For God so loved the world, that he gave his only begotten Son". 1 Tim 2:4, "Who will have all men to be saved, and to come unto the knowledge of the truth".

Why are ye starving for truth and life? When streams of salvation are flowing so free. For in Jesus there is grace and mercy; the Spirit says come, why will ye not come? Oh turn ye poor sinner, why will you die? Why do you wait, dear brother, oh why do you tarry so long? Your Saviour is waiting to give you a place among His sanctified throng. Why not come to Him now. Today is the day of salvation, why not come to Jesus now? What can wash away my sin? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus. Oh, precious is the flow, that makes me white as snow. No other fount I know, nothing but the blood of Jesus.

William N. Kinsley, Hartville, O

## NEWS ITEMS

### McCLAVE. COLO.

The Cloverleaf Congregation met in Council Jan. 11, 1958, with Bro. Millard Haldeman in charge. Bro. Haldeman was chosen as presiding for this year.

We decided to hold our Lovefeast April 5th and 6th, the Lord willing. Services at 10:30 a. m., communion in the evening and all-day services on Sunday. We welcome all to come and worship with us in these services.

Sister Rosella Kasza, Cor.

### TANEYTOWN, MD.

The Walnut Grove Congregation met for regular council Jan. 4, 1958. After hymn 210, Bro. Guy Dayhoff opened the meeting reading from Phil. 2:1-20 and prayer. After a few remarks our Elder, Bro. Melvin Roesch took charge of the meeting. He asked us to be mindful of gossip and talebearing and the results of such practices. He expressed hope that we all love one another, our reward being one of gladness rather than sorrow.

The election of Church and Sunday-school officers was held. Delegates to District Meeting were elected. All business was taken care of in an orderly and christian way. The meeting closed with singing hymn 688 and prayer by Bro. Surbey.

Sister Margaret Dayhoff, Cor.

### QUINTER, KANS.

Word has reached us that Bro. and Sister D. J. Gross of Falfurrias, Texas have both passed away. Bro. Gross in February 1957 and Sister Gross in April 1957. She was buried the 22nd of April, on her 95th birthday. They were both buried in Manvel, Texas.

They have been isolated from the church for many years and were always faithful to the church. They always enjoyed having any of our members visit them. They were members of the Quinter Congregation.

Sister Elma Jamison, Cor.

### TORREON MISSION

The days at the mission for the past two months have been strenuous ones due to the weather and bad roads. We have had nearly 2 inches of rain which is much more than we had during the previous months at the mission.

Nov. 6th we had about 2 in. of snow which was very wet and soon melted. On the 16th we had 4 in., which was drier and did not melt at once. On the 21st it snowed again nearly all afternoon. Snow is still laying in many spots. The roads are in good shape now for which we are very thankful. Bro. Gundermans and Bro. Whitmers both got a sample of Torreon mud roads when they came in with supplies.

We truly thank God for the inter-

est the churches have taken in the mission. The shelves in the fruit-cellar are again full of canned supplies, besides quantities of nuts and fresh fruit. This all makes cooking an enjoyable job. I am sure God will bless each sister for the time she has spent in canning and sewing for the mission.

We did not have a Thanksgiving dinner for the Navajos this year because it was so muddy we could hardly get from one building to another, and it would have meant an outdoor meal if we had given one.

There has been more sickness because of the cold and the damp conditions in the hogans. We started for the hospital Nov. 24th with a baby girl, who had pneumonia but she died on the way. She was brought back to the mission where Bro. Reed made a small casket which we padded, lined, and covered with white muslin. After washing the small body and dressing it in new clothes we wrapped it in pretty blankets and placed it in the small casket. Bro. Reed and Sister Lillian conducted short graveside services, for it was very cold and getting dark. That makes six graves in the cemetery—five babies and the medicine man. There has been a few cases of diphtheria around the mission so the public health nurse came in four different times and gave shots to 300 of the Navajos. She will come again in Dec. to give the second shots. These

innoculations have been a wonderful blessing as there is no sanitation in or around the hogans and an epidemic could have soon started.

It has been impossible to make hogan visitations each week because of road conditions and sometimes we did not have transportation, for the condition of the roads frequently put some of the vehicles out of commission.

The Navajos are making good use of the laundry room and many are much cleaner in appearance. A number come in for showers.

Even with all the bad weather, we have had a good interest shown in the services and around thirty have expressed their desire to learn more about God and finally become christians.

The drink problem is one of the largest we have. As money increases among the Navajos from oil payments and work on the railroads, drunkenness also increases. The results of it are pitiful especially the suffering it brings to the children. We have taken some to the hospital who were sick from being locked in the hogans without heat or food while their mother was on a two or three day drunken spree. We can only pray that Christ will make a difference in their lives and take away their desire for it.

Our average attendance on Sunday during Nov. was 27 and on Wednesday it was 47. There were

only two weeks that it was possible to make hogan visits during November. One week they contacted 12 and the other 21. Seven trips were made to Albuquerque hospital with 26 patients. Four other trips were made to the clinic at Pueblo Pintado and to the Doctor at Tinian, taking 12 patients. Other trips have been made to Cuba and La Ventana, as well as the two trading posts, to assist the Navajos in getting groceries.

The Staff

By Sister Drake.

### SEXY MAGAZINE PERIL

The General Board of Temperance, Methodist Church, will close its annual meeting today after hearing a minister yesterday, declare the increasing volume of sexy magazines and pornographic matter "reflects a sickness of the soul that is pervading American culture".

He told Board members that four peep shows are to be found in the shadow of New York Avenue Presbyterian Church and a burlesque show on New York Avenue is about as bad as can be. The speaker asserted pornography in magazines has moved "Out from under the counter and, in its present form, has taken the guise of respectability".

"Nudism in these magazines is virtually complete and jokes that were formerly only told on the burlesque stage are now printed. Com-

pared to these magazines, Esquire comes off as "Grandma's Home Companion".

Mr. Cannon warned that the number of "such entertainment magazines for men, has increased greatly since 1955 and there are strong indications that there is "gold in the hills" and more and more such publications, will try to get in on the riches".

He further warned that filthy, lurid magazines can be bought by school children as easily as comic books. "Our morals have changed so notably that constancy, chastity and faithfulness are regarded as oddities by many young people", he claimed.

"The christian forces of our land have a job to do in attacking this printed obscenity, which undermines the foundation of our home. We must act right now. We must act because the sacredness of marriage is not only being weakened but is being regarded as old-fashioned and prudish".

Is there any wonder why there is not time nor desire to study God's Word? How much Dunkard Brethren time and money is thus thrown to Satan?

Sel. from Washington Star  
by L. B. Flohr.

### THE GREATEST OF THESE

"Abstain from all appearance of evil", 1 Thess. 5:22.

Though I speak with testimonies

and pray with much weeping and tears, yet have a T.V. set, I am become as sounding brass or a tinkling cymbal. Though I bring tithes and offerings to church, and have all knowledge concerning its doctrines and though I have an old fashioned pastor, and have a T.V. set, I am nothing. Though I bestow all my goods to keep up payments on my T.V. and though I give my bloodshot eyes to be plucked out, and have a T.V. set it profiteth me nothing.

T.V. maketh me suffer long hours, maketh me unkind, maketh me envy my neighbor with a bigger screen, making me vaunt myself, maketh me puffed up, maketh me behave myself unseemly when the preacher mentions it, maketh me seek my own programs, maketh me easily provoked, maketh me think evil, maketh me rejoice in iniquity, maketh me rejoice not in the truth of the evils of it. T. V. showeth all things, believeth nothing, hopeth for damnation of souls, endureth all preaching. T.V. never faileth; but whether there be preachers, they shall backslide and buy one, whether there be sermons against it they shall cease, whether there be knowledge of good and evil, it shall vanish away.

For we pray in part and profess in part, but when T.V. came that which was done in part was done away. When I was a christian I spake as a christian, I understood as

a christian, I thought as a christian, but when I got a T.V. I put away christian things. For now we see our family through the living room darkly but never face to face; now I am known in part, but later I shall be known even as I am. Now abideth the movie, burlesque show and T.V., these three, but the greatest evil of these is T. V.

Sel. by Bertha Dorsey.

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### PRIDE

We are all created for a wise and noble purpose; that we may fill our station in life and accomplish the end for which we were created, we must "First seek the kingdom of heaven". Then and then only do we have the promises of God. After we have sought, we must grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. When we see the tender corn shooting from the ground, green and fresh, we say it must have proper culture. The weeds must be rooted up, when this is done and it receives the gentle showers, we expect to see the corn mature and come to perfection.

We live in a sin poisoned world, surrounded by the enemy of our souls and when we see anything coming up, which will retard the cause of our Maker or impede our progress in the service of our God, we should all lay a helping hand. By trusting in God and praying to Him for assistance, we will be able

to get rid of any evil that may arise. Pride is one of the evils that grows, like the apparently harmless spear of grass, by the side of the tender corn.

Pride does not make a great show at first, neither does the grass; but let it alone and it will take a root, then spread out its leaves to catch the rain and take in all the gentle dew. The corn becomes impoverished and finally dies. So it is with man or the church, let pride get a deep hold on either and they are gone. We should be on the alert and not let it have any room in the heart or in the church. Let us all be on the march and not be like the slothful man, who would not pull up the grass for fear it might injure the corn; for I will wait and see if it will do any harm. He sits folding his hands and by and by he looks after it again, ah, he sees it is too far gone and is no use to look after it now. Just so let pride run on, to see whether it will do any harm and sit down at ease; when we look after it again it is too late, it has ruined souls and perhaps the church. How many at the present day are saying, You are too particular, if you were not so, more would come to the church, we would increase faster, your plainness keeps thousands out in sin.

O what folly, when we are commanded to "come out from the world" and yet many would have us go along with the world that we may increase faster. May God for-

bid that we should. But I pray that He may help us to keep ourselves unspotted from the world. It is true that pride comes in many ways, but most commonly with this kind of a plea "Other people do so, why not I". O dear brethren and Sisters let us look well to the old land marks. Those of us who are old in years, let us not grow old in the service of our Maker but like many of our fathers and mothers, strive on and stem the storm that we may anchor in the haven of immortal glory. Others are crying for sinners to turn and have stood for many years; whose heads are silvered over by the frosts of many winters; let us follow such as these. One and all, let us contend for the faith once delivered unto the saints.

This world with all its pleasures is nothing; as we who live in the hill country of East Tennessee, as well as elsewhere, have experienced: our property apparently took wings and flew away, our friends were driven from their homes, some shut up in prison, some hid in mountains and what was it all for? Was it for our humility: O no, it was on account of pride and our folly. I sometimes think that we soon will have some other scourge, more fatal and more destructive, than the war, which has just passed over us. Some men said the North was to blame and some said the South was to blame; now we think different from either party.

We think both were to blame in part, for both North and South had become so wicked that the Lord permitted them to combine in parties, to kill each other.

Now we who have said by our actions, that we are not of the world but have come out from the world, we should tell the people and that by our actions, that we are opposed to party spirit, for it gendereth evil or strife. We have seen this tried and it is just so, for if we take part in those political questions of the day, we surely will lose sight of the banner, under which we have enlisted, the blood stained banner of Jesus and we will forget that it was in the name of our God, that we have set up our ideals. We have inscribed on our banner, Love to God and love to man. So let us fight the battles of our Lord, as the Saviour has instructed us, that when all our troubles and trials are over, we may join the armies of the skies; where we shall feast on God's love, both day and night; where we can drink out of the crystal fountain that proceeds out of the throne of God and the Lamb; where all tears will be wiped from our eyes and where we can sing the song of Moses and the Lamb, forever and ever. Amen.

Abraham Molesbee in Christian Family Companion

Sel. by Emanuel Koonen.

Though Patience waits, it doesn't stop working to wait.

## THE YOUNG SOLDIER

You who have changed your station,

And would with Jesus go

May you there find salvation,

And peace while here below;

And tho' 'tis not all roses,

Our pathway here adorns,

Who to His will disposes,

Will find a balm for thorns.

His love and grace, like leaven,

Will change all our desires,

Our thoughts will be of heaven,

Our lives like holy fires;

Our light cannot be covered,

If we will walk with God,

The holy angels hovered

Near them who with Him trod.

Our vows are all recorded

Upon the sacred scroll,

All worthy acts rewarded,

When purified the soul;

Then may the Father sheer us,

And lead us to His Son,

And when death shall come near us,

Still say "Thy will be done".

Then when we reach the river,

That stream so broad and deep,

May we not start and shiver,

Nor feel disposed to weep;

But may His hand there lead us,

We trust His staff and rod,

On living manna feed us,

When we're at home with God.

## BETHEL, PA.

The Bethel Congregation plans to have a spring Revival Meeting at the Frystown Church. These

services will begin March 16 and end April 2, 1958, with Eld. Melvin Roesch as our Evangelist. Let us not forget to pray for these meetings. Everyone is welcome to attend any or all the services.

Sister June Beck, Cor.

### THE BREATH OF GOD

When the form of man was molded,  
And prostrate on earth he lay,  
By the breath of God infolded,

Changed was this house of clay;  
Then the Spirit dwelling in him,  
Made of him a living soul,  
And the love of God did win him—  
Lead him to a higher goal.

May Thy holy word still thrill me,  
As I tread my upward way,  
And I know Thy breath will fill me,  
When I reach the realms of day:  
May my spirit burst with rapture,  
As I breathe that holy air,  
That the world may cease to capture,  
As for heaven I prepare.

When earth's shadows gather round me,  
And it's air I breathe no more,  
With the arms of angels round me,  
I behold the shining shore;  
When I reach that blissful region,  
And the steps of life are trod,  
The redeemed, whose names are legion,

All shall breathe the air of God.  
(The spirit of the Lord hath made me and the breath of the Almighty hath given me life, Job 33:4.)

### FLOWERS

How beautiful the flowers,  
Which here the earth adorn,  
They raise their heads in beauty,  
At dawning of the morn;  
The petals of the lily,  
Unfold their lovely hues,  
Revived with warmth of sunshine,  
And by the falling dews.

How wondrous is the rose,  
When in full beauty blown,  
It's excellence surpasses  
What human hands have shown;  
'Tis only He who formed it,  
It's beauty fully knows,  
Man's but an imitator,  
He cannot make a rose.

The lily and the roses,  
Each occupy their sphere,  
Join hands with the Creator,  
Reflect His beauty here;  
With men there's competition,  
Not so with flowers rare,  
Unitedly they praise Him,  
Who gives them life and care.

The Lily of the valley,  
Most beautiful of flowers,  
On Calvary it budded,  
Bloomed in the morning hours;  
Likewise the Rose of Sharon,  
Forever scents the air,  
It's form shall never wither,  
But blossoms everywhere.

—David Mohler.

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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## ATONEMENT

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement", Rom. 5: 10-11.

Atonement is an agreement or satisfaction for sin, a reconciliation unto God for our individual sin.. The day of Atonement was an important day under the Old Testament, in the Jewish religion. It was the only day in which the High Priest could enter into the Holy of Holies and plead directly unto God for sin. Through our accepting of the atoning blood of Christ, is the only way in which we can enter directly unto God, to plead for the forgiveness of our sins.

On the day of atonement the High Priest, after thoroughly cleansing himself and making a sacrifice for his sins, dressed in pure white linen clothing. He then took the two goats of the sin offering before the door of the Tabernacle, the one on

whom fell the lot "for Jehovah" was slain and the blood used to cleanse the holy place and the most holy place. The High Priest then came out and laying his hands on the head of the Scapegoat, confessed over it the sins of the people, it was then lead by a man selected for that duty into the wilderness and left loose to carry the sins of the people away from the presence of God. After this the High Priest returned to the Holy Place and completed the ceremonies for the forgiveness of his sins and the peoples, afterwards donning his regular garments again.

And almost all things are by the law purged with blood: and without shedding of blood is no remission", Heb. 10:22. Blood has always been the means accepted unto God, for the remission of sins. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world", John 1:29. John knew, even before Christ began His mission upon this earth, that He was the one who was to atone for the sins of all

men. "For this is my blood of the new testament, which is shed for many for the remission of sins", Matt. 26:28, note that these are Christ's own words, Do you believe them?

Notice the belief of the apostle Paul, who preached many years after Christ's death, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures", 1 Cor. 15:3. Is this your belief? "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace", Eph. 1:7. It still takes blood to make atonement for sin, that we might be bought back into the favor of Almighty God, but we have a new and living way, through accepting the redemption of the blood of our Lord and Saviour.

"For there is one God, and one mediator between God and men, the man Christ Jesus", 1 Tim. 2:5. The priests and High Priests of the Old Testament are done away with, they do not need to go between us daily or yearly, first for their own sins and then for ours, accompanied by many, many sacrifices; but Christ is our mediator, who shed His blood once for all who will accept it. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls

and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?", Heb. 9:12-14.

"And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes". Rev. 7:14-17. Will you be among that throng? If you are not the fault lies alone with you, you have the privilege to wash and accept His atoning blood for your sins. Can you tell me why you will not? Whosoever will may come?

## THE SERIOUSNESS OF THE MARRIAGE VOW

Marriage is divinely appointed of God. After God created Adam, God saw that it was not good that man should be alone. God took one of Adam's ribs and made a woman.

We read in Genesis 2:24, these words, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh".

Jésus, the Son of God and with God in creation and understanding God's plan in all matters, verified God's statement as we find His words recorded in Matt. 19:5-6, "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder".

We find that God and Christ were in perfect accord regarding the seriousness and sacredness of marriage. The above verses are easily understood. When two individuals are bound together in holy matrimony by God, they are to remain so bound until death. God and Christ teach in these verses, that no man is to put asunder or "unjoin" them.

God is the author of marriage. No human mind ever conceived the idea as to how a man and wife could become one. It was God. God made it legal. By the same authority, no man is permitted to make legal the breaking or unbinding of that which God hath joined together. Yet, men, representing themselves as ministers of the Gospel, ignore God's word on the subject. They will permit divorces. They will remarry divorced individuals. They will hold such

individuals in good standing in their church, when the Bible expressively condemns the practice.

States enact laws permitting divorce and remarriage when God's law says, NO. Lawyers, who are to be learned men, will set up their judgment against God's word and help cause masses of men and women, to be living in sin and destined for Hell.

If ministers, lawyers and individuals seeking matrimony, accept God's authority for the union in marriage, how can they and why do they ignore God's authority not to break that union? Regardless, if man considers marriage and divorce legal or not, Christians should be governed by the same principle that prompted Peter to answer to those standing him trial, "We ought to obey God rather than men."

There are many scriptures on the subject. We read in I Cor. 7:27, "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife". Paul is very clear in his writing here. If a man is bound unto a wife, if he has been married, being joined together, he is not to be loosed or freed from her by man. And if he has been loosed, he is not to seek after another wife.

The Word of God is infallible. It is the highest authority and God intends that we obey it. For certain, we are going to be judged by

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it. Will God show any leniency on the day of judgment to any man, woman, preacher, judge, or other who takes it upon themselves to openly and wilfully violate His Word? God will not tolerate deliberate disobedience.

We find another very important scripture in I Cor. 7:39, which reads as follows, "The wife is bound by the law as long as her husband liveth"; By the same token, the husband is bound by the law as long as his wife liveth. God's Word says, regardless of how long the husband or wife lives, they are bound to each other until death separates them. Why are there so few denominations remaining that adhere to this portion of God's Word? Why are there so many denominations ignoring this teaching?

While meditating on this subject, I noticed a newspaper clipping. It announced the wedding of two movie stars, and greatly played the article up to the public. It stated that it was the actress' fifth wedding, her husband's first.

Society and many others will use the practice of their favorite entertainers as their standard. If those held in high esteem by the general public, are not frowned upon by their multiplicity of marriages and divorces, and are held as heroes and heroines, then their followers and enthusiasts are going to pattern after. That is a very dangerous trend. That is allowing the world to set the pattern of the Christian. Do you think these worldly entertainers are not having their influence among children as well as adults?

I can answer that question by a very strong, YES. There is a many a child and adult as well, that can name the stars of football, baseball, racing tracks, etc, that can not name the twelve disciples, or repeat the Books of the Bible. They do not know where to locate the Golden Rule, but they know how many home runs a certain player made, or how many touchdowns a certain football star made in a given game or for a season. They follow the activities of these heroes more than they do the Hero, Christ Jesus.

Again, I firmly believe, that because those held in high esteem are so very guilty of adultery, is no

reason for anyone to think that God will condone it. And pray we do not follow man in his evil designs! Again quoting, "The wife is bound by the law as long as her husband liveth" leaves no room for repeated marriages and divorces.

Someone has made this statement concerning the present alarm about sputniks, outer space ships, rockets, etc., "that present events are bringing about an outsized crop of butterflies in the stomach". The interpretation is, there is undue fear among the people.

Certainly; those that are living in adultery, guilty of fornication, and sex offenses, who know what God has to say about it, should fear. For certain, on the day of judgment, they will be cast from Him, into outer darkness where there will be weeping and gnashing of teeth.

Such knowledge should not only make butterflies in their stomach, but should instill fear, remorse and regret in their hearts for their evil deeds and cause them to repent and turn to God and live a clean, acceptable life.

We read in Ephesians 5:25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it". This is a command. It applies to the wives, as well. Probably one reason that marriage vows are so often broken, is because there is no love at home. There is lacking in the home, love for each other, for Christ, and for

the church.

The interest of most families today lies outside the home and the church. They frequent the dance hall, gambling casinos, liquor parlors and night clubs. When at home, the T.V must be on most of the time and turned high enough so that the program can be heard any place in the house. Such entertainment tend to fill the heart with the things of the world and crowd out the things of God. The hell holes of entertainment are fertile breeding grounds for sin, for here are hatched the eggs of jealousy, covetousness, lasciviousness, which when matured lead to sex crimes, adultery, murder, etc.

Edgar Allen Guest one time wrote, "It takes a heap of living in a house to make it HOME". It takes Christian living to make it a home as God intended. It takes Christ as the head, and it takes obedience to Him, to maintain the type home that will reflect the true purpose of marriage and maintain the Church of Jesus Christ, here on this earth. It takes a consecrated life, to be a Christian and such a life must start in the home. Living in sin will not result in a consecrated life.

There must be love at home. If people could be aroused to become more interested in the things of God and abhor the things of satan, there would be more love at home. Marriage would result in all members

of the family being knit together, with no thought of being untrue to each other. Too many married men and women are seeking sexual gratification from the opposite sex, outside their own household. They have no regard for right or decency and no respect for each other, for God's Word or the Church.

We are to love our companions as Christ loved the Church. That love was deep enough that He gave His life for the Church. Would you give your life for your companion? Christ loves his church to the extent that He wants her kept pure, as a bride adorned for her husband. Christ will not accept as His bride, any who are steeped in sin. Can a husband or wife feel justified before their partner, or before God and Christ, if they are living in sexual sin?

The fact that Christ will not accept such, is all the authority any Church body needs to exercise, in carrying out God's Word. Let such as are guilty of adultery, stop it. Let them live separate from their companion; then they are candidates for admission. Christ told the woman when caught in adultery, "Go and sin no more". Not to continue living in adultery, which would be continuing sinning, but to stop sinning. That is what "sin no more" means.

When the Word says, "No adulterer shall inherit the kingdom of God" it behooves the Church to

teach and practice in accord with the Word. Again, whether a body of people believe, practice or not, this teaching, and even if churches hold such that are guilty, in good membership, they still will not enter heaven because the Word says they will not, and I believe the Word.

Marriage is a mutual contract of agreement to surrender to one another those deeds and acts which expresses mutual affection and which assures assistance and lifelong companionship to each other. This reflects the mind of God when He instituted marriage. He created male and female, two distinct human beings, but with complementary natures. Marriage merges these natures.

Since the dawn of creation, God has not changed the marriage vow or relationship. Christ confirmed it. Thus it is binding on the human race. As set up by God, marriage and its purpose and intent was perfect. Men and women have fallen from this godly state. They have become slaves to each others' lusts, sin and debauchery. They have dragged down the marriage relationship until many times, it resembles sheer animal and biological indulgence.

Every manner of degradation has been unleashed, until the very concept of anything holy and sacred about marriage has almost been lost.

Today, the Bible is much ignored

relative to its teaching on marriage, sex and the home. If every church would use God's Word as their guide, it would do two things. It would weed out from their number those that are living in adultery, which in many cases, according to published statistics approaches 50% or more. They would not be misled by man in approving of their sins.

The other difference would mean that if all ministers preached and taught the true word, people would be warned and would not be as apt to marry into adultery. If the ministers of the land do not warn the people, who is expected to? And if the ministers do not preach all the Word, even if people do not want to hear it, where will they be when they fall into the hands of an angry God? And where will they be on the day of judgment if they wed people into adultery? IT IS SERIOUS.

When God placed Adam and Eve in the garden, he told them to populate the earth. To multiply. He created them male and female for that purpose. Today the laws of sex are so openly and flagrantly violated, that the home is, in many cases, a disgrace to God. Human beings have disgraced themselves and their Creator to nearly the same degree "As it was in the days of Noah". The many inmates in mental and penal institutions because of the results of this sin is appalling. The broken homes are a disgrace. The

empty pews are another sure evidence of the wickedness and disobedience on the part of man.

Sexual indulgence outside the bounds of marriage is sin. No amount of rationalizing will change it. We live in a day when such sins are identified by better sounding names, such as error, weakness, moral sickness, and experimentation, etc. God's Word does not call it by such names. He calls it SIN.

He lists this sin under two headings. One is fornication. Fornication is unlawful relations between unmarried persons. The other is adultery. Adultery is unlawful relations where one or both parties are already married to someone else.

God is very definite in the matter of adultery. He stated briefly and to the point in Exodus 20:14, "Thou shalt not commit adultery". In Lev. 20:10, He sets the penalty for adultery among the Israelites, which was death for both guilty parties.

For those that believe that God will overlook the sin of fornication, or adultery we read these words in I Cor. 6:9-10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither FORNICATORS, nor idolaters, nor ADULTERERS, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetuous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God".

Here we can see that the sexual guilty are listed with every type of rank sinner. And all will be excluded from Heaven.

Now let us refer to Matt. 5:28, which are Jesus' own words, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart". These are not man's words, they are Christ's. We better give them heed!

Young men and women must be on their guard. If the young women of our land would dress as becometh a christian, as the Bible teaches, with modest apparel, there would not be as great a violation of the laws of sex as there is. If people would stay away from the dance hall, swimming pools, theatres, and movies, where sex is held as the main attraction, there would not be the sex violations there are.

That is the very purpose that God has commanded us to not conform to the world. To do so does not help one's spiritual life, but tends to destroy it. America boasts of her number of churches, the number enrolled in Sunday School, etc. She has nothing to boast of whatever. If the church and Sunday School was making the imprint on the lives of the people as God intended, the filthy, worldly places of amusements would go out of business because of the lack of patronage.

There are many fine magazines and periodicals on the news stands.

Recently, those still reputed as good, have to have in nearly every late issue an article on sex, to lure people into buying them. This literature falls into the hands of the younger generation and again, imprecations are made that oftentimes leads that person into sin.

Modern teaching today favors letting the bars down. They teach that it is no more wrong to satisfy the sexual appetite than to satisfy the natural appetite. Those that teach such false theories totally ignore God's Word on the subject. Eph. 5:5-7, "For this we know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience".

That scripture needs no comment. It is plain and God means what He says. The multiplicity of marriages and divorces indicates how people trifle with and trample under foot, the Commandments of God. May we as a Church cling to the true Word of God on this subject.

Paul R. Myers,  
Box 117,  
Greentown, Ohio

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## JESUS CHRIST—OUR REDEMPTION AND SALVATION

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He made atonement on the sacred

cross of Calvary for the sins of the whole world, that our fore-parents brought upon the whole human family by their transgression in the garden of Eden, Gen. 2:15-17; 3:22-24. His birth brought our Savior and Redeemer from Heaven. His life gave us the plan of salvation, the saving gospel of grace. His death gave His all. He made the great sacrifice to save fallen humanity from sin and destruction. The garden of Eden is a symbol of the Kingdom of God, separated from the world by sin, John 18:36.

First provision: Every child born in the human family is hereditary of the adamic sin, but Jesus' death has redeemed all children in their helpless state. They are free, born without sin into God's kingdom—the Adamic sin is cancelled. Jesus died once for all. There is no more sacrifice for sin, Heb. 10:10-26. Every child that dies under the age of accountability is saved.

Then were there brought unto Him little children, that he should put his hands on them and pray and the disciples rebuked them. But Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the Kingdom of Heaven. And he laid his hands on them", Matt. 19:14-15. And Jesus called a little child unto Him, and sat him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter

into the Kingdom of Heaven. Who-soever therefor shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven" Matt. 18:3-4.

And they brought young children to Him, that He should touch them and his disciples rebuked these that brought them. But when Jesus saw it, He was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God. And he took them up in his arms, and put his hands upon them, and blessed them", Mark 10:14-16, "Verily I say unto you, who-soever shall not receive the Kingdom of God as a little child shall in no wise enter therein", Luke 18:17.

Matthew, Mark and Luke record similar accounts, concerning Jesus receiving children and blessing them, for of such little children is the Kingdom of God. This is ample proof that God's eternal kingdom, has more children that die under the age of accountability, than adults. The Lord reaps a bountiful harvest of children from all generations of the earth, from the creation to the end of the world.

Second provision: Is for the salvation of adults, who have knowledge of good and evil, and accept the easy terms of the Gospel of Jesus Christ; that saves lost sinners by repentance and water baptism, in the name of the Father, and of the Son, and of the Holy Ghost,

for the remission of all past sins, Matt. 28:19-20; Acts 2:38-39. Jesus answered Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Marvel not that I said unto thee, ye must be born again", John 3:5-7. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved", Acts 4:12. Man must be submissive to God's commands, John 3:16-17.

Third provision: The Holy Ghost. Matt. 3:11, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire". Immerse with the Holy Ghost, as fulfilled on the day of Pentecost when they were all filled with the Holy Ghost, Acts 2:3-4. Also in the fiery trials of life, for the trying of our faith and patience. Beloved, think it not strange concerning these fiery trials which is to try you, as though some strange thing happened unto you. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ", 1 Pet. 1:7.

Jesus saith unto Thomas, "I am the way, the truth, and the life; no

man cometh unto the Father, but by me", John 14:6. "If ye love me, keep my commandments. And I will pray the Father, and He will give you another Comforter that He may abide with you for ever", John 14:15-16, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you", John 14:26.

The most weighty commandment for man and woman is, to first seek the Kingdom of God and His righteousness, and all these temporal needs will be supplied. It is not God's will that any should perish. All that fail to be loyal obedient servants to Christ and the church, are double loss to the Lord and His Eternal Kingdom. It makes redemption all in vain for them, all is vain if we don't allow the Holy Spirit to have first place in our lives: to lead and guide us into all truth of God's Holy Word, to be saved by the blood of the Lamb of God.

Bro C. M. Kintner,  
Converse, Ind.

### ARE YOU SAVED?

Acts 2:38, Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". Acts 3:19, "Repent ye therefore, and be converted, that your sins may be

blotted out". Mark 1:4-5, 15, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel".

Acts 26:18, 20, "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins". "That they should repent and turn to God, and do works meet for repentance". Luke 24:47, "And that repentance and remission of sins should be preached in His name among all nations." I believe when one feels they are lost and need a savior: they should come to God, call upon Him and ask Him to show them their sins. Then they should repent and confess their sins, and ask God to forgive them. I believe we are to make a full surrender unto the Lord. Thus we know that He has forgiven us and that we have that peace of God, that we are saved. Without full surrender and repentance, confessing our sins, we cannot have that peace which comes from God.

I believe we should make a real change in our hearts, before we are baptized and join the church. My dear ones, are you depending upon

your baptism and being a church member to save you? I believe sometimes Satan makes people believe, that if they have been baptized and belong to a church that they are saved and that is all they do about it. I am asking you, have you turned to God and called upon Him and made a full surrender unto Him? There is no church that can save us, neither can the preachers, they can pray for us, but we have something to do ourselves. The Bible does not say, You join this church or that church but it does say, Whosoever calleth on the name of the Lord shall be saved. (The duty of a church is to teach you how to call upon the Lord and how to keep in touch with Him).

Get right in the sight of God that your eyes may be opened, that we may come from the darkness of sin into the marvelous light of the Gospel. If we make a full surrender and repent, confessing our sins, then when God forgives us we know we are saved and we are living in His light. You may fear whether you are saved but, my dear ones, we should know by His Word that we are saved and what a great joy it is to know. I know of some who were church members for a few years and dressed plain, but they had never made the real change of heart. However the time came that they made the change, then they wanted the rest of their loved ones to make the change also, as it was

so great a joy such as they never had before. I believe we should teach our children, that when they feel they are lost and need a savior, that the Lord is calling them. Then they should call upon God, repent, confess their sins, make a real change of heart and have their sins washed away in baptism. Thus they know that God has forgiven them and they have not just joined a church. I believe if we confess our sins and really plead with God through prayer, before we join church, we are prepared more to do the things we should in His church.

Dear Jesus, I pray that you may take these few words and bless them, to the honor and glory of Thine. That it may be a help to save some one. Oh God help us that we may come unto Thee, to serve and live for Thee, that we may be more concerned about our soul's salvation. As we know each day that goes by, we are that much nearer to eternity. We are deciding where we will spend eternity Oh, heavenly Father, help us that we may live faithfully unto the end, that we can be with Thee in thy Kingdom, this I ask in Jesus' name. Amen.

Sister Rebecca Beck,  
Archbold, Ohio.

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## NEWS ITEMS

### MAILING LIST

With this issue all address labels are corrected up to March 1st, according to our files. If there are

any mistakes please drop us a card at once.

As a general rule we have copies of all current issues, and most of those back several years, in case any have been missed we will be glad to send what you can use. However a few issues are short and can be furnished only for a few requesting them first.

We cannot urge too strongly, to notify us at least 30 days before changing your address, otherwise you may miss two issues before the records can be corrected and your copy is properly mailed out. An incorrectly addressed copy usually ends in the Post Office Wastebasket.

Please do not be discouraged, if your first letter concerning your copies seems to go unheeded, notify us again; we make mistakes too and that is the only way we know if you are not receiving your copy.

Editor.

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## GENERAL CONFERENCE

The 1958 General Conference will be held at the Nazarene Camp Grounds, in West Des Moines, Iowa (the same location as in 1954). A new tabernacle has been built and the large dormitory completed, since we were there in 1954.

All those planning to attend please notify, Bro. Clarence Gehr, Dallas Center, Iowa, lodging committee chairman, giving the number in your

family and the age of children. Lodging facilities are ample, but you will be located more quickly and make the work much easier for the committee, if you send your reservation.

Plan to bring your bedding with you, a limited supply of bedding may be available for those coming by bus or train. Detailed directions will be given, routing you to the grounds in a later issue. Those coming by train or bus will be met at Des Moines stations. Date, June 7 to 11.

Ray R. Reed.

### APPRECIATION

As we received many Getwell and Greeting cards, during the illness in our home and over the holiday season and are not able to acknowledge each individually, we take this means to thank all the dear Brethren and Sisters. May each of you enjoy all the blessings of a kind Heavenly Father during the year. We were glad for the presence of Bro. and Sister Paul R. Myers on Feb. 23 and Bro. and Sister Adam G. Fahnestock, several times during our illness. May God richly bless each of you for your kindness and fervent prayers, in behalf of us all. We feel the answer to the prayers as strength and health seem to be slowly returning. Thanks unto God for the visits of the dear Brethren and Sisters in our own

congregation and other congregations also.

Your brother and sister in Christ,

Joseph and May S. Myers,

R 2 Glen Rock, Pa.

### WINTERHAVEN CHURCH, BEAUMONT, CALIF.

Since God made it possible for Bro. Drake and myself to attend the dedication services of the church, Oct. 6, 1957, and has permitted us to be a part of the little congregation here since Jan. 8 we would like to give you a little picture of the work being done here.

There were 87 persons at the dedication services. Bro. Swallow gave an inspiring sermon on the fact that Jacob dedicated the place, his life and his means as recorded in Gen. 28:20-22. The climax of his sermon was the thought that all things dedicated to God are His unreservedly and cannot be used by Satan or the world. He closed with the words, "You can be either church builders or church wreckers, which will you be?"

I think it was one of the happiest moments of Bro. and Sister Winter's life, to be present at the dedication, and to know that they with the means God had blessed them with, had helped to make the church possible.

The church was started Mar. 1, 1957 by Bro. Ecker and Bro. Wyatt and we feel much has been accomplished since that time. The

main auditorium is completely finished, but the kitchen needs finishing on the inside and equipment added, which will be done as soon as God supplies the means.

Bro. Ecker and Bro. Wyatt were responsible for building the church, which is an asset to Cherry Valley. They with their families are to be commended for their united efforts in getting the church started. Mr. Paul Gelhart, a real estate man, gave many hours of his time, helping to install the electrical work and the furnace.

Bro. David Brubaker, from the Church of the Brethren, has united with the church and is living in Bro Winter's guest house. He assists in bringing the word at each service.

We have services each Sunday morning and evening and prayer services on Tuesday evening. There have been a large number of visitors this year, so far, both from the valley and surrounding churches.

The climate of Cherry Valley is very enjoyable. The altitude is high enough the nights are always cool and the days are not nearly so hot in summer, as in the lower altitudes. Many residents of the valley have been sent here by their physicians for relief from sinus and asthma. It is a wonderful place for older folks, especially as they can enjoy life in the outdoors the year around.

If you are looking for a winter

home with church privileges, you will find a warm welcome at Winterhaven. We have land available for anyone who wishes to put up a cottage for their use, as long as they need it and then make it a part of the old folks home. This is being considered by some at the present time. Right now the brethren own almost a full block around the church and one brother has ten acres about two miles west of the church. As soon as we have our house completed our trailer will be open for some elderly couple or person to use.

In the near future there will be a map on the side of the Cherry Valley Locker, located on Beaumont Avenue, three miles north of Beaumont. This map will have the location of the church, Bro. Ecker's home and our home, on.

This will make it easy for any one from a distance to find the church.

Sister Ruth Drake.

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## OBITUARIES

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### DORA WEBB KENDALL

Sister Dora L Kendall, the sixth daughter of Griffen and Sarah Jenkins Webb was born January 30, 1885 in Franklin County, Virginia. She was the third oldest in a family of eight children. She came to Indiana with her parents in 1894, locating near McGrawsville, Indiana.

She united with the Dunkard Brethren Church in 1906 and re-

mained a faithful member of the church of her choice.

On December 22, 1912, she married Vern E. Kendall, and located in Plevna community where she lived till her death February 21, 1958, aged 73 years, 22 days. To this union were born five children, all living: Mrs. Francis Lorenz, Milford, Indiana; Elson Kendall, Anchorage, Alaska; Eugene Kendall, Greentown Route 2; Mrs. Georganna Lorenz, Route 4, Kokomo, Indiana; James M. Kendall, at home, these with her husband survive.

She also leaves to mourn her loss, five sisters: Mrs. Schuyler Lesh and Mrs. Dossie Fewell, Bunker Hill, Ind.; Mrs. George Amos, Peru; Mrs. Harry Condo, Miami, Ind.; and Mrs. Martha Ford, Tilton, Illinois. Two sisters preceded her in death.

The church loses a faithful member, her husband a loving companion and helpmate, children a thoughtful mother, and in the community a good neighbor and friend.

Sunset and evening Star,  
And one clear call for me!  
And may there be no moaning at  
the bar,  
When I put out to sea.  
But such a tide as moving seems  
asleep,  
Too full for sound or foam,  
When that which drew from out the  
boundless deep.

Turn again home.

Twilight and evening bell  
And after that the dark!  
And may there be no sadness of  
farewell,  
When I embark.  
For though from out our borne of  
time or place,  
The flood may bear me far,  
I hope to see my pilot face to face,  
When I have crossed the bar.

The family wishes to express their thanks and appreciation to the church, neighbors, and friends for the kindness and sympathy given during their bereavement.

Sister Lois Miller, Cor.

### SARAH JANE ROUNDS

Sarah Jane Rounds, daughter of the late Harvey and Dorcas Ellen (Broadwater) Broadwater, was born March 14, 1890 and departed this life Feb. 25, 1958 at the age of 67 years, 11 months and 11 days. She lived in Garrett Co., Md, all of her life, with the exception of the last 15 months.

In 1912 she was united in marriage to Floyd Rounds who survives. To this union were born 12 children, one son preceeded her in death. Surviving are: Mrs. Bertha Dorsey, Salisbury, Pa., with whom she made her home; Mrs. Vergie Mac-Millan, Pontiac, Michigan; Mrs. Leona Broadwater, Grantsville, Md.; Mrs. Thelma Broadwater and Miss Violet Rounds, Baltimore Md.; Olin, Arthur, Carl

and Arlie Rounds, all of Grantsville, Md.; Minor Rounds, Westernport, Md., and Ervin Rounds, Alexandria, Va.; and 34 grandchildren; also surviving are: 4 brothers, James, Edward and Albert Broadwater, Grantsville, Md.; Jackson Broadwater, Accident, Md.; 4 sisters, Mrs. Lucinda Wilt, Baltimore, Md.; Mrs. Bertha Hare, Swanson, Md.; Mrs. Jerry Durst, Jennings, Md., and Miss Oma Broadwater, Grantsville, Md.

Sister Rounds was a member of the Broadwater Chapel Congregation for many years.

Dearest mother, thou hast left us  
and our loss we deeply feel  
But 'tis God that has bereft us,  
He will all our sorrows heal  
Yet again we hope to meet thee,  
When the day of life has fled  
When the Heaven in joy to greet  
thee,  
Where no farewell tears are shed,

Funeral services were conducted from the Fairview Mennonite church, Fri., Feb. 28, 2:30 p. m., in charge of Elder Melvin C. Roesch and Rev. Paul E. Bender. Burial in the Broadwater Cemetery, Fairview.

## --- **ripples on the water**

How often, in childhood have we stood by a brook, casting in pebbles to watch the effect. By the unalterable law of nature the disturbance of the water was manifest-

ed by ever-widening circles. Today we stand by the river of life, dropping therein words, deeds, and thoughts that disturb the mighty ocean of human life. Sometimes they are pebbles cast for amusement; sometimes they are the bread that shall return. All bear their influence, and, like the ripples on the water, the influence radiates in all directions.

Ah, the mighty power of influence. Environment, heredity, and volition, have been called the pivots of destiny, but influence is a great factor in environment and even enters the realm of heredity. The happy, contented man or woman owes much to hereditary influences. The social outcast can also trace his unhappy state to influence, baneful though it be. How, then, can the modern Cain ask, "Am I my brother's keeper?" In answer listen to the poet:

"Souls are built as temples are,  
Based on Truth's eternal law,  
Sure and steadfast, without flaw,  
Every careful, careless touch  
Adds a charm or leaves a scar,  
Every hand may make or mar".

What a serious business is living, then, for we live not to ourselves alone.

Trifling, as may seem, the expression of the face, it leaves its impression on those around. Take, for instance, the face of one who seems to be a traveling monument of de-

spair. One glance will stir up like thoughts, and the discontented, dejected look is reflected in other faces. On the other hand, take the cheerful, happy face. One glance will dispel the clouds, and someone is strengthened. A smile costs so little and yet, how great are the results. A writer who knew the value of a smile says:

"Keep your smile pinned on,  
It may give another cheer,  
It may soothe another's fear,  
It may help another fight,  
If your smile's on tight."

A sunny smile at home or in the street is mirrored in the faces of many, though we know it not.

A sneering face quenched the light in someone's life, and many a struggling sinner is thrust downward by a sneer.

"Words are little things,  
Dropped in the heart's deep well  
But their influence,  
Eternity alone can tell."

Harsh words spoken to a little child may be the first links in the chain of influence that binds him to a criminal's life. Kind words may nurture the germs of good in his heart, and you have thus helped to forge a chain of good influences. A harsh word, spoken to those near the end of the toilsome journey, may be the last bitter drop in their cup of woe.

Idle words have started the ball of scandal rolling, gathering new

material at every revolution, and many a victim is crushed beneath its weight. These words are the pebbles cast for amusement. And so we might add to the list of words. Each word may soothe or wound a broken heart. They may sweeten or embitter a heart.

Last, but not least, is the influence of example, the silent force ever at work. A well-known preacher says: "Example is more forcible than precept. People look at my six days to see what I mean on the seventh".

The time-worn adage, "Tell me the company you keep, and I'll tell you what you are", is only too true. Unconsciously we grow like those with whom we associate. One writer has gone to the extent of saying that we even become like our companions in our countenances. The mark of their influence is left,—either a charm or a scar. We, in turn, leave imprints of our lives on others. We owe a debt to humanity that can be paid only by giving the best we have.

Words and examples,—these are as the bread that shall return after many days; not in this world perhaps, but in the next. They and we shall meet, then.

"Give to the world the best you have,  
And the best will come back to you".  
Sel. from The Gospel Messenger,  
October 3, 1914.

Sister Virgie Bashor.

## I SHALL NOT PASS AGAIN THIS WAY

The bread that giveth strength I  
want to give;

The water pure that bids the thirsty  
live;

I want to help the fainting day by  
day,

Because I shall not pass again this  
way.

I want to give the oil of joy for  
tears;

The faith to conquer cruel doubts  
and fears;

Beauty and ashes may I give away,  
Because I shall not pass again this  
way.

I want to give good measure run-  
ning o'er,

And into angry hearts I want to  
pour

The answer soft that turneth wrath  
away,

Because I shall not pass again this  
way.

I want to give to others hope and  
faith;

I want to do all that the Master  
saith;

I want to live aright from day to  
day,

Because I shall not pass again this  
way.

## REWARD

1 Cor. 3:15-17, "If any man's  
work shall be burned, he shall suffer  
loss: but he himself shall be saved;  
yet so as by fire. Know ye not

that ye are the temple of God, and  
that the Spirit of God dwelleth in  
you? If any man defile the temple  
of God, him shall God destroy; for  
the temple of God is holy, which  
temple ye are". There are many  
christians who seem to think, "How  
little can I do, and yet keep up a  
respective appearance in the com-  
munity and finally be saved?"

If by the grace of God you are  
saved and once get inside of the  
pearly gates and look up and see:  
Paul, the apostles, martyrs, proph-  
ets and evangelist. Also see some  
poor hard working washer-woman,  
who at the end of a days toil, drag-  
ging herself away to a prayer meet-  
ing and at the end of the week car-  
rying her little pile of rags to a mis-  
sion school. When you look at  
these, you will be so ashamed of  
yourself, that you will ask God to  
let you come back and work out  
your salvation. Satisfied? God have  
mercy on anyone who is satisfied  
with himself or herself.

Sel. by Sister Jeannette Poorman.

## DEVOTION

Acts 6:4, "We will give ourselves  
continually to prayer". We put it  
as our most sober judgment, that  
the great need of the church, in this  
and all ages is: men of such com-  
manding faith, of such unsullied hol-  
iness, of such marked spiritual vigor  
and consuming zeal. that their  
prayers, faith, lives and ministry will  
be of such a radical and aggressive

force as to work spiritual revolutions.

Natural ability and educational advantages do not figure as factors in this matter; but capacity for faith, the ability to pray, the power of thorough consecration, the ability of self-littleness and an absolute losing of one's self in God's glory. An ever-present and insatiable yearning and seeking after all the fulness of God-men, who can set the church ablaze for God, not in a noisy, showy way; but with an intense and quiet heat that melts and moves everything for God.

Sel. by Sister Jeannette Poorman.

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### THE PROOF

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To know whom you worship: let me see you at your trade, let me know how you rent your houses, how you get your money, how you keep it or how it is spent.

The sacramental of your religion: is not your Sunday idly spent, not the words of David or Jesus that you repeat; it is your week-day life, it is your works and not your words.

Theodore Parks.

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A man who knows the Bible thoroughly and has never been to college has a better education than a man who has gone through college and graduates with honor and doesn't know the Bible.—William Lyon Phelps, in Bible Society Record.

### THE MODERN WAY

We are greatly disappointed  
 In some preachers of this our day,  
 With their topics and their theories  
 And in their aristocratic way,  
 With their science and modernism.  
 Full of everything but about Jesus,  
 And His love for you and me,  
 There is plenty in the Bible,  
 For every preacher for this day  
 But they will not search its pages,  
 And for divine help, will not seek,  
 For God's word is everlasting.  
 And it will never grow obsolete.  
 It indeed holds precious treasures,  
 Yes, far more precious than gold  
 What we need is, more consecration,  
 Love for God, His book divine,  
 And to lead us and direct us,  
 In the good old Gospel way,  
 The truth, the life and the way,  
 If the preachers in our churches  
 Would preach Jesus and Him cruci-  
     fied  
 How through love for us He suffer-  
     ed,  
 And through love for us He died.  
 What we need is just plain Gospel  
 In the good old fashioned way  
 We want just the dear old story  
 Of his precious blood to save  
 On calvary's cross for you and me,  
 That alone can make all men free.  
 This grace divine with love so free,  
 Is the precious and dear old story  
 Of God's love for you and me  
 The grace of God, the unspeakable  
     gift,  
 The wonderful working power, of  
     the blood

Was spilt on calvary's cross for sin.  
 The blood of Jesus cleaneth from  
     sin,  
 And leads us on the narrow way  
 Oh the unsearchable riches of Christ  
 This grace that rescued you and me;  
 To sing the song of Moses and the  
     Lamb  
 Which will be through endless days.

Wm. N. Kinsley.

### **JACOB'S LADDER**

When Jacob, the pilgrim, was  
     wearied by day,  
 All night on a stone for a pillow he  
     lay,  
 And saw in a vision a ladder so high  
 It's foot was on the earth and it's  
     top in the sky.

Chorus.

Hallelujah, to Jesus who died  
     upon the tree,  
 To raise up this ladder of mercy for  
     me;  
 Press upward, press upward, the  
     prize is in view  
 A crown of bright glory is waiting  
     for you.

This heavenly ladder is strong and  
     well-made,  
 Has lasted for ages and has not de-  
     cayed;  
 The feeblest may venture by faith  
     to go up  
 And Angels will help them from bot-  
     tom to top.

Lo, upward and downward they  
     constantly go,  
 Extending a hand to the toilers be-

low,

When a new climber sets out for  
     the skies,  
 Then shouts to the top of the lad-  
     der arise.

Another, another, they sing in  
     their love,  
 Goes seeking his home and treas-  
     ure above,  
 And Angels in glory, responding  
     cry, Come,  
 And welcome each penitent up to  
     his home.

This ladder is Jesus, the glorious  
     man,  
 Whose blood freely streaming from  
     Calvary ran.

By His great atonement we all may  
     rise  
 And sing in the mansion prepared in  
     the skies.

Come sin-burdened brother, as-  
     cend with your load,  
 No, leave it behind you and rise up  
     to God.

Set foot on the ladder and soon you  
     will find,  
 The troublesome burden of sin left  
     behind.

Now, mount the ladder, behold  
     never fear,  
 It bears all who trust it and always  
     will bear,  
 Lo millions have tried it and reach-  
     ed Zion's hill  
 And thousands and thousands are  
     trying it still.

from Christian Family Companion

Sel. by Emanuel Koonen

## LET US REJOICE

Let us rejoice that Christ, our Lord, has risen from the dead, And in the glory of His name, let us be comforted.

At Calvary upon a cross, He gave His life that we

Might someday earn the right to share, in His eternity.

He saved the world from all the sins, we would possess today,

If we did not repent and try, to live a better way.

So let us show our gratitude, in everything we do,

By being kindly neighbors all, and christians good and true.

Let us give thanks to Christ, our Lord, and honor Him today,

For helping us to understand and showing us the way.

Sel. by Sister Blanche Eberly.

## WE ARE AMBASSADORS FOR CHRIST

2 Cor. 5:20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God".

Aim high, God wants us all to be His ambassadors. It is a position higher than that of any monarch on earth, to be a herald of the cross; but you must be filled with the Holy Ghost. A great many people are afraid to be filled with the Spirit of God, afraid of being called fanatics. You are not good for any-

thing until the world considers you a fanatic.

Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? "One (shall) chase a thousand, and two put ten thousand to flight". It takes about a thousand to chase one sinner in this day. It takes about a thousand christians to make one active one today. Why? Because they are afraid of being too religious. What does the church want today? Men—men who are out-and-out for God, and not half-hearted in their allegiance and service.

Sel. by Sister Jeanette Poorman.

## AUTHORITY

"Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" Isa. 45:9.

Woe unto him that striveth with his Maker. Pharaoh did it and was overthrown in the Red Sea; Saul did it and was deposed; Jehoiakin did it and he perished; Judas did it and he hanged himself; the Pharisees did it and their city was destroyed; Julian, the apostate, did it and falling back upon the field of battle said "Thou hast conquered, O Galilean". You can tell a man who has thwarted God if you know much about him. Many professors

give the same experience twenty years after their conversion that they gave the month after. In a prayer meeting many pray the same stereotyped prayer year after year. Some ministers are just where they were in their sermons, as when they commenced their ministry—arrested, dwarfed.

Sel. by Sister Jeanette Poorman.

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### SPRING

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Winter's gloomy reign is o'er,  
Spring to cheer us comes once more;  
Nature's realm revives again,  
Birds resume their vernal strain.

Fields and meadows clothed in  
green,

Fair and beautiful the scene;  
Flowers by the rivulets bloom,  
Scent the air with sweet perfume.

Oh, shall nature song the strain  
And the Christian's tongue refrain?  
Nay, we'll sing with cheerful voice  
And in nature's God rejoice.

Time is swiftly moving on,  
Soon life's winter will be gone  
Then redemption's day will dawn  
And the saints be gathered home.

Then our hearts will thrill with joy,  
And God's praise our tongues employ.

Where the trees forever bloom  
And they know no winter's gloom.

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### GOD'S CALL

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Who e'er we are, whate'er we be,  
We're subject to God's call,  
He calls and we from earth arise,  
And at His beck we fall;  
He holds us in His loving hand,  
He gives us life and breath,  
We're His while in this transcient  
life,  
We're His when cold in death.

His call comes to the aged and  
youth,

Those in the middle room,  
The plant that's just begun to grow,  
When buds burst into bloom;  
There's glory in the hoary head,  
When ripened is the corn,  
But they respond when comes the  
call,

At sunset or life's morn.

The call comes in a moment when  
The spirit takes it's flight,  
It comes when beams the shining  
sun,

Or in the hush of night;  
Whene'er it comes we must respond,  
But 'tis a call of love,  
A transit from the life on earth,  
To one in heaven above.

May we await the silent call,  
Though it may come today,  
Whene'er it comes the angels  
bright,

Will bear our souls away;  
How wonderful will be that flight,  
With glory all around,  
To meet the loved ones gone before,  
Where songs of praise abound.

David Mohler.

## WATCHING

Shall He come—and find me watching,

As the watchers watch for morn

As the hour of midnight passes,

And the coming day is born?

Shall He come—and find me waiting,

With my loins well girt about,

Staff in hand, the more to welcome

Waiting without fear or doubt?

Shall He come—and find me standing,

From the worldling's joys apart,

Outside all its mirth and folly,

With a true and loyal heart?

Shall He come—and find me faithful

To His parting words to me:

"If I go a place preparing,

I will quickly come for thee"?

Shall He come—and find me working

In His vanguard, full of love,

Laboring only till the glory

Breaks upon me from above?

Jesus let me be thus waiting,

Full of hope and love and zeal;

Let Thy Coming, to my spirit

Be a hope, Divine and real.

Sel. by Ruth Drake.

## DAILY DEVOTIONS FOR APRIL 1958

### EXPECTATION AND DISAPPOINTMENT

Memory verse, Prov. 10:28, "The

hope of the righteous shall be gladness: but the expectation of the wicked shall perish". •

Tues. 1—Prov. 24:1-17.

Wed. 2—Phil. 1:9-20.

Thurs. 3—Acts 12:1-11.

Fri. 4—Psa. 62.

Sat. 5—Zech. 9:1-8.

Memory verse, Rom. 8:24, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

Sun. 6—Job 11:14-20.

Mon. 7—Isa. 17.

Tues. 8—Jer. 14:13-22.

Wed. 9—Amos 5:4-20.

Thurs. 10—Rom. 8:14-27.

Fri. 11—I Cor. 13.

Sat. 12—I John 3:1-11.

Memory verse, Titus 2:13, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Sun. 13—Micah 6.

Mon. 14—Zeph. 1:12-18.

Tues. 15—Jer. 8:1-17.

Wed. 16—Rom. 15:1-13.

Thurs. 17—Titus 2.

Fri. 18—1 Peter 3:10-22.

Sat. 19—II Cor. 6:11-18.

Memory verse, I Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead".

Sun. 20—Col. 1:21-29.

Mon. 21—Prov. 10:22-32.

Tues. 22—II Thess. 2.

Wed. 23—Rom. 5:1-17.

Thurs. 24—Gen. 11:1-9.

Fri. 25—Ex. 14:1-14.

Sat. 26—Matt. 2:7-13.

Memory verse, Ps. 62:5, "My soul,  
wait thou only upon God: for  
my expectation is from him".

Sun. 27—Prov. 24:19-34.

Mon. 28—James 5:1-6.

Tues. 29—Rev. 3:14-22.

Wed. 30—Rev. 20:1-10.

## SUNDAY SCHOOL LESSONS FOR APRIL

### PRIMARY LESSONS

Apr. 6—EASTER—Thomas and  
His Risen Lord. John 20:18-  
29.

Apr. 13—Peter and His Promise.  
John 21:1-17.

Apr. 20—Jesus' Commands to His  
Helpers. Matt. 28:16-20; Acts  
1:8-11.

Apr. 27—Peter and John at the  
Gate Beautiful. Acts 3:1-10.

### ADULT LESSONS

Apr. 6—Easter—The Lord is Risen.  
Luke 24:13-35.

1—Did the Apostles need more  
faith than we need to believe  
in the resurrection?

2—Was the special significance in  
the breaking of bread that opened  
the eyes of the disciples?

3—What effect should the resurrection  
have on our every day  
living?

Apr. 13—Stephen gives his life for  
the cause of Christ. Acts 7:  
44-60.

1—Why do you think God allowed  
a man, with the ability and  
talents of Stephen, to be  
martyred?

2—What would be some of the accomplishments  
of today, if we  
had men full of the Holy Ghost  
as Stephen was?

Apr. 20—Philip preaches Christ in  
Samaria. Acts 8:1-25.

1—Why was Simon still in the  
bond of iniquity, after he had  
believed and was baptized?

2—Philip was a preacher of  
Christ having power to perform  
miracles and cast out evil spirits,  
and authority to baptize;  
why had not his converts received  
the Holy Ghost?

3—Does modern man think about  
like Simon the sorcerer concerning  
the power of God?

Apr. 27—The Lord has work for  
men who will obey. Acts 8:  
26-40.

1—Do Converts of today have as  
much desire for baptism as the  
eunuch did?

2—Do we today have any obligation  
toward those of "Great  
Authority" to help them gain  
an understanding of Jesus?

3—What two things are of major  
importance in any unsaved life,  
in order to have that life go on  
its way rejoicing?

BIBLE STUDY BOARD

# BIBLE MONITOR

VOL. XXXVI

APRIL 1, 1958

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## He Is Risen

As slowly o'er the eastern sky  
There spread the light of coming day.  
Behold, we see them drawing night  
The place wherein His body lay.

For them there was an anxious thought  
As we, in fancy hear one say:  
"We are but women, there is naught  
With strength to roll the stone away".

As thus they spoke in grave concern,  
Unto the Savior's tomb they came.  
But mystified were they to learn,  
From angels there who did proclaim;

That "He is risen" and "Go ye,  
Tell His disciples", so they ran  
And yet, no less today, may we  
This wondrous message bring to man.

Sel. Bertha Dorsey.

## IT IS FINISHED

Our subject is the last saying upon the Cross, before Christ gave Himself up for our sins "Therefore doth my Father love me, because I lay down my life that I might take it again", John 10:17. The chief priests petitioned the ruler that he would order the legs, of those crucified, to be broken so that they might die and could be buried before the Sabbath day. However when they came to Christ He was already dead and they marveled that He had so soon died. Yes, He lay down His life for our sins, He gave it up for us, not depending upon a long natural death.

In Christ's prayer, perhaps eighteen to twenty hours before this, He honestly pleaded with the Father. "I have glorified thee on the earth: I have finished the work which thou gavest me to do" John 17:4. This was not a casual statement, as we might utter, but it was the actual facts. True God's plan was not quite finished, until Christ died, but it was so near and what Christ actually did himself, was finished. God's complete program was so near finished that He could say, "I have finished the work". My, what a satisfying and comforting stage in life to reach. Dear reader, how near are we individually to that stage of perfection? Have we and are we glorifying our Heavenly Father on the earth? Particularly at this time of

the year, death is very prevalent in our land, can we approach it with such satisfaction and composure as our Saviour did? Since we largely control our deeds and actions and since we are in possession of so great a plan of salvation, Is there any reason why our "work for God" should not be finished?

We might look at Christ's conclusion in several ways. It is finished, the malice and enmity of His persecutors has been spent, but it was not finished for them. Christ's pain and agonies were finished, yes, He had already suffered far too much for men already. However we do not think Christ referred to these thoughts, but rather to the fact that the counsel and commandments of God, concerning Him were finished. How marvelous, the many and varied types and prophecies of the Old Testament were all fulfilled, all had come about as God had revealed. Christ prayed "Thy will be done", it was done and how well done. The disciples were much concerned about "meat and drink" just as we are today, but Christ had more important concerns. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." John 4:34.

The Levitical priesthood was finished by a better, a new and living way. We are no more saved because we are the seed of Abraham, through the much shedding of the blood of sheep and oxen; but

through the grace of a living God. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby", Eph. 2:13-16. Now whosoever will may come, we can each be fellowcitizens of the household of faith, heirs and joint-heirs with Christ.

"Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself", Heb. 9:26. As winter is past and we see the bursting forth of spring, how are we bursting forth to the honor and praise of our Lord and Saviour? We are commemorating the event of Christ's death and resurrection; sin being taken away and the new plan of redemption established, through His blood. All this He did voluntarily, we cannot realize how much He suffered, to finish the work which God planned for Him to do. Do we have trials, do we have problems and sacrifices in order to minutely carry out God's will? Are we overcoming them? Are they overcoming us? What a few short years at the most, do we

have to labor that "Our work might be finished", compared to a never ending Eternity. I will glorify God, I will finish the work which He revealed for me to do, in His Holy Bible?

## RESURRECTION

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" 1 Cor. 15:12. A wonderful foundation to talk, write or meditate upon. Resurrection, "a rising out of". Phil. 3:11, "If by any means I might attain unto the resurrection of the dead". Paul didn't want to be found in Christ having his own righteousness, which was of the law, but he wanted the righteousness which is through the faith of Christ, the righteousness which is of God by faith. "That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death". Resurrection, "Waking up." Resurrection in John 11:25 "Jesus said unto her, I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live".

The fact of the rising again of the body from death or its return again to life, first of those who have been brought back to this life after death, as Lazarus, the widow's son of Nain, etc. Second of all true Christians who will be raised in the

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future world. This second resurrection is one of the vital points in the Christian's creed. If there is no resurrection, then there is no hope beyond this life. But we believe Christ rose from the dead, and we preach it that way. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that have fallen asleep in Christ are perished." But Paul says, 1 Cor. 15:20, "But now is Christ risen from the dead, and become the first-fruits of them that slept. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming."

We now call our attention to Paul's words in Col. 3:1. "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of

God. Set your affection (or mind) on things above, not on things on the earth". This second verse plainly demonstrates where our mind is by our talk, actions, dealings, etc. and it demonstrates, "If we have been risen with Christ". This word *if* implies it may be and it may not be; but if we are seeking the things that are above, we understand that is above all. Then we are dead and our life is hid with Christ in God. Then is when we are dead to the world and alive in Christ. Before this takes place in us we are dead to Christ and alive to the world. When Christ who is our life shall appear then shall ye also appear with him in glory", ready for that glorified world.

There are three kingdoms, first the militant kingdom (the place of preparation), second, the triumphant kingdom (during the millennium reign), third, after the second judgment (when we can enjoy the new heaven and the new earth, that is the glorified heaven). Our interests, our all should be upon the workings of the militant kingdom as soldiers of King Emmanuel looking unto Jesus who is the author and finisher of our faith. Now if we believe Christ died and is risen again, then we also believe when Christ comes again (or appears) we shall appear with him in glory.

Here is the great work of interest today; and Paul says "they that believe must believe that he is, and

that he is a rewarder of all them that diligently seek him (earnestly seek him). Just like Joshua and Caleb in Moses' time; they got into the land of Canaan by wholly, completely following the Lord. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ", 1 Peter 1:13. Also in the third verse of this chapter he exclaims, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead". Also Peter in the third chapter 21st verse speaks about baptism and how it is figurative to the people saved in Noah's ark and that baptism is the answering of a good conscience toward God by the resurrection of Jesus Christ.

Now, the above references all teach us we must be born again, and knowing that "so many of us as were baptized into Jesus Christ were baptized into his death therefore (for this reason) we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" Out of the old man comes a new man in

Christ. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead in deed unto sin, but alive unto God through Jesus Christ our Lord". Hence we will not let sin reign in our mortal body, that we should not obey it in the lusts thereof, and not yield our members as instruments of unrighteousness unto sin; but yield ourselves unto God as those that are alive from the dead, and our members as instruments of righteousness unto God. We say again, we are demonstrating our religion daily if we are risen with God "by what we are seeking". Our ancient fathers trusted wholly in the Lord: so should we, as one of old said, "with the Lord he could leap over a wall, he could break through a troupe". With God all things are possible; but with man it is impossible.

Then why not get with God, become a new creature in Christ? "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded", James 4:8. It is life and immortality brought to light through the gospel. The New Testament idea is that it is first to be universal, John 5: 28, 29, "Marvel not at this: for the hour is coming, in the which all

that are in the graves shall hear his voice, and shall come forth (resurrected); they that have done good, unto the resurrection of life (done good to Jesus); and they that have done evil, unto the resurrection of damnation". See 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God; and I trust also are made manifest in your consciences." V 14-15, "For the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again".

Dan. 12:2, "And many of them that sleep in the dust of the earth shall awake (be resurrected), some to everlasting life, and some to shame and everlasting contempt". We want to hold forth the foundation of the first resurrection as in Rev. 20:5-6, "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand

years." If we want to reign with him we must work for him in obedience to his divine will. It is the work of Jesus that has secured the resurrection and life of all that believe in him, and his voice will call them from the tomb who prayed, "Father, I will that they also whom thou hast given me, may be with me where I am." Peter says, "The time is come that judgment must begin at the house of God (the church); and if it first begin at us (the ones that are as a city set on a hill) what shall the end be of them that obey not the gospel of God". 1 Peter 4:17 "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The glorious theme of the resurrection is so much more beautiful after it is over than before, that it makes a glorious study. Paul says the resurrection of the dead is this way: "It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body: The first man is of the earth earthy. The second man is the Lord from heaven. Behold, we shall not all sleep, but we shall all be changed. For this corruptible (sinful) must put on incorruption (not sinful). This mortal (subject to death) must put on immortality (not subject to death). Then shall be brought to pass the saying that is written. Death is

swallowed up in victory." And Paul says, "Stand fast in the liberty wherewith Christ hath made us free." And if Christ will make us free, then we are free indeed. It is the resurrection that makes us free men and women, and those that are dead in trespasses and sins, he will make alive in his name, by and through the resurrection from the dead.

"The saints of God from death set free,

With joy shall mount on high:  
The heavenly hosts with praises loud  
Shall meet them in the sky".

And that knowing the time (the time of the resurrection) that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lusts thereof." The beautiful thought of the first resurrection: "for on such the second death hath no power."

Edward C. Miller,  
In the Vindicator.

Though patience means waiting,  
it does not mean to stop laboring.

## FAITHFULNESS

Matt. 11:25, "I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We wonder sometimes what Jesus had reference to. He may have had reference to his natural birth, as He entered into the lives of humanity, and thereby, enters into our feelings, trials, and temptations; as "He was tempted in all points like as we are." He may have reference to His work and teaching, as a son doing the will of the Father. If we want salvation it is necessary that we do all the commandments of Jesus, that we will be able to answer as Jesus did in verse 26, "Even so, Father: for so it seemed good in thy sight." Now if we are willing to obey the commands of Jesus, as He has established the church on earth, or God's kingdom which is the church, we prepare for the home above. So it is necessary that we live up to the commands of the church also.

As faith and love are the first attributes of the christian, and so we learn "Without faith it is impossible to please God," so we need faith in God and the church, prompted by love. If we love God and the church as we ought to, we will obey all the commands of God and the church. If we do not we might be as in Luke 8:18, "Take heed therefore

how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." The American Revised Version reads "That which he thinketh he hath." In the parable of the dividing of the sheep from the goats, Matt. 25:34, "Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Verse 41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

Now we all desire to be with God's sheep and we can be, if we are willing to make the necessary sacrifices. But we cannot do and look like the world. None but God can look into the heart, discern the mainspring of one's actions, and determine the precise degree of guilt contracted there. "The day of Judgment will be terrible. It will burn like an oven, in the Spirit's own delineation." As is also in Luke 13:24-28, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence

you are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

Verse 27, 28, "But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." From the above we see that many will think that they have done enough to merit salvation, but will be wonderfully disappointed, and cast into hell to suffer everlasting punishment. It may be something very little in our own eyes, that will keep us out of Heaven. We are made sorry that so many so-named christians do not have worship with their families, especially in the Dunkard Brethren Church. Yet, we have separated ourselves from the worldly churches and wish and expect to enter the home above. We should be living examples to the rising generation.

Bro. Emanuel G. Koonen  
Hatfield, Pa.

### **CHRIST THE LORD IS RISEN TODAY**

Charles Wesley, one of the most gifted writers of song, in 1739, composed a grand old Easter hymn which has never lost its popularity in the Christian Church. This song moves from stanza to stanza to a

triumphant climax, and it should "always be sung in its entirety."

"Christ the Lord is risen today,  
Alleluia!

Sons of men and angels say: Alleluia!

Raise your joys and triumphs  
high, Alleluia!

Sing, ye heavens and earth re-  
ply, Alleluia!"

In the first stanza one rejoices in the risen Christ. Why is this something over which to rejoice? Let me tell you. Ever since time began the coming of spring has been regarded as the resurrection of the earth from the death of winter. Even before Christianity began, there were religious cults who celebrated spring with its growth and sunshine, because of the new life it brought in nature. If the trees and grass tell of life immortal, "why should man alone die to rise no more?"

So, on Easter morning, Christians throughout the world will again testify to the world of their faith in a risen Lord. They will also give testimony to the fact that death is not the end of life.

This should give the Christian unspeakable joy. It is written, "The joy of the Lord is your strength." To rejoice "with joy unspeakable and full of glory" one must believe in the risen Lord with a whole heart. Then, as we comprehend with all saints what is the breadth, and length, and depth, and height and

know the love of Christ, which passeth knowledge, the Spirit of God fills us with His peace and His joy. . . . The day is not far hence when our joy unspeakable through believing, will be changed to joy unspeakable by seeing Him as He is.

"Lives again our glorious King;  
Alleluia!

Where, O death, is now thy sting;  
Alleluia!

Dying once, He all doth save; Alleluia!

Where thy victory, O grave? Alleluia!"

Paul wrote that Jesus Christ was declared as the Son of God, in His resurrection from the dead. Peter on the Day of Pentecost proved to the Jews that Jesus whom they had crucified was divine. He said death could not hold God's Son in its grasp. God by His power raised His Son out of the midst of death, in spite of all human efforts to seal the tomb. The resurrection of Jesus was the constant subject used in the messages in the early Church, as one learns from the study of the Acts of the Apostles. This proved to those believers that Jesus was the Son of God. Yes, the body that was laid in Joseph's tomb came forth on that first Eastern morn, two thousand years ago and death was then swallowed up in victory.

"Love's redeeming work is done,  
Alleluia!

Fought the fight, the battle won;

Alleluia!  
 Death in vain forbids Him rise;  
 Alleluia!  
 Christ has opened Paradise. Alle-  
 luia!"

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us", Rom. 5:8, Jesus Himself through the psalmist said, "Lo, I come: . . . to do thy will, O my God". He knew why He came. He came to accomplish the will of God. He came to manifest His love. He came to be the Lamb of God. He came into the world to die. He is the Life. Yet He gave His life. He who knew no sin was made sin. Truly, "He loved me and gave himself for me."

Christ the Lord is risen today! "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory . . ." II Cor. 12:2-5. Here Paul is speaking of himself. He had this experience. When he was caught up into the third heaven and entered Paradise, he heard unspeakable words, which signified the mysteries of glory in store for the believers.

"Soar we now, where Christ has led,  
 Alleluia!

Following our exalted Head; Alle-  
 luia!  
 Made like Him like Him we rise;  
 Alleluia!  
 Ours the cross, the grave, the  
 skies. Alleluia!"

In this stanza one can see how Wesley stresses the joy and fellowship of Christians everywhere, who exalt Christ about all else in their daily lives. "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is", I Jno. 3:2, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord", I Thess. 4:16, 17. Paul, who received this great revelation seems to have passed through some such experience, as a prophetic type of the Church of the Lord Jesus Christ, which some blessed day will be caught up in clouds to meet the Lord in the air. So it will be; The dead in Christ will come forth first, and we, the living, will be changed in a moment, in the twinkling of an eye. Then we shall see Him as He is. Then we shall hear the unspeakable words which Paul heard, and behold the unspeakable glory of the

Lord. Oh! how even the writing of these blessed truths, in feeble words, make the heart long for that day.

Let no one say that the faith of our fathers is outmoded, that it no longer has its old power to inspire our lives. We are living in troublous times, and those of little faith are crying aloud that the old truths have failed, and the old beliefs are dead. But even as they scoff, spring brings her perennial symbols of eternal life. And at this new Easter season, millions untold will bear witness anew to a living faith, which rules the hearts of men.

Ruby P. Zook,  
In Christian Monitor.

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## NEWS ITEMS

### CORRECTION

In the March 1st issue, page 4, near the close of the article "The Church" note the following omission, in the last paragraph quoting from Rom. 12:1-2, insert in line 3 after God, "that ye present your bodies a living sacrifice, holy, acceptable unto God".

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### PLEVNA, INDIANA

The Plevna congregation met in quarterly Council on March 8. After hymn no 343, Bro. Harley Rush read from Gal. 1:1-18 and led in prayer. Eld. Dale Jamison from Quinter, Kansas, is to hold our revival Meetings. Because it is impossible for him to come at our set

date, we changed our meetings to Nov. 2, closing with our Lovefeast on Nov. 15.

Sister Lois Miller, Cor.

### LIST OF DEACONS

Please add the following two names to the Deacon's list in Feb. 1 issue, page 15-16

Leatherman, Thomas  
Wyatt, Boyd

### TORREON MISSION

It has been sometime since we wrote for the Bible Monitor, but you have heard from us through the Bulletin. We are having more traveling experiences caused by more snow. Bro. Byfield has been faithful in making hard trips through the mud, taking sick ones to the hospital and going on other trips for repairs for the vehicles. We haven't been able to go out on Sunday, very often for sometime, to bring in folks for the Sunday service on account of bad roads. The attendance has been fair.

Since the last report was sent, we have buried five more, two adults and three children. May I say here, that we need the graveyard fenced in to keep the sheep, goats and horses from walking on the graves. I wonder how many of our congregations would be glad to send an offering of \$5 to help do this. We had a funeral Sunday for the oldest lady on the reservation. After the funeral a man rose up and thanked us for the way we are caring for their dead.

Then on Tuesday, at a funeral for a baby its Grandmother thanked us for caring for it as we did. We can see that they do appreciate what we are doing for them. Continue to pray that we can bring them the Gospel, in a way that will awaken them to the need of a Savior.

The nurse is giving shots now for polio. She was here Tuesday. There were not many out, but it was so cold and windy all day. The mobile X-ray will be here the last week of this month to X-ray all for T. B. We hope by this means, that we can eradicate this terrible disease from among these people. We want to thank all who have sent clothing and other things to help here. We are very well supplied with bath towels now. We are looking forward to several visiting the mission this summer as General Conference is in Iowa so you will be on your way here.

We are thankful for Bro. and Sister Byfield and children, who have come to help us. The children are company for us, who have left our grand-children at home. Sister Lillian and Sister Byfield have a class at the Torreon Day School, at which they teach the Bible. We hope this summer we will be able to have classes here for the young folks, who will be home from school. We remember the aged ones of our number in prayers and trust the younger ones will follow in their footsteps. We long to keep our

beloved church free from the world. The Staff, by Sister Sherman Reed.

## OBITUARIES

### MINNIE ALICE MARTIN

Daughter of Mr and Mrs. Isaac Mishler, was born May 6, 1875 in Elkhart County, near Napanee, Ind. She spent most of her life in that community. In 1893 she was married to Edward Warner. To this union was born two sons, John and George. Bro. Warner preceded her in death in 1938 and the son, John in 1937.

In 1940 she married Eld. Minor Leatherman of Antioch, W. Va. They spent some time in that state and then moved back to her homestead again. Bro Leatherman died in 1954. In the fall of 1954 she was united in marriage to George M. Martin, who survives. In addition she is survived by her son Dr. George W. Warner of Goshen; three grand-children, five great-grand-children and Mrs. Clifford Holzer of Dayton, Ohio, who made her home with the Warner's in her childhood.

Sister Martin passed away on Feb. 16, 1958 after an illness of one year, at the home 1804 West Clinton St., Goshen, at the age of 82 years, 8 months and 10 days. She was a member of the Dunkard Brethren Church west of Goshen, to which she has always been devoted, ever striving to keep the faith of the Gospel.

Funeral services were held at the Goshen Church, with Bro. Floyd Swihart and Bro. D. Paul Reed in charge of the services.

Sister Maurine Carpenter, Cor.

### JOSIAH E. NEFF

A life-long resident of Jackson township, was born four miles southwest of New Paris, Ind., Aug. 29, 1870, the son of William and Mary Flora Neff. He passed on to his Heavenly reward the morning of Feb. 6, 1958, at the age of 87 years, 5 months and 7 days.

In 1897 he was joined in holy matrimony to Nellie Stump, who preceded him in death July 5, 1955. He was also preceded in death by a son, Joseph, Nov. 26, 1936. Left to mourn his departure is one son, William J. Neff of New Paris, and many neighbors and friends.

He was a member of the Dunkard Brethren Church, west of Goshen. Funeral services were held at the Rohrer Funeral Home in New Paris, Ind., Feb. 8, 1958. The services were conducted by Eld. H. M. Gunderman and Eld. Roy Swihart. Burial in the Union Center Cemetery.

Peaceful by thy silent slumber,  
Peaceful in the grave so low,  
Thou no more will join our number,  
Thou no more our songs shalt know.

Dear Brother thou hast left us,  
Here thy loss we deeply feel,  
But 'tis God that hath bereft us,  
He can all our sorrows heal

Yet again we hope to meet thee,  
When the day of life is fled.

Then in Heaven with joy to greet  
thee,

Where no farewell tear is shed.

Sister Maurine Carpenter, Cor.

### AT THE TOMB

They came to the quiet garden  
In the early morning gloom,  
And there in the shadowed darkness  
They found an empty tomb.

They brought their scented spices  
To anoint the hallowed dead,  
But found, to their glad amazement,  
The living Lord instead.

Their hearts were heavy laden  
Bowed down with deep despair,  
But when they lifted tear-dimmed  
eyes,

Lo, Jesus was standing there.

They thought all hope had ended  
With Calvary's dying breath,  
But they found a wondrous Savior,  
Triumphant over death.

On that wonderful Easter morn-  
ing,

In a garden sweet with dew  
He came from the grave—a world  
to save—

To live and reign anew.

So oft in the midst of sorrows  
When hope seems cold and dead,  
With lifted eyes, we too may see  
An empty tomb instead.

Sel by Sister Blanche Eberly.

## HIS GIFTS

One Easter morn they looked for  
Him

And found He was not there,  
But left behind these things for us—  
Love and hope and prayer.

Believe in Him and you will know  
Love in its purest light  
Trust in Him to guide you well  
Through the darkest night.

His glory like a candle tall,  
Burning brightly through the  
years.

Brings hope to every heart,  
Chasing doubts and fears.

Kneel in prayer and talk to Him  
Swing "hearts door" open wide;  
For joy and peace will dwell with  
you

Once He has come inside.

These are His Easter gifts to you,  
These things He left behind,  
That He might raise hearts unto  
Him

And thus save all mankind.

Sel.—Sister Sylvia Surbey.

## LET US REJOICE

One of the joys of the Easter message is the assurance of life after death. There is the conviction that this temporal sojourn is not the end of our existence.

As important as this hope is, it should never overshadow the effect that the Easter message should have on life in the day by day experi-

ences. Certainly this important season should bring valuable lessons for a more adequate Christian witness.

In writing to the Thessalonian Church, Paul admonishes them to "Rejoice evermore". A deep and abiding joy is the experience of every person who seeks to interpret the message of Easter for present day living. This quality of life takes one through times of trial without discouragement. This joy counts not sacrifice as some burden placed upon one's shoulders, but as a means of enhancing and furthering that which God has planned for His own. The joyless Christian is of little value to the Cause which he has espoused.

In this same passage, Paul admonishes his friends at Thessalonica to be thankful, for he says, "In everything give thanks." He concludes these statements with the assertion, "For this is the will of God for you." A deep and abiding joy is an asset to the spirit of thankfulness.

When all goes well, it is not difficult to render thanks. But when one meditates on the sublime meaning of Easter, no circumstances can be so troubling or a cloud so dark but that a person can turn his heart heavenward in thanksgiving. Troubles and clouds are temporary experiences. True joy and thankfulness are God given and eternal.

Sel. by Sister Ida Roberts.

**EASTER**

To rise above each selfish thought,  
That's Easter!  
To offer help before it's sought,  
That's Easter!  
To give a smile for frown or leer  
When all your world is dark and drear,  
To roll away the stone of fear,  
That's Easter!  
To sing when you are feeling blue,  
That's Easter!  
To work when there is work to do,  
That's Easter!  
To hold your chin up when you feel  
Just all run down from crown to heel,  
And if you're hurt forget to squeal,  
That's Easter!  
To see the sunshine through the rain,  
That's Easter!  
To tell the truth, come loss or gain,  
That's Easter!  
With impartiality that's rare  
Admit right's right and always dare  
To play the game and play it fair---  
That's Easter!

—Peter A. Lea.

**EASTER**

Again we hail the Easter morn,  
Blest resurrection day;  
When He who was at Bethlehem  
born,  
For sinners raised salvation's  
horn,  
And for them suffered shame and  
scorn,—

Brake from the tomb away.  
He gave His life man to redeem,  
The price—heaven's choicest  
flower,  
From His pierced side flowed the  
stream,  
The hidden sun made night supreme,  
And in His altered face no gleam  
Of kingly might or power.  
Almost disrobed His human form,  
To winds on Calvary's hill;  
His chosen ones went in to warm,  
While wicked men around Him  
Swarm,  
He there endured the man-made  
storm,—  
Whose purpose was to kill.  
And when was closed the scene of  
gloom,  
They took Him from the cross;  
While mourning o'er His fate  
and doom,  
His loved ones laid Him in the  
tomb,  
Where Joseph gave His body room;  
And deeply felt their loss.  
The tomb with care was closed and  
sealed,  
That none take Him away;  
The Seraph there His power did  
wield.  
When at his touch the stone did  
yield.  
And there the Prince of Life reveal-  
ed,  
Before the dawn of day.  
He rose—the man of Nazareth,  
Now men may be reborn;

The sword is placed within its  
sheath,

Men may inhale His living breath,  
And thus escape the sting of death—  
Hail, resurrection morn!

He rose, the first of those who slept,  
But others felt His power  
The guard no more their vigil kept,  
The loved ones there no longer  
wept,

But death into the shadows crept—  
'Twas life's triumphant hour!

David Mohler.

## WHY I DO NOT SMOKE

1. Smoking consumes time, money, and vitality. I need all these to be my best.—A Businessman.

2. Every smoker admits difficulty in quitting. I will not permit such a habit to take precedence in my life. A Corporation President.

3. Smoking encourages others in a questionable habit.—A Parent.

4. Tobacco is injurious to health. Habit-forming, it becomes the master; and man, the slave.—A Student Leader.

5. When I smoked, I was ashamed of the powerful hold it had on me. Thank God for freedom now so that first things can be first.—A Successful Businessman.

6. Smoking is injurious to my body which is the temple of the Holy Spirit.—An Outstanding Pastor.

7. The habit of smoking is a poor substitute for self-possession;

it is a false friend since it may bring lasting deficiency while producing temporary stimulation; also, it is a bad example to youth and personally objectionable to many adults.—A College Professor.

8. I refuse to be bound by a habit that costs money, time, health, and influence; and profits me nothing.—A Christian Layman.

9. I believe smoking is a useless, expensive and filthy habit.—An Author.

10. At seventeen I turned away from smoking to avoid the tyranny of a bad habit.—A Religious Editor.

11. I did not want to take up any habit that would slow me down in the race of life. Nobody is physically, mentally, or spiritually stronger because of smoking. Some do well in spite of it; but nobody because of it.—A University President.

12. I like to have a reason for what I do, and smoking doesn't make sense. To me it is wastefully silly.—A Civic Leader.

13. It takes time and money to smoke. Time is precious; money is valuable: I am a steward of both. Therefore, I refuse to waste God's time and spend God's money for anything that is injurious to me and offensive to many of my friends.—A Youth Leader.

14. I was a tobacco slave; my brain was clouded and fogged. I prayed, and Jesus released me from the shackles of the tobacco habit.

Friend, he is able and willing to deliver you.—A Serviceman.

15. I beseech you . . . that ye present your bodies a living sacrifice, holy, acceptable unto God.—Romans 12:1.

—The Orthodox Baptist.

## NO GREATER LOVE

I walked one day on a lonely road,  
My soul in deep despair,  
I sought in vain to loose the load,  
That sin, my sin, had planted there.

When in the distance I perceived,  
A man bent low with care.  
He bore in agony a cross,  
That sin, my sin, had planted there.

I cried aloud as He drew near,  
His hands were pierced and torn.  
His grief so far outweighed my own,  
And I had dared to mourn.

His eyes of love were turned on me,  
His voice was soft and free,  
“Why bear you still the load I took,  
Through death on Calvary?”

“Why Lord”, in awe and shame I cried,  
“Didst Thou all this for me?”  
His answer I shall ne’er forget,  
“Because of love for thee.”

Now as the road of time I tread,  
My Saviour walks with me.  
He bears the load, He paid the price,  
That bought me liberty.

Sel. by Wm. N. Kinsley

## FROM TREE TO CROSS

Did someone's hand sow the seed  
of the Tree?

Or, did the wind, blowing in from  
the Galilee Sea,

Carry the seed that grew into the  
tree

That was used for the Cross of  
Calvary?

Did a bird drop the seed, from high  
in the air,

That grew the Cross that Christ  
was to bear?

Did Christ rest in its shade and  
hear the birds sing?

Was the tree fragrant with blos-  
soms in spring?

When he came down the mountain,  
after His prayer.

Did He see birds build their nests  
and feed their young?

Who stripped it of branches? Who  
cut down the tree?

Who fashioned the cross for Cal-  
vary?

Who was the man? Was he  
cursed; was he blest?

When he finished his labor and sat  
down to rest,

What were his thoughts? What did  
he think?

Did he realize that he was but a link  
In the chain of events that were to  
take place?

Was there sadness upon this man's  
face?

Why was he chosen? Why was it  
 he  
 Who fashioned the cross for Cal-  
 vary?  
 A seed had been planted and a tree  
 had grown,  
 And God our Saviour alone had  
 known  
 That all these things were meant to  
 be;  
 For Christ was to die on Calvary.  
 Ah a curse and a blessing; this  
 Cross; this tree,  
 And Christ died upon it for you  
 and for me.

Sel. by Sister Ida Roberts

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### WHO SHALL ROLL AWAY THE STONE?

O who shall roll away the stone,  
 Where lies the loving form  
 Of Him who died our steps to guide  
 And save us from the storm?  
 We trusted that He'd be our King  
 And reign in David's stead,  
 But since He's killed, our hearts are  
 filled  
 With Sorrow for the dead.

O who shall roll away the stone?  
 It is a massive size,  
 It has been sealed and will not yield  
 And who will hear our cries?  
 But hope was strong within the  
 breast,  
 Their faith was yet alive,  
 Tho' much depressed they could not  
 rest,  
 But only onward strive.

O who shall roll away the stone?  
 Again we hear them say,  
 But in the night an angel bright  
 Removed it far away;  
 Then when they reached the sacred  
 place,  
 Where Jesus did repose,  
 The tomb, unsealed, to them reveal-  
 ed  
 That He from death arose.

O who shall roll away the stone  
 An answer clear He gave,  
 Death could not chain Him who did  
 gain  
 The victory o'er the grave;  
 Their hearts with joy and overflow-  
 ed,  
 As they beheld their Friend,  
 With holy fear they now draw near  
 Who loved Him to the end.

O who shall roll away the stone  
 The doubt not yet removed,  
 From some who spake they'd ne'er  
 forsake,  
 For which they were reproved;  
 Some hasted from themselves to see,  
 While others doubt expressed.  
 But the same night to their delight,  
 The Savior them addressed.

O who shall roll away the stone,  
 When earthly scenes are o'er,  
 When the boatman pale shall set the  
 sail  
 Toward the unknown shore?  
 Jehovah's hand will guide us  
 through,  
 If we have done His will  
 And in that land we'll understand,  
 His love abideth still.

David Mohler.

## THE RESURRECTION OF DRY BONES

Ezekiel thus spake and said,  
The Lord His hand upon me laid;  
In the valley He set me down,  
Full of dry bones there all around.

He caused me there to pass around,  
As in the valley I then found;  
I found them there as I drew nigh  
They were many and very dry

Son of man He said unto me,  
Can these bones live as you them  
see;

And thus to Him I answer gave,  
Thou knowest all Lord God to  
say,

Again He said do Prophecy,  
Upon these bones as there they lie;  
Say unto them and hear the word,  
O ye dry bones thus spake the Lord.

To these dry bones the Lord did  
say,

Behold the breath I'll give that they,  
Are filled with breath and they shall  
live;

Through God's own word that life  
can give.

Sinews and flesh upon them laid,  
And skin likewise as God has said;  
And ye shall know, I am the Lord,  
That life and breath comes by my  
word.

He prophesied at God's command,  
A noise was heard and near at hand;  
Behold a shaking of the bones,  
Together came bone to his bone.

Behold I saw the sinews there,  
And flesh upon them every where;  
The skin above did cover all,  
No breath in them thus far did fall.

Unto the wind do prophesy,  
And to my words do now comply;  
O son of man the Lord did say,  
To the four winds come now this  
way.

O! breath do come upon those slain,  
That they may live and life retain;  
I did His true command obey,  
And breath did come in God's true  
way.

When sinews, flesh and skin had  
come,

They had no breath no life not one;  
Like Adam was when God him  
made,

A lump of clay, and cold and dead.

When breath had come and life in  
them,

They all stood up like living men;  
Upon their feet an army great,  
As they were in their former state.

The Lord unto this prophet came,  
Unto him spake in His great name;  
Son of man say, O breath do come;  
These bones may live and it was  
done.

These bones denote the Jewish race,  
They strayed away from God's true  
grace;

Their bones became so very dry,  
No life in them they had to die.

O! Israel, God's chosen race,  
 Why did you turn away your face;  
 A promise now the Lord did give,  
 If they come back they all shall live.

Their hope was gone they saw no  
 way,

We all are lost they thus did say;  
 These words were spoken by the  
 Jews,

Because they did God's word refuse.

Of the whole house of Israel,  
 These bones denote what God doth  
 tell;

Our bones are dried behold they say,  
 We all are lost and have no way.

Thus saith the Lord my people dear,  
 Your graves I'll open and now hear;  
 I'll bring you back in your own land,  
 Where you may live and ready  
 stand.

O! Ye my people come draw night,  
 To your own land to live and die;  
 To be a nation of your own,  
 A King to rule as God hath shown.

A King has come to rule us all,  
 Gentiles and Jews, the great and  
 small;

The sinew flesh and skin has come,  
 And hope and life through God's  
 own Son.

The Jews some time did God obey,  
 They kept His word and did not  
 stray;

At last their bones got hard and dry,  
 Through unbelief they had to die.

Sel. by A. J. Bashore.

## WHERE DO WE STAND?

Do we stand on the wisdom of men? Or do we stand like the apostle Paul, on the power of God? We hear much criticism in these days about Russian and their philosophy. Our great men of the Nation say that the big three nations should patrol the world leaving God out of the program. A God who is still the supreme power. Man likes to depend upon his own power. Human nature is still about the same as it was thousand of years ago, they do not like to be told what or how to serve. Do we stand depending upon God's power? or upon the power of nations, genius and wisdom of men? How long will your faith stand on the wisdom of men? 1 Cor. 2:1, Paul says, "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. My preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of the power of God. The apostle Paul realized the great power of God. That your faith should not stand in the wisdom of men, but in the power of God. We have come to an age of great genius of inventions, advancements and we no longer need God; it may end, as in former ages, when God put a halt to some of them. Dan. 4:33. The great king Nebuchadnezzar was driven from among men, Thy dwell-

ling shall be with the beasts of the field. The most High ruleth in the kingdom of men, and giveth it to whomsoever He will. Whose dominion is an everlasting dominion and His kingdom is from generation to generation.

Our lives and power is only for a short duration of time and then passeth away. All the inhabitants of the earth are reputed as nothing and He doeth according to His will. None can stay His hands or say unto Him, What doest thou? The King of heaven whose works are truth, and those that walk in pride, He is able to abase. History often repeats itself. We are living in an age of fear, yes even of many rich men the world over. Jas 5, Go to ye rich men weep, for your miseries shall come upon you, your riches are corrupted Ye have heaped treasures together for the last days. Living in fear realizing that the time may come soon, when it will be all destroyed by men. Fear is a degree towards a surrender. The spirit of fear is torment. If we possess the love of God in our heart and soul, we have but little or no fears. For there is no fear in love, but perfect love casteth out fear. 2 Tim. 1:7, "For God hath not given us the spirit of fear, but of power, and of love, and of sound mind.

Acts 16:23, 25, When they had laid many stripes upon them, who having received such a charge, thrust them into the inner prison

and at midnight Paul and Silas prayed, and sang praises unto God. Today many churches have great riches and are making merchandise out of what they call christian religion. Almost like it was when Jesus was here upon the earth, when He cleansed the temple they were selling and buying for gain. Some have all kinds of eating, drinking and amusements. Rev. 18:4-5, "Come out of her, my people, that ye be not partakers of her sins. For her sins have reached unto heaven, and God hath remembered her iniquities". Rev. 6:15-16, "The kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men. .hid themselves in the dens and in the rocks of the mountains. .and said, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb". For the great day of his wrath is come: and who shall be able to stand? Are we standing on the promises of God?

Rev. 18:17, "For in one hour so great riches is come to naught". I Jno. 2:17, The world passeth away, and the lusts thereof. The day of wrath, that dreadful day, when heaven and earth will pass away. What power shall be the sinner's stay? 2 Pet. 3:10-13. The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works

that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness". Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away". 1 Cor. 9:27, the apostle Paul writing to the Corinthians, But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway". When I preach the gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. No doubt there will be many castaways, as some make money their main issue some go on a sit-down strike until they get their demands.

2 Thess. 3:8-9, "Neither did we eat any man's bread for naught; but with labor..that we might not be chargeable to any of you". To make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work neither should he eat. We hear that there are some, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread. But if any provide not for his own and specially for those of his own house, he hath denied the faith, and is worse than an infidel. The apostle worked at

his trade, when he had time between his service for the Lord, preaching the Gospel. He also stated that he shunned not to declare the whole counsel of God. Some ministers today only dare to preach part of the Gospel, for some people want it that way, they will not endure sound doctrine.

Where is your hope? In man, some church, or in the Lord Jesus Christ, the solid rock? 1 Tim. 1:3. That thou mightest charge some that they teach no other doctrine". 2 Tim. 4:3-5, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears (false teachers) and they shall turn away their ears from the truth and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry". Yea, and all that will live godly in Christ Jesus shall suffer persecution. Col. 2:8, "Beware (take heed be cautious, be on guard) lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ".

We have come to the day and age when there is much tradition of men. Churches have men-made rules. The Holy Spirit does not lead anyone to men-made doctrine. Rom. 8:24, For we are saved by hope. Lay hold upon the hope set

before us: which hope is an anchor of the soul, both sure and steadfast. 1 Pet. 3:15, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience" My hope is built on nothing less, than Jesus' blood and righteousness. We dare not trust the sweetest fame, but wholly lean on Jesus' name. On Christ the solid rock we stand, all other ground is sinking sand. He then is all my hope and stay, and wholly lean on Jesus' name.

William N. Kinsley.  
Hartville, Ohio.

Righteous people spend many precious moments on their knees, in humble prayer to the Lord. Such time spent is not wasted; it is well spent.

Ask and ye shall receive. Ask for wisdom, for knowledge, for guidance of the Holy Spirit, for daily protection and daily needs. The Lord knows what is best for us, He will provide means and give us strength to receive them. We must do our part in bearing our own burden. Matt. 6:8; Jas. 2:20.

The effectual fervent prayer of a righteous man availeth much. The Lord hears and answers their requests. Jesus commended the publican; he was in earnest and meant what he said, Luke 18:10-16.

Form good habits. They are only threads at the beginning but become chains in the end. Hard to be broken habits create a secondary nature. Form the habit to pray every day, "Pray without ceasing". 1 Thess. 5:17; Eph. 6:18.

Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Pray today that ye enter not into temptation and be not burdened and wearied of the things of tomorrow. Tomorrow's sun may never rise, then we shall be where "the wicked cease from troubling; and the weary be at rest". Make your title clear with God today, Job 3:17.

I will instruct thee and teach the way which thou should go. I will guide thee with mine eyes. His eyes are upon the righteous and his ears open to hear, their cries and prayers offered both in secret and open. Psal. 33:18.

Our contact with God is faith, hope, charity and daily prayer. Be in contact with the Lord at all times, 1 Thess. 5:17.

If we would enlarge upon our blessings, as we exaggerate our troubles, our troubles would be lessened.

Share your joys with others. It takes two to be glad.

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"For the faith once for all delivered to the Saints."

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## PEACE BE UNTO YOU

"Came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost", John 20:20-22. The ten disciples and some other followers of Christ, were assembled together on the first day of the week. They were meeting behind closed doors because they feared the Jews, who had just taken their Lord and Master and cruelly crucified Him.

No doubt one subject at their meeting was the fact that Christ's body had disappeared from the tomb and especially that several unquestionable proofs convinced them that He had arisen from the grave. Alas, Christ suddenly appeared among them in the room and proved His resurrection, by showing them the holes in His hands and in His side.

Thus the disciples were glad, because they had hoped that He was no so easily destroyed by the power of Satan.

Did you notice with what salutation Christ appeared unto them, "Peace be unto you" a wonderful and comforting promise. Isn't it marvellous, that the wrath of the Jews was not in the least, showered upon any of the apostles? Why? Christ had commanded "Let these go their way". His command "Peace be unto you" is just as powerful. Are we enjoying it? True peace can be only received and enjoyed through Christ. It is offered to each and every accountable person and if we are not enjoying it, the reason is because we will not receive it as offered.

Christ offered godly peace twice, at this appearance. He also said, "As my Father hath sent me, even so send I you". We cannot expect godly peace unless we accept the mission, to be sent as He was sent, to labor towards and finish God's Will, wherever it may lead. We cannot expect to have godly peace without allowing ourselves to be sent and spent, doing God's Will.

They were not even to start without power to do the work assigned them. They were not even to start without "power from on high". Their labors were not what they wished to do, nor were they to be completed with what energy they had to do them. The Holy Spirit, the very breath of Christ, was to go with them throughout their duties. From now on we do not find any disciples denying Christ, we do not find any doubting Christ, we no longer find them concerned about worldly ambitions but we do find the marvelous, far-reaching power with which they were able to push forth the growth of the Church.

We all need the saving power of Christ. We all need the godly peace which Christ has to offer. We all need the power of the Holy Ghost to strengthen us. We all need, not only to think of Christ but to be in Christ; born again, born of water and of the Spirit. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God", John 3:5. We are all very responsible through the lessons and examples handed down by our faithful forefathers. The great commission is given to all of us, we do not each have the same duties, but each of us is responsible for the result achieved by our united efforts in Christ's Kingdom. Our life is not our own, we are bought with a price.

We must come unto Christ according as God's Will has directed, ward off the power of Satan, take on the power of the Holy Ghost and labor for Christ's Kingdom. Christ's peace is promised us, He is sending us to finish God's Will and a reward is promised of joy unspeakable. Can I be satisfied with the wages of Satan? "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise". Eph. 1:13.

### CHRIST AMONG THE CHURCHES

In Revelation 2:1 we read, "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks". In chapter one and the 20th verse we read, "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches".

We see from these two scriptures that Christ is walking among the Churches. These churches are the seven churches of Asia, and He is walking among the churches today. They were precious to him. He gave his life and shed his blood for them, and for us as well. Therefore his

interest in us is just as great as it was for them. Do we realize that Christ actually visits our churches while the services are going on? That is what this scripture teaches. He sees who are there and who are not. If we could see him, would it change our manners or conduct? Would we be more in earnest? But he does not need to come down to see what is going on. He sees also from heaven.

What then is His purpose in walking among the churches? God came down from heaven to see the tower which man had made in the Old Dispensation. He had seen the evil in their hearts and knew for what purpose they were building it. Had they seen Him they may have changed their minds, but they kept on building until His judgment fell upon them. Christ saw the good and evil in the seven churches. I believe he came down to influence them for good. When some good Elder or Minister walks into our services he casts an influence for good over the audience. If Paul, Peter or John came in we surely would feel an inspiration. So we as individuals should be able to cast an influence over each other as we meet from time to time.

In Matt. 18:20, Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them". What a gracious assertion this is! To think of

Christ actually being in the midst. Does Christ visit only on the Lord's day? No I believe He is a better weekday visitor than most of us. Sometimes He comes in the form of some one in distress or in need, or some one wanting advice. May the Lord help us to do the best we can for one another.

Think of Adam and Eve. They knew God walked in the garden or they would not have hid themselves. Why are we so careless or indifferent and indulge in sin when we know God sees. We are made to wonder when we see professing Christians do many of the things they are doing today. There was Jonah. He could have had forty days with God at his right hand, but he tried to flee God. God brought him back and still worked with him, but think of the joy and blessings he lost, by his desire to have his own way.

As Jacob went from his home to Padan-aram, fleeing from his brother Esau, and by his father's command to seek a wife from his own kindred, the Lord went with him. At Bethel the Lord appeared to him in a dream. Gen. 28:15 And said, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of". The protection he had by God going with him. The faith of his father in sending him. But if God be for us

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who can be against us. In Isa. 43: 2, God says to Israel, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee". Praise God for His being among us.

In the New Dispensation or church age. Jesus sees and commends our good deeds. He also sees and condemns our evil deeds. How many things does he see among us that he saw in the seven churches? Have we lost our first love? Have we false doctrine, or the doctrine of the Nicolaitines? Do we say we are Jews and are not? Are we luke warm? Or does He say, I know thy labor and love, thy patience, faith, works and charity. Blessings

and condemnation on the seven churches and on us, for they are a picture of the church today. Do we appreciate Christ's presence. Even though unseen by human eyes. Yet we should feel his presence and that should help us prepare for the home in heaven that is waiting for us. May the Lord bless all is my prayer.

Bro. Henry Demuth,  
Waynesboro, Pa.

**FAITH AND GOOD WORKS**

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" Heb. 11:6.

In the tenth chapter of the Acts, there is given to us a wonderful demonstration of this. Cornelius, a devout man of God, diligently sought the will of God, for his life. As we read this account we find that God heard his prayers. Peter came and preached Jesus unto him, and he and his household were baptized.

Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ". Thus we see that the object of our faith in God is, our crucified yet risen Lord. "Let not your heart be troubled; ye believe in God, believe also in me", John 14:1. Now belief and faith are very closely associated. Jas 2:19-20, "Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O

vain man, that faith without works is dead?"

Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world", Matt 28:19-20. After having given them an example of one of these things Jesus said, "If ye know these things, happy are ye if ye do them", John 13:17. He had just washed their feet. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city", Rev. 22:14.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them", Eph. 2:8-10. "Not of works" means not by our works or the works of the law. However we obtain His divine favor; which is His grace, by being obedient unto His Word.

We do not merit our salvation. Luke 17:10, "So likewise ye, when ye have done all these things which are commanded you, say, We are unprofitable servants: we have done

that which was our duty to do". Matt. 7:13-14, "Enter ye at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it".

Matt. 7:21-27, "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity". Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it". Hence we see that we should not take any way, except the way that Jesus has map-

ped out for us. "There is a way which seemeth right unto a man, but the end thereof are the ways of death", Prov. 14:12.

Bro. W. C. Pease,  
Quinter, Kans.

### **S.O.S. CHRISTIAN WORKERS LIGHTHOUSE**

When the S.O.S. signal is given, help is needed. Immediately, action is forthcoming. It is a rush order.

The other day I felt led by the Spirit to go to the home of a neighbor. A sweet young girl there is under the hand of affliction.

The mother said they had been in a church that had lost its power. She had observed much sin there, and a better church had been sought. She was hunting a church which had enough faith in it, to accomplish things like those which existed in the early church. The Lord could add such as should be saved to that church.

Altho many groups had prayed for this ladies daughter she had not been healed. I came home and told my husband all about the problem and he reminded me of what Jesus said, to His disciples one time—"This kind comes not out, but by fasting and prayer". When one sees churches sick, and divided against themselves, it is time to fast and pray.

In 1904, I was brought under the convicting power of the Holy Spirit—when Brother D. L. Miller was

preaching sermons from Ocean Life. He observed "there was always prompt obedience to the commands of the captain. There was no scrapping about orders. There was no fussing whether this man was doing his part or not. Every one tended to his own business. I like that. I tell you the Captain of the good old ship Zion has given His orders. I am exceedingly anxious to obey those orders"; for New Testament orders are safe.

Brother Miller said further "If I went to New York to the captain of the ship on which I had decided to take passage, and said, Captain: "Do your officers, and crew obey orders". If he said "No" you can well guess that another steamer would be sought.

If we study Acts 18 carefully—we will discern what Paul and Christs followers had to do, at one time, and how the Lord gave Paul his assurance of protection.

We are to be Christian Workers—but we need an undivided Church as a Light House. If it has lost its power, individuals like Paul, and the Holy Spirit can diligently seek the power to meet every problem, will you fast and pray for Christian Workers and their needs?

Elice B. Neher,  
Empire, Calif.

Some men think they have made a success of life, when all they have made is money.

## OUR HOME IN HEAVEN

This is the believers expectation of eternal happiness after death. We know, are well assured by faith, of the truth and reality of the thing itself; that there is another and a happier life after this present life is ended, but he has through grace an interest in that everlasting blessedness of an unseen world. He knows that we have a building of God, a firm and well grounded expectation of the future.

Let us take notice of what heaven is to a believer. He looks upon it as a house or habitation, a dwelling place, the Father's house where there are many mansions, John 14:2. It is a house in the heavens, a high and holy place which far excels all the palaces of this earth. It is a building of God, whose builder and maker is God. The happiness of that future state is what God hath prepared, for those who love and obey Him. It is eternal in the heavens, an everlasting habitation; not like this earthly tabernacle, this cottage of clay in which our souls live is molding and decaying.

This happiness will begin as soon as this tabernacle is dissolved, that is this house, this body goes back to the earth from where it was taken and the spirit goes back to God who gave it. "Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not", Luke 12:40. Rest is promised to the true

believer and will be much enjoyed in the world to come. Life is short, "The days of our years are, three score years and ten; and if by reason of strength they be four score years, yet is there strength, labour and sorrow; for it is soon cut off, and we fly away", Psa. 90:10.

There is no limit of time in heaven; time goes on among happy surroundings, God and Jesus with our loved ones gone before, an innumerable company of angels will be there also, to help to sing the beautiful songs of the redeemed through eternity. When we've been there ten thousand years, bright shining as the sun, we'll have no less days to sing God's praise than when we first began.

Dear Jesus I pray that you may take these few words and bless them, to the honor and glory of thine. That it may be a help to save someone. Oh God, help us that we may come unto Thee and that we may be more concerned about our soul's salvation. As we know that each day that goes by, we are that much nearer to eternity. We are deciding where to spend eternity. Oh Heavenly Father help us that we may live faithfully unto the end, that we can be with Thee in Thy kingdom, this I ask in Jesus name, amen.

Mrs. Howard Garland,  
St. Thomas, Pa.

## "HE TOOK MY PLACE"

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"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the World", St. John 1:29. He died for sin, therefore all have sinned. The penalty of sin is death, therefore He died for us that we might live. How free we are indeed.

"For then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment", Heb. 9:26-27.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the Spirit", I Peter 3:18. God does not demand two payments for sin, any more than our creditors demand two payments of a bill from us. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness by whose stripes ye were healed", I Peter 2:24.

He took my place. If Christ was unwilling to be crucified, the entire world could not have crucified Him. Jesus answered, "Thou couldst have no power at all against Me, except it were given thee from above". When you look at that touching pic-

ture of Christ in the Garden of Gethsemane, remember your sins and my sins helped to drive Christ into the Garden of Agony; and pierced His heart with pain, severe enough to cause Him to sweat as it were great drops of blood.

Every time we sin some one has to suffer. Christ suffered first on Calvary, we or some one else has to suffer when we sin, and many times it is the innocent person. Like Christ for instance, how He had to suffer for the sins of the whole world and certainly He was innocent. In most every case of broken homes; prodigal sons and daughters the innocent suffer in this life but not so in the life to come.

When you think of the awful scourging, remember your sin and mine helped to sink those sharp thorns into His brow. When we sin willfully we should remember we are helping to drive those nails into His hands and feet. Yes, we helped to crucify Christ, and it is useless for us to try to attempt to escape our share of the guilt. "Repent ye therefore, and be converted, that your sins may be blotted out" Acts 3:19. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. If the wages of sin is death, then we should have to die for our sins, but He took our place. Praise His Holy Name. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all

unrighteousness", 1 John 1:9.

My substitute, by Sir James Simpson, (The inventor of Chloroform.) When I was a boy at school I saw a sight I can never forget—a man tied to a cart and dragged before the people's eyes through the streets of my native town. His back was torn and bleeding from the lashes. It was a shameful punishment. Was it for many offences? No, it was for only one offence. Did any of the townsmen offer to divide the lashes with him? No, he who committed the offence bore the penalty all alone. Christ bore ours all alone. In the first place we were without strength 1900 years ago. Even if we would have wanted to take His place; but I doubt it very much if we would have been there, would we have stepped up and said, "Lord, I'll die in your place". Dr. Simpson goes on to say "When I was a student in College I saw another sight I can never forget—a man brought out to die. His arms were pointed, his face was already pale as death—thousands of eager eyes were on him. Did any man ask to die in his stead? Did any friend come and loose the rope and say, "Put it around my neck, I'll die in his stead?" No: he underwent the sentence of the law. For many offences? No, He stole a money bag from a stage coach. He broke the law in one point, He gave his life for one offence. But Christ died for all for all have sinned. Thirdly, I

saw another sight I'll never forget; continues Dr. Simpson; I saw myself a sinner, standing on the brink of ruin, condemned to eternal punishment in the lake of fire, for one sin, no, for many, many sins committed against the unchanging God. I looked and lo behind me, stood Jesus Christ, becoming by substitute. He bore in His body on the tree all the punishment I deserved. Again I looked unto Him and found Christ is the end of the law for righteousness to every one that believeth. I was a child of Satan, a child of wrath, but as many as received Him to them gave He power to become sons of God, even to them that believe on His Precious Name.

Three men died on Calvary. One died in sin, one died to sin and one died for sin. One died in sin because he chose to; the other died to sin of his own violation, the Son of God died for sin because He surrendered to the will of God the Father.

In business we are attracted to the words on a "Detailed Voucher" coupon, 'Please detach before presenting'. If that is necessary in business, how much more do the sins committed, need to be detached from us as we come into the presence of our Lord who died for us, who died for our sins. Only Christ can detach them.

The Jews have a legend about King David, which shows how deeply in the most ancient days men

were moved by David's immortal lament over Absalom and felt that in some way God must honor such immeasurable grief. According to tradition, at each cry of David, every time he uttered the words, "My Son, My Son".—one of the seven fold gates of Hell opened, until at length the soul of Absalom was admitted to Paradise. What the Jews unwittingly were grasping after, in that legend, was the truth of the atonement; at every cry of Christ on the Cross as He hangs there and suffers for sinners, one of the gates of the condemned swings open and a soul from the condemned sinners is admitted into Paradise. "Today shalt thou be with Me in Paradise".

"In the cross of Christ I glory,

Towering o'er the wrecks of  
time"

As long as the church is faithful to the cross, as long as it holds up to a dying world Christ and Him crucified it will have power and glory and the gates of Hell shall not prevail against it. The long cry of the human race has been for the revelation of a personal God, able and willing to forgive human sin, and to give rest to the human conscience. From the days of Job Man's cry has been, "Oh, that I knew where I might find Him".

Plato voiced such a cry when he said, "We look for a God-inspired man, who will show us our duty and take away darkness from our eyes'. Through long generations of Jewish

history there thrilled the longing and was voiced the prophetic hope of a coming Messiah, able and willing to meet man's deepest needs.

When Christ looked over Jerusalem and saw the great need of humanity it is no wonder He wept. Having to leave such a world of sinful men and women. Its no wonder He cried out to His Father in Heaven, "Glorify Thy Name through my death on the Cross".

It is said of Mozart that he brought angels down and of Beethoven he lifted mortals up. Our Lord and Saviour Jesus Christ did both, and more.

The noted evangelist Dr. W. Leon Tucker, was leaving his hotel to catch Three-o'clock--in-the-morning-train. The orchestra in the dining room was playing "Three-o'clock-in-the-Morning". He stopped to pay the night clerk and the clerk said, "That's my kind of music." Dr. Tucker replied "I belong to the Three-o'clock in the afternoon crowd". The clerk did not understand, so Dr. Tucker explained, It was three o'clock in the afternoon that Jesus died for him and for all who believe on the Christ of Calvary. He took my place, we are commanded to take His place while we live here on earth.

J. Emmert Dettra,  
Midland, Virginia.

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The man who lacks courage to start, has nothing to finish.

## HOY, HOLY, HOLY IS THE LORD

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It was in the year King Uzziah died that Isaiah saw the Lord. We generally see Him, when we get our eyes off the glittering grandeur of the world. We never see Him as long as our eyes are dazzled, by the passing parade of tinsel glory. Too often royal purple covers naught but death and decay. Sometimes that death takes the form of physical leprosy, as in King Uzziah, and sometimes the form of moral leprosy is such as exists in the hearts of many mankind's capitals and courts today. "In the year that King Uzziah died I say... the Lord". Isa. 6:1.

Many historians and students of Scripture tell us, that Isaiah was related to the royal family. He saw the Lord when he took his gaze away from his earthly king and his earthly kin. Great is the multitude of people who never see God, because of misplaced family loyalty. A well directed family loyalty is a wonderful thing, but he who loves even father or mother more than he loves the Lord, will never see Him exalted in His temple. Would you see Jesus? Then cast off the blinders of pomp and prejudice and seek Him with open eyes.

Isaiah saw the Lord in His temple, where else would you expect to see Him? Yes, I know that many people assure us they don't need to

visit the house of God. They say they can get more if they stay at home and read the Bible than by going to church. They can worship God in nature, in the great outdoors: so when Sunday rolls around, picnic lunches are put into the car, the family gets in and off they go. To worship God? Oh no, those who truly worship Him are always glad when someone says, "Let us go unto the house of the Lord", Psa. 122:1.

Isaiah saw the Lord in His temple. He saw His greatness and heard of His glory, the glory of holiness. Accompanying the Lord were the seraphim, one of heaven's orders of Angels. In the presence of the prophet, those Angels were discussing God's outstanding attribute. And what is that? God's outstanding attribute is Holiness.

Over and over and over again, the Bible emphasizes the fact. God's outstanding personal characteristic is holiness. Did you notice in Isa. 6:3, how the Angels were not satisfied with saying it once, over and over again they proclaimed it, "Holy, Holy, Holy is the Lord". No other trait of God is emphasized that much. All heaven wants us to know that God is holy.

No such teaching as this is found in any other religion. Here Christianity stands alone. Other religions talk about a god of power. Power is usually presented as the great characteristic of the heathen god.

Others have a god whom they present as wise. He is thought to know all things, understand even the secrets of the soul. Still others talk of a god of justice. Heathendom has its deities, who demand awful penitence for sin. That is why in spiritually darkened countries some devotees torture themselves to obtain acceptance with their god. But where in the long list of man-made deities is there one, who is even thought to be holy?

The characteristic of Jehovah, which more than any other makes Him tower over every would-be god, is His holiness. Holiness takes the precedence over all His other attributes. Why did not the angel's proclaim, "Almighty, Almighty, Almighty is the Lord of Hosts". He is almighty, but that was not their emphasis because holiness controls omnipotence. His purity controls His power. Holiness is the outstanding attribute of God.

The Outstanding Interest of the Angels is Holiness.

Did you ever wonder what the angels discussed among themselves? Here is the topic, Holiness. Do you know anything else that any angel ever said to any other angel speaking out of his own freewill? The one time in history, when God chose to reveal what the angels were saying to each other, they were talking about holiness. If they can talk about it, why shouldn't I be interested too?

But talking about it is not all they do. The old negro spiritual warns us that, "Everybody talking about Heaven ain't going there". Not everybody talking about purity is doing something to advance it either. Not so with the seraphim. Isaiah says that when he recognized his uncleanness and cried out his woe, "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the Altar, and he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged", Isa. 6:6-7. The angels work is to make men holy.

How expressive is the Scripture, "Then flew one of the seraphim". He did not crawl. He did not meander. He did not even walk, he flew. He thought the need for a clean heart was an urgent need, admitted of no delay.

The outstanding desire of men, who draw near unto God, is to be holy. For some time Isaiah had been drawing near to God. In all probability he had been a saved man, for a period running into years before the day he saw God in the temple. As a saved man he frequented the temple of Jehovah.

Isaiah was a prophet of the Lord even before the experience recorded in this instance. Probably for years he had been declaring the Will of God unto Israel. His messages had not consisted of warmed-over plati-

tudes either. Directly from heaven had come the words, which he spoke so directly, that even those portions of his prophecy in the first five chapters, which were likely spoken before chapter six, are included in the inspired Word of God. Without doubt he had lingered long in God's presence, to get the messages he gave to the people. Then occurred the event which drove him to God, more than ever before.

Probably Isaiah had never really seen his need before. There are many christians just like him today. They are serving God and honestly believe they have the grace they need. But let them draw near to God and it will be another story. Draw near to God, my friend, let Him reveal what you are in the light of His presence.

Isaiah held still when the fire began to burn. He held still until he knew the work was done. He held still till he had the witness bright and clear. The angel himself let Isaiah know. It was one of the seraphims who said, "Lo this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged", Isa. 6:7.

The outstanding need of the world is Holy men. The world needs men who listen to the voice of God. It doesn't take a brilliant man to hear from heaven. It just takes a holy man. Before Jesus went to the cross He told His apostles, "I have yet many things to say unto

you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth", John 16:12,13. The trouble was not lack of intelligence: it was lack of holiness. They understood after Pentecost, but not because of increased mental keenness. They were still unlearned and ignorant men, but they heard and understood because they had received the Holy Ghost. The outstanding need of the world is for holy men; men who will hear the voice of God.

From the beginning to the end of the Bible, holiness is outstanding. It is the outstanding attribute of God. It is the outstanding interest of angels. It is the outstanding desire of those who draw near to the Lord. It is the outstanding need of the world. Forsake holiness and you forsake the character of God; you bring sorrow to the heart of angels; you ignore the cry of your own soul; you fail a waiting, watching world. Seek holiness and you will have a heart like the pure heart of Jesus; you will bring joy to the courts of heaven; you will find perfect satisfaction for your own innermost longings; you will be a blessing in the world.

Draw nigh to God today. See Him as He is and yourself as you are. Hold steady under the cleansing fire. Then go out to help a needy world, with the greatest blessing of all, the blessing of Holiness.

Sel. by Sister Shella Stump.

## HOW CAN MEN BE JUSTIFIED?

We are justified through the shed blood of Christ. We might ask ourselves how can I be justified with God? Can man be justified within himself? Many people are trying to reach justification by reformation, good works, or by being charitable. Job 25:4, "How then can man be justified with God?" This was a question in Job's mind, long before Christ came and completed God's plan and purpose.

The matter of how to be justified with God has engaged the minds of many, throughout many centuries. Many theories have been advanced by Philosophers. Man cannot justify himself. They have entered into many rituals, some have doctrines by tradition or custom handed down from one generation to another. Tradition or custom has almost the same effect or force as a law. The habitual practice of a custom by a country, organization or any religious group. There were many different groups or sects even at the time of the Old Testament.

When Jesus was nailed to the cross all the Mosaic law and traditions of the Jews ended. Rom 10:4, "For Christ is the end of the law for righteousness to everyone that believeth". Col. 2: 13-14, "You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having

forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and he took it out of the way, nailing it to his cross". This should suffice, that all custom, tradition and ceremonial worship was ended. If we still want to hang on to the law and traditions of the Jews, we have not made a full surrender to Christ.

Rom. 3:23, "For all have sinned, and come short of the glory of God". For this purpose Christ had to die on Calvary's Cross to set us free. Gal. 4:4, "Stand fast therefore in the liberty wherewith Christ hath made us free. Christ is become of no effect unto you whosoever of you are justified by the law; ye are fallen from grace". Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God". Rom. 3:24, 28, "Being justified freely by his grace through the redemption that is in Christ Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law".

Rom. 5:12, 8-9, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God. God commandeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved

from wrath through him". We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

2 Cor. 8:9, "For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sake he became poor, that ye through his poverty might be rich".

1 Pet. 2:24, Christ suffered for us, leaving us an example that we should follow His step, Who did no sin, Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. Heb. 10:10, 12, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God". Rom. 4:25, "Who was delivered for our offences, and raised again for our justification".

Therefore by the offences of one, judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life. That by the obedience of one (the Lord Jesus) many are made righteous. Act 13:39, "by him all that believe are justified from all things, from which ye could not be justified by the law of Moses". Tit. 3:7, "That being justified by his grave, we should be made heirs according to the hope of eternal life".

Some men justify themselves by keeping the law, such as keeping the Sabbath day and ceremonial worship, such as rehearsing or repeating prayers. Gal. 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no flesh be justified".

Christ hath redeemed us from the curse of the law. For as many as are of the works of the law are under the curse. Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. We are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Some are baptized into a church or denomination, perhaps by some priest, leaving Jesus Christ out altogether in their ceremonial devotions or worship. Col. 1:20, "Having made peace through the blood of his cross".

1 Pet. 1:18-19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot". Eph. 1:7, "In whom we have redemption

through his blood, the forgiveness of sins, according to the riches of his grace". Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ". No blood no peace, no blood no redemption, no blood no justification, no blood no sanctification, no blood no remission of sins.

Heb. 10:19, having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by the which will we are sanctified, through the offering of the body of Jesus Christ once for all. All here meaning, all humanity, from creation to the end of time. 1 John 1:7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. The blood cleanseth us, no blood on cleansing. Rev. 1:5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead. . . ; unto him that loved us, and washed us from our sins in his own blood". Matt. 26:28 Jesus own words, "For this is my blood of the New Testament, which is shed for many for the remission of sins". If we believe on him that raised up Jesus our Lord from the dead, Who was delivered for our offenses, and was raised again for our justification, there is power in the blood.

William N. Kinsley,  
Hartville, Ohio.

## NEWS ITEMS

### BRYAN, OHIO

The Pleasant Ridge congregation plans to hold our Lovefeast April 26, the Lord willing. Saturday, April 26, all-day meeting starting at 10:30 a m. Communion services Sat. evening, regular services on Sunday. We send a hearty welcome to all to come and enjoy these meetings with us.

Sister Ruth St. John, Cor.

### YORK, PA.

The Shrewsbury Dunkard Brethren met in council March 17 by singing hymn 200. Eld. Howard Surbey read Romans 12 and led in a very fervent prayer. Our Elder then took charge.

A few Church officers and delegates for District meeting were elected. Arrangements were made for our spring Lovefeast, which will be held the fourth Sunday in May. Elders Ray S. Shank and Howard J. Surbey were with us at this time, as we felt the need of another minister. Bro. Surbey read 2 Tim. 2:1-4 and 1 Tim. 3:1-13 and after a few comments Bro. Shank led in prayer. The vote of the church was then taken and the lot fell on Bro. Jacob Ness, who was installed in the regular manner.

We ask an interest in your prayers in behalf of this young Brother. Let us hold him up at the Throne of Grace, that God may use him as

a mouth-piece in preaching the Gospel. The minutes were read and approved. Bro. Fahnestock led in closing prayer.

We expect, the Lord willing, to hold a two-weeks revival meeting from August 3 through the 17. Bro. Elden Flory, Vermontville, Mich. has consented to be with us at this time. Pray for these meetings, that souls might be saved and the church strengthened both in spirit and in number.

Sister Sheella Stump, cor.

#### NORTH CANTON, OHIO

At our recent council meeting, the date of our spring Lovefeast was changed to May 3. Services beginning at 2 P. M. and Communion in the evening. All who can are invited to worship with us in the services.

Bro. Paul R. Myers.

#### CERES, CALIF.

The members of the Pleasant Home congregation met in our quarterly council, the evening of March 7. Bro. Wm. Bashor, Sr. opened the meeting, after which our elder, Hayes Reed, took charge of the meeting. As sister Doris Byfield, our church correspondent, moved to the work at the Torreon Navajo mission, sister Dora R. Spurgeon was chosen to take her place.

The District Meeting of the 4th district was held at the Pleasant Home congregation from March 20-22. All the churches were well rep-

resented and all business was disposed of in a christian manner. The Lord well blessed us with some very good spiritual food, which His servants gave to us. Our prayer is that many will use the same to a better spiritual life within ourselves and work more for our Lord and Saviour.

We held our spring Lovefeast Saturday evening, March 22. We were favored a few Sundays ago by Bro. Emery Wertz, his wife, daughter and son being with us. Bro. Wertz gave us two very spiritual sermons while here. We are very sorry that Bro. Eli H. Caylor's health is not well enough so that he can attend our services. He sure was missed by being absent from our Lovefeast services. We miss having Bro. Paul Byfield and family with us, since they are helping with the work at the Torreon Mission, but we are praying that the Lord will richly bless them in their work there.

Dora R. Spurgeon, Cor.

#### WAYNESBORO, PA.

The Waynesboro Congregation met in regular council, March 29. Hymn no. 210 was sung, Bro. Taylor opened the meeting, reading Rom. 12:1-9 and led in prayer. Our elder, W. H. Demuth then took charge.

We plan to have our Lovefeast May 4, the Lord Willing. There will be an all-day meeting, with Com-

munion services in the evening. All are welcome to come and enjoy these services with us.

Sister Elizabeth Wisler, Cor.

### CORRECTION

In the March first issue, page 5, article "This Man", the Scripture reference at the beginning of the last paragraph should be "Eze. 22:30, instead of Ex. 22:30".

Editor.

### PERU, IND.

The Midway congregation met in regular council Saturday evening, March 8, with our presiding elder, Vern Hostetler, in charge. The business disposed of was mostly local items, therefore not of general interest to report.

Our local minister and elder, Paul Morphew, has been very sick since mid-January, with a rare serious fungus disease in his spinal column. He has been hospitalized since January 31, first for over a week in the Wabash hospital, and since then in the Robert Long hospital in Indianapolis, Ind. Now he is apparently slowly recovering.

We are few in number anyway and with some sickness and very cold weather, we did not meet for services for a month and a half during the winter, but we are now having services again.

If anyone has a copy of the fifth General Conference minutes (1931),

you would be willing to part with, please notify the writer.

Paul B. Myers, Cor.

### MARRIAGE

Bro. Larry Andrew, son of Eld. Harry Andrews of Dallas Center, Iowa and Jalene Teakell, daughter of Mr. and Mrs. Milton Teakell of Grandview, Missouri, were united in marriage Mar. 8, 1958 with Bro. Andrews officiating. They are at home at 5811 Kingslee Drive, Hickman Mills, Mo. Since then, Jalene has been baptized into the Church.

### OBITUARY

#### ELD. JOSEPH H. MYERS

Son of Eld. Jacob L. and Sarah Keeney Myers was born July 21, 1888 and departed this life at his home, R. 2, Glen Rock, Pa., 7:30 P. M. March 4 at the age of 69 years, 7 months and 13 days. Bro. Myers passed away on the farm, where he was born and lived his entire life.

He came to the Church of the Brethren through baptism, at the age of 21 and later changed his church relationship to the Dunkard Brethren at Shrewsbury, Pa. of which he was a charter member. On Dec. 29, 1928 he was called to the deacons office, on Jan. 4, 1932 he was elected to the ministry and on Oct. 20, 1941 he was ordained to the eldership.

Bro. Myers took sick on Dec. 9, 1957, with a heart condition and was in the hospital three weeks. He had his second attack Jan. 20. Since that he was much better and able to be about the home but not able to attend church services. He called for prayer meeting and on March 4, a few of the members gathered at his home for prayer. While the scripture was being read at the beginning of the services, Bro. Myers passed away. The reading was from 2 Cor. 5, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens".

Surviving are: his wife Mae Strayer Myers; eight children: Herman, Millard and Cleatus, all of York Rd. 8; Howard and Norman of York, Rd. 3; Mrs. Beulah Marks, Loganville; Mrs. Estella Rupp of York; Wilford of Red Lion, Rd. 2; a stepson, Edwin Strayer of York, Rd. 5; fourteen grandchildren, one great grandchild and a sister, Mrs Mable Ness of Loganville.

Funeral services were held March 8, at 2 P. M. at the Dunkard Brethren Church, Shrewsbury. Services were conducted by Eld. A. G. Fahnestock from 2 Kings 20:1-6, assisted by Eld. Melvin Roesch from part of John 11. Interment in the adjoining cemetery. Bro. Myers will be sadly missed in the home, the church

and the community in which he lived.

Sister Shella Stump, Cor.

The road into the sunset  
Is the one we all must tread,  
And though it brings us sorrow  
When a loved one goes ahead,  
There is always comfort knowing  
We will meet again some day,  
When all grief and pains are over  
And the clouds have rolled away.

There is a day of sunny rest  
For every dark and troubled night,  
And grief may bide an evening  
guest  
But joy shall come with morning  
light.

For God hath marked each sorrowing day  
And numbered every secret tear,  
And Heaven's long age of bliss shall  
pay  
For all His children suffer here.

Sel by Sister May Myers.

#### MAX OLEN BROADWATER

A native of Merrill, Md. was the son of Thomas and Betty Broadwater. He died Tuesday, March 25, at his home at Savage River, near Swanton, Md.; at the age of 76 years.

He is survived by: two sisters, Mrs. Louis Skipper, Oakland, Md.; Mrs. Lula Caldwell Hancock, Md., and a brother, Ezra with whom he resided. One brother preceded him in death during infancy.

Early in life he gave his heart

to the Lord. He greatly enjoyed reading his Bible. In recent years he experienced his share of disappointments and heartaches, as each of us experience. He will be missed by all who knew him, for he was well known in the community, in which he lived and served.

Funeral services were conducted Saturday afternoon, March 29, at the Broadwater Chapel, in charge of Paul R. Myers; assisted by Theodore Sines. Interment in the Broadwater Cemetery nearby.

### WAUSEON, OHIO.

The West Fulton Congregation met in quarterly Council on Saturday night, March 1st. The meeting was opened by singing No. 56, after which Bro. Charles Leatherman read Psa. 119:1-10, commented on the same and led in prayer. Our Elder, Edward Johnson took charge of the meeting. All business was taken care of in a christian manner. We ask an interest in your prayers for the work in this part of God's moral vineyard.

The Lord willing, our Lovefeast services will be May 17 and 18. There will be services all-day on Saturday. Everyone is welcome to come and worship with us.

Leola Beck, Cor.

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### NOTICE

To the dear Brethren and Sisters of the Dunkard Brethren Church:

We want to thank each and every

one who remembered wife and I on our 67th wedding anniversary, with so many beautiful greeting Cards. We certainly do appreciate them so much and may the good Lord bless each and every one of you, who so kindly and thoughtfully remembered us.

Neither of us are so very well. Wife is very much crippled with Rheumatism and I have been under the doctor's care since the 22nd of December. I haven't been to church since December 15th. We both crave the prayers of the church in our behalf. Wife will be ninety-one in June and I will be ninety next November. Again thanks to all in Jesus' name.

Joseph P. Robbins and wife,  
Potsdam, Ohio.

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### THE CLEANSING WAVE

The blood has always precious been  
'Tis precious now to me:  
Through it alone my soul has peace  
From fear and doubt set free  
Oh, wondrous is the crimson tide  
Which from my Saviour flowed:  
And still my song forever shall be  
Oh precious blood suffices me.

Amazing grace 'Tis heaven below,  
To feel the blood applied.  
Yes, Jesus, only Jesus knew,  
That he must be crucified.  
The cleansing stream I see,  
I plunged and Oh it cleanseth me.  
Oh praise the Lord it cleanseth me  
Yes it cleanseth, it cleanseth me.

It took the blood and life of Jesus to suffice for our sins. Behold the Lamb of God, which taketh away the sins of the world. What could make you and me whole again? Nothing but the blood of Jesus. As by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. Jesus Christ hath abounded unto many. The gift by grace which is by one man, Jesus Christ. Rom. 5: 18-19, "Therefore, as by the offences of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Jesus) the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous". Rom 3:23, "For all have sinned, and came short of the glory of God". Therefore we conclude that a man is justified by faith, without the deeds of the law. Being justified freely by His grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood. What can for sin atone, nothing but the blood of Jesus. What can wash away my sins?

Nothing but the blood of Jesus,  
Where is all our hope and peace?  
Nothing but the blood of Jesus:  
Oh precious is the flow

That could make one white as snow,  
No other fount we know,  
But the precious blood of Jesus.

Wm. N. Kinsley.

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### DAWN

---

I stand by my window and wonder,  
As I gaze toward the sky at the dawn,

How the Master of earth could discover

The mixture of paints to put in.

The gates of the day are wide open,  
The fleeces are dancing about.

And the lusters are gorgeous and glorious

For the paints are all spread about.

The azure and rose with the hazels,  
Are blending most beautiful and grand,

And the light o'er landscape advances

Chasing all Gloom from the land.

I stand by my window and ponder,  
For the mists I can't understand,  
But the vision of such a grand picture

Reveals the Omnipotent Hand.

Elice B. Neher,

Bx. 322 Empire, Calif.

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### REJOICE

---

The best of earth shall still remain,

And heavens eternal years shall prove

That life and death and joy and pain  
Are ministers of love.

## HE TELLS US TO GO

If the odds are too great, need we  
then go?

If no one wants us to come, need  
we still go?

If no one is won for the Lord, must  
we even then go?

In battle, but one thing matters,  
the command. What are the orders?  
If we have taken our place under  
the Commander then His Word  
and His alone determines the course.

## BREATHE HIS NAME

There are no bonds He cannot  
break,  
No pain He will not share.  
He took them all away with Him  
That's why He suffered there.

The lepers do not need to fear,  
Nor flee the sight of man;  
His blood will wash away the stain  
And make them whole again.

Don't listen to the tempters fears,  
Or from God's Word depart.  
Dont be an Adam with your ears,  
A Judas with your heart.

This world is full of words of  
doubt  
His lies are everywhere;  
But man has not the peace to give  
When you kneel down for prayer.

He tore away the gates of hell,  
The keys are in His care.  
A never ending faith and hope,  
Just breathe His name in prayer.

Sel. by Sister Shella Stump.

## GOSSIP TOWN

Have you ever heard of Gossip  
Town,

On the shore of Falsehood Bay,  
Where old Dame Rumor, with rust-  
ling gown,  
Is going the livelong day?

It isn't far to Gossip Town  
For people who want to go;  
The Idleness Train will take you  
down  
In just an hour or so.

The Thoughtless Road is a popular  
route,

And most folks start that way;  
But its steep down grade—if you  
don't look out—  
Will land you in Falsehood Bay.

You glide through the valley of  
Vicious Talk,

And into the tunnel of Hate;  
Then, crossing the Add-to-Bridge,  
you walk

Right into the city gate.

But it is not healthy in Gossip  
Town,

And I will not follow you there,  
I would rather live in Thanksgiving  
Street.

In the house that is called All Pray-  
er.

For here I learn my Father's will,  
And the sun is warm and bright;  
And whatever the Master bids me  
do,

I do it with all my might.

—Sel. Ruth Drake.

## NOTICE

The Mechanicsburg Congregation has decided to cancel the Lovefeast scheduled for May 11.

Many people seldom read the Bible, but will read a professed christian.

The Lord takes notice not of what we give but what we have left.

You have not given God the greatest gift, till you have given yourself.

There are no victories without conflicts and there is no rainbow without a cloud.

You may give without loving, but you cannot love without giving.

## DAILY DEVOTIONS FOR MAY

### CONCEALMENT AND EXPOSURE OF SIN

Memory verse, Luke 12:2, "For there is nothing covered that shall not be revealed, neither hid, that shall not be known".

Thurs. 1—Job 10.

Fri. 2—Gen. 3:1-13.

Sat. 3—Gen. 4:9-24.

Memory verse, Eccl. 12:14, "For God shall bring every work in to judgment, with every secret thing, whether it be good or whether it be evil".

Sun. 4—Josh. 7:10-26.

Mon. 5—Prov. 28:1-14.

Tues. 6—Isa 29:13-24.

Wed. 7—Eph. 5:1-12.

Thurs. 8—Num. 32:6-23.

Fri. 9—II King 17:6-15.

Sat. 10—Job 24.

Memory verse, Jer. 16:17, "For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes".

Sun. 11—Prov. 26.

Mon. 12—Jno. 3:14-21.

Tues. 13—I Thess. 5:1-14.

Wed. 14—Matt. 14:1-12.

Thurs. 15—Rom. 10:1-13.

Fri. 16—Ezek. 11:1-12.

Sat. 17—Heb. 12:1-17.

Memory verse, Psa. 19:12, "Who can understand his errors? Cleanse thou me from secret faults."

Sun. 18—Dan. 5:1-9.

Mon. 19—Luke 12:1-12.

Tues. 20—Jno. 13:18-30.

Wed. 21—Gen. 42:3-28.

Thurs. 22—Isa. 30:1-17.

Fri. 23—Rom. 13.

Sat. 24—I Cor. 4:1-16.

Memory verse, Job 10:14, "If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity".

Sun. 25—I Jno. 4.

Mon. 26—Matt. 12:14-30.

Tues. 27—Jno. 2:12-25.

Wed. 28—Mark 5:1-20.

Thurs. 29—Jno. 9:1-25.

Fri. 30—II Cor. 4.

Sat. 31—Amos 5:4-20.

## SUNDAY SCHOOL LESSONS FOR MAY

### PRIMARY LESSONS

- May 4—Peter's Courage. Acts 5: 12:32, 41, 42.
- May 11—MOTHER'S DAY—Unfeigned Love. Ruth 1:1-10, 14-22.
- May 18—How James and John became Good Helpers. Mark 10: 35-45.
- May 25—Saul becomes a Believer. Acts 9:1-22.

### ADULT LESSONS

- May 4—Saul Meets Christ. Acts 9:1-22.
- 1—What preparations are necessary for us to be ready to answer a call from God to go help some soul out of Spiritual darkness?
  - 2—Do the phrases, "what thou must do", and "he must suffer" mean that Paul had no choice?
  - 3—What do you think Paul was praying about?
- May 11—MOTHER'S DAY—The value of a mother's faith. 2 Tim. 1:1-14.
- 1—How many kinds of Faiths are manifested in the World?
  - 2—Was Timothy's faith a gift from God, did it come by inheritance or was it developed by Timothy himself?

3—Does the faith of a Mother have more influence on the destiny of a child than the faith of a Father?

May 18—Saul's first preaching in Jerusalem. Acts 9:23-43.

1—Was the fact that Paul once persecuted the Church an advantage to him in his preaching?

2—Does the Holy Ghost still cause drastic changes in the activities of man?

3—What hopes may we entertain of ever having more of Peter's power and influence, and more of Dorcas' charitable examples, in the churches of today?

4—Since these miraculous healings caused many to believe, why does not the Lord heal in this way today?

May 25—Cornelius is told of the Lord to send for Peter. Acts 10:1-23.

1—Was Peter's vision one of many phases of changing from the old law to that of grace?

2—Can we get as clear a vision of what God would have us to do, by looking into His Word, as Cornelius did?

3—Why was it necessary for a man as good as Cornelius, to be told to see Peter? Are all good well-meaning people as willing to do a little more if told to do so?

BIBLE STUDY BOARD

# BIBLE MONITOR

VOL. XXXVI

MAY 1, 1958

No. 9

**"For the faith once for all delivered to the Saints."**

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## LITERATURE IN THE HOME

We shall deviate somewhat this issue, from the usual editorial on Mother's Day, by considering an important family question: perhaps largely dependent upon the Mother in the home. We are living in an age when people read much, especially young people who are continually encouraged to learn more, through the school system and continual competition with other people. So if people will read, what are the homes doing to supervise their reading and to provide them the proper reading?

Notice the following taken from "Better Homes and Gardens": (Today, all over America, obscene magazines are flooding the newsstands. These lewd periodicals were recently cited as "A national disgrace and community menace". FBI Director J. Edgar Hoover warns that "sex-mad magazines are creating criminals faster than jails can be built".

Few parents realize the extent of this open filth, which is sold freely on thousands of neighborhood news-

stands and in candy, drug and grocery stores, supermarkets and transportation terminals. The estimated combined circulation has jumped to 25 million a month.

Who reads this trash? The biggest buyers are teen-agers. Many adolescents buy them in stationary stores adjoining their schools and even use their allowance and lunch money to do so. What effect does this literary diet have on our children? Experts agree that it undoubtedly contributes to juvenile delinquency. Throughout the United States, law enforcement officers told me that these filthy magazines were a big factor in sex crimes.

J. Edgar Hoover says, "The circulation of periodicals containing salacious material plays an important part in the development of crime among the youth of our country". Former Detroit Police Inspector, Herbert W. Case insists, "There hasn't been a sex murder in the history of our department in which the killer was not an avid reader of lewd magazines and books".

Snutty magazines are nothing new, but two things make them of special concern today. One is the

great increase in the number of retail outlets for magazines and the change in the type of outlets. Years ago, one almost had to seek out the smutty magazine in the side-street store. But today, when supermarkets, candy stores, drug stores, transportation terminals and the like handle most magazines, smut has become a common place item.

Who publishes these magazines? obviously, fast-dollar operators. Many of them fly-by-nights. Frequently, their hit-and-run smut sheets are only "volume one"; they may not even publish another issue. Unlike respectable magazines, there is no good will in their here-today-gone-tomorrow titles. When complaint and investigation begins, they disappear until the situation cools off, thus moving from our locality to another. To avoid United States postal prosecution, some publishers ship their obscene magazines by truck. As one scandal magazine, claiming four million circulation, did not long ago, after the post-office refused to handle it.

The United States Supreme Court recently reaffirmed this public morality concept by ruling "that obscenity was not protected by the First Amendment to the Constitution". This decision was widely hailed as a move to protect our youth from pornographic literature.

Unfortunately the solution is not simple. Respectable magazine publishers have no control over mer-

chants, who do not belong to the Magazine Publishers Association. Because of the extent to which lewd magazine sales have gone and the notice that has been taken by many public minded individuals, more energetic clean-up efforts are now being made by many distributors, wholesalers and retailers of magazines.

Much of the recent clean-up activity among distributors, wholesalers and retailers has stemmed from stricter state, local and federal moves against the smut magazines. All these moves must have intelligent citizens backing, over a long period, if they are to succeed.

What can the individual do? Very definitely never buy any of these magazines or allow them in your home. Nothing will stop this filth faster than unsold magazines. Check what is being sold on your neighborhood newsstands. If you see any salacious magazines, frankly say so to your dealer. He often will agree with you and remove them from his display, especially if other customers object too. If you receive any obscene publication through the mail, show it to your local Postmaster. He will forward it to Washington for appropriate action. Learn what your teen-age children are reading, at home and away from home. If you are watchful, you may prevent needless tragedy.)

By Jack Harrison Pollack.

Did you know that literature on

sale is so bad, that people in general are taking notice and even doing much to stop it? What effect should this have on the christian professor? Should he oppose it as much as people in general do? Should he teach continually against it? Should it ever be found in a christian home?

Will forbidding such periodicals in the home settle the matter? No, perhaps it will only drive them to the shed or to the neighbors. Continual teaching against such trash and the consequences of absorbing such material into the mind, may be a start. Much of the remedy will be in continual encouraging the reading and studying better and more lasting, valuable material. No doubt a decided effort should be made to provide suitable character building literature.

Young people in particular are active, changeable and unsettled. Our young people are urged not to spend their time, money and opportunities at the numerous amusements which the world provides the young. So profitable literature, learning of trades and enjoying the wonders of God's great outdoors, are some of the activities which should be encouraged upon our young people. Eyes and minds to read and the advanced art of printing are some of the blessings of God. How are we using them? Stop - Do not forget the most valuable of all literatures, God's Holy Bible. Yes it is actu-

ally full of good, useful and true reading, of which one will never tire.

### THREE LITTLE FOXES

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes", S. of Sol. 2:15. Foxes are very sly and cunning. These "little foxes" are like little sins that creep into God vineyard and work untold havoc. The three worst little sins are: selfishness, gossip and jealousy.

They can keep so well hid and yet, the harm they can do. Someone has said, "Self will permit the believer to do anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict, soul and body to any degree; yes anything if it can only live. It will permit any number of rivals, so long as it can be promised first place". The little fox or sin can be very religious. It feeds on self-praise and wants all honor. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me".

The little fox or sin of gossip stirs up trouble wherever it goes. It slanders, criticizes and finds fault with everything and everybody. Through its deadly work, churches have been wrecked, ministers have been driven from their pulpits, homes have been broken up, friends have been separated. "The tongue is a fire, a world of iniquity", Jas.

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3:6. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile", 1 Pet. 3:10.

Jealousy is a vicious fox and has no mercy on its victims. Jealousy usually speaks in a whisper. Her tones are confidential. Her manner is sanctimonious, that even some saints deem her to be put valiant for the cause of right. Beware of this cruel fox, for it will rob us of all our power for good. God alone can purge and cleanse the heart, and deliver us from sins, that cause so much destruction in His vineyard.

Sister Olive VanDyke,

Kokomo, Ind.

**LOVE NOT THE WORLD**

"Love not the world, neither the

things that are in the world. If any man love the world, the love of the Father is not in him", 1 John 2:15. "In the beginning God created the heaven and the earth", Gen. 1:1. What does God mean when He said, Love not the world? (The literal meaning of the word used in the Greek for "world" means "general arrangements of things", it does not refer to the earth as God created it. Editor) "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of live, is not of the Father, but of the world", 1 John 2:16. Here God tells us why. First, we have the lust of the flesh which means a desire to gratify the senses: such as bodily appetite and sexual desire, the unlawful use of which is one of the greatest sins in the world today. Second, the lust of the eyes. Remember lust means to desire. As one walks down the street our eyes may lust after many things if we are not careful. It may be a pretty dress, skirt, blouse or foxy pair of shoes, just what the world wears. "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array", 1 Tim. 2:9.

Modest means: decent, pure, not displaying one's body. Shamefacedness means: showing a feeling of shame or guilt, ashamed. Sobriety: sober, dignified, grave, temperate. How many things are done because the world does them? Low-necked

dresses, short sleeves, no sleeves at all are not modest apparel, but rather a shame to show forth the light of Gospel plainness.

One of the greatest evils of the world today, which the eyes lust after is TV. Old Satan is very shrewd, folks are tired when they come home from work, too tired to go to worldly amusements, so Satan says I will bring the picture show in your home. Actually most Television is nothing but a motion picture show. Another evil of today is the desire for lustful books and magazines, especially with the younger generation. There are stories printed in them which none should read. Is it any wonder many young boys are stealing automobiles, holding up business places and even going as far as taking life.

Many evils come from picture shows, TV, lustful books and magazines. I question if a true christian will be found with any of these in their home. If Christ comes to call His Church, will He stop where such worldly evils are? These things are only allowed to be put here upon the earth, to test our faith and obedience to God's Holy Will. Which faith have you, the faith of Jesus Christ or the faith of the world?

"Thou shalt have no other gods before me", Ex. 20:3. We hear, "Just fall down at your radio or put your hand on the radio and you will be saved". It looks to me as if

many are worshipping the radio as their god, thinking faith in what men say over the radio will save them, without questioning whether such teaching is according to Christ's teaching or not. Jesus says, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of heaven. Jesus answered, "Verily, verily, I say unto thee except a man be born of water and of the Spirit, he cannot enter into the kingdom of God", John 3:3-5. First we learn, he cannot see the kingdom of heaven and again he cannot enter therein. Philip commanded the chariot to stand still "and they went down, both into the water, both Philip and the ennuch; and he baptized him", Acts 8:38. May we love our Lord and Saviour, Jesus Christ, and not the world.

Sister Shella Stump,  
Rt. 6, York, Pa.

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## NEWS ITEMS

### NOTICE

The General Mission Board will meet at General Conference at 10 A.M. Saturday morning. Each member of the Board is urged to be at that meeting.

Paul R. Myers, Chairman.

### OAKLAND, MD.

The Swallow Falls Congregation held their regular council Saturday, March 29. Hymn No. 641 was sung followed by scripture reading

from 2 Cor. 6 and prayer by Eld. Z. L. Mellott. Our Elder, George Dorsey then took charge of the meeting. All business was taken care of in an orderly manner. A closing hymn was sung and Bro. Dwight Snyder led in closing prayer.

Sister Patsy Werdebaugh, Cor.

### KANSAS CITY, MO.

The Kansas City Congregation has discontinued holding services at 1931 Hardesty Ave., Kansas City, Mo. The weather permitting we will start having services in the basement, at our new location, sometime in May.

The new location is as follows: from Grandview, Mo., go south on highway #71, 1.2 miles to 140th St. then west one-fourth mile to end of street.

We invite you to come and worship with us. Pray for us here. Our prayer is that we all will live true and faithful to our Lord and His church. So that when He comes again we all can be gathered home together, to meet with our Lord and all the faithful who have gone before.

Carl E. Reed, church clerk.

### LITITZ, PA.

The Northern Lancaster County congregation plans to have their Lovefeast Sunday May 18, services beginning with Sunday-school at 9:30. It was decided to have preach-

ing every first and third Sunday evening of the month and every Sunday morning. Prayer meeting every Wednesday evening in the home. We extend a hearty invitation to all who can attend any of these services.

Susanna B. Johns, Cor.

Preaching Program for General Conference see page 15

## GENERAL CONFERENCE LOCATION

The 1958 General Conference will be held at the Nazarene Camp Grounds, West Des Moines, Iowa, June 7-11. Those coming by automobile from the East via routes US 6, 65, or Ia. 64, follow city route US 6 from N.E. Des Moines to Grand Ave. Stay on Grand Ave., which is a one-way west bound street, clear across the city. Grand Ave. becomes state route 90 at the west edge of Des Moines and leads direct to the Camp Grounds, about one and one-half mile south of West Des Moines, on the east side of highway 90.

Coming from the East via Ia. 163, turn left on Hubbell Ave. to Grand Ave. and proceed as above. Coming from the South, via US 169, turn right on Ia. 90 to the Grounds. Coming from the West via US 6, enter Ia. 90 about one mile east of Dexter which leads to the Conference grounds, about half

way between Commerce and W. Des Moines.

Those who have not done so, send your lodging reservation to Bro. Clarence Gehr, Dallas Center, Ia., as soon as possible. Bring your bedding including pillows. The first meal will be served on the grounds Friday evening, June 6. Camp Telephone No CR-7-8603. Trailer parking with electricity available on the grounds. Mailing address: Nazarene Camp Grounds, R. 1, West Des Moines, Iowa. Those desiring further information, feel free to write us.

Conference Arrangement Committee  
Ray R. Reed, Sec.

## MOTHER, HOME, AND HEAVEN

The sweetest words that can fall on mortal ear are Mother, Home, and Heaven. Whose heart does not swell with emotions of love and tenderness, at the very name of that one being; around whom our affections first entwined, the name our infant lips first learned to utter and who is associated with our earliest recollections. It was she who first instilled the seed of knowledge in our youthful minds and who moulded the plastic will into proper form. It was she who patiently bore with all our childish waywardness, who was ever ready to lend a listening ear to our complaints and share our joys and sorrows.

A mother's love is deep and unchanging; too deep for language to express. Our childish sorrows sink into her heart and often draw the sympathetic tear for our relief. Then why, ye gay and thoughtless ones, oh, why, despise her motherly reproofs. Why will ye wound her stricken heart? Each bitter word felt, lingers near to saturate the nightly pillow and drive away that sweet consoling sleep.

Go soothe her woe and in the soft, calm twilight hour ask forgiveness and evermore regard her slightest wish a law; to sweeten the evening of her with kindness. For though you may have grieved her spirit, may have repulsed the warm gushes of feeling; yet will she forget the past and bestow upon you a wealth of love, as pure as the fount from which it springs.

There is no place in the wide, wide world more enduring to the heart, no place which gives rise to more pleasing reflections than Home Sweet Home. It contains our dearest earthly treasures, our mother, father, sisters and brothers. There is no nook within the precincts of our homes that is not dear to us; the orchard, the meadow and the meandering stream that flows through it, where oft we have roamed in merry childhood hours, watched the sparkling wavelets as they danced along in their pebbled bed and plucked the wild flowers that there modestly bloomed.

Our homes may be modest, humble and obscure or they may possess all the luxuries that wealth and refinement can throw around them; in either case they are the part of all our sorrows and the earthly haven to which we flee in all our troubles. Ask the sunburnt mariner (whose home is on the trackless ocean where his memory most loves to linger and he will tell you of a white cottage in a far off land, with its clustering vines and lovely flowers, of his fair sisters and gray-haired mother, while he sighs to think, that in all his wanderings has never found a place like home.

That spot of earth supremely blest, a dearer, sweeter place than all the rest. But we are naught but mortals and here we live not always. Human nature at the most can scarce survive the trials and perplexities of a century. Then if we can claim a home beyond the skies, if then we lay off this clay tenement, we are prepared to go where all is peace, all is harmony, all is joy—thrice blessed are we. Where oh where, can the weary soul find rest like this.

The pearly gates fly back, all dazzling with a pure bright light, to welcome its approach and Heaven with its golden streets, its shining throng of angels arrayed in garments of the purest white, and bowing before the Great White Throne where sits our great Creator, burst upon its gaze and strains of music

soft and sweet, come laden with the holy incense of love, fresh from the altar of the Almighty.

Sel. by Emanuel G. Koonen.

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## HYMN FOR MOTHER'S DAY

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O God, we thank Thee for the gifts  
That come from Thee alone,  
And chiefly for that mother's face  
Which is so like Thine own.

The love that shields our infancy,  
The love that guides our youth,  
That shows the wonders of thy law,  
The glories of Thy truth.

We pray that Thou wilt greatly  
bless

Our mothers on this day,  
With treasures from Thy heavenly  
store

That cannot pass away.

We pray that sons and daughters all  
May ever loyal be,  
And may our mother's prayers fulfill  
By truly serving Thee.

Sel. by Sister Blanche Eberly.

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## MEMORIAL

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One of the finest stories ever told relates, to the devotion of a man to the memory of his boys mother. This gentleman caused to be erected over the mother's grave a stone, upon which his own name as husband and the names of his boys as sons of that good woman, were inscribed.

After the stone had been put in place, he took his four boys to the

cemetery and kneeling at that grave, directed their attention to the fact, that their names had been highly honored by being written on that slab of marble. Then paying a high and deserved tribute to the fine character of that mother, the father said, "Boys, if any one of you ever does anything to dishonor this memory, I will have his name chiseled from this stone".

It would be a great benefit to all the boys and girls of the word, if the value of their mother could ever be impressed upon them.

Sel. by Sister Dottie Pifer.

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## TO MY MOTHER

If I could whisper, mother, dear,  
 All I have suffered in your ear,  
 Your heart would draw so softly  
 near  
 That tear would sadly blend with  
 tear,  
 My kindest, truest mother, dear,  
 For my dear boy is going astray;  
 Drifting away, drifting away.

I cry to God; I plead and pray  
 To save my boy; but he drifts away.  
 Oh, how I need you every day!  
 Mother, how could you go away?  
 Will you ask God to save my boy,  
 Who is going astray, drifting  
 away?

How often I have heard you say,  
 Your boys were good. None said  
 you nay.  
 Of all your five none went astray;

They all walked in that narrow way:  
 They all were men who learned to  
 pray,

Will you ask God to save my boy,  
 Who is going astray, drifting  
 away?

Mother, how you would grieve and  
 pity

The daughter you love in this great  
 city,

Friendless and lone—with none to  
 cheer—

Yes, Jesus is near, mother, dear,  
 My mother, dear Jesus is near.

Will you ask Him to save my boy,  
 Who is going astray, drifting  
 away?

Mother, your smile is with me yet.  
 Oft when my eyes with tears are wet  
 Your brightest smile of perfect rest,  
 It comes to me when I'm oppressed.  
 And cheers my heart my mother  
 blest,

But my dear boy is going astray,  
 Drifting away, drifting away.

And when this wearily life is o'er  
 You'll meet me on that other shore,  
 Where we who love will part no  
 more.

Together forever; forever together.  
 And we'll ask the angels to carry  
 my boy  
 Where he'll never go astray; nev-  
 er drift away.

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Wise is the man who knows what  
 to say, and forgets the things he bet-  
 ter not say.

## MY MOTHER'S FACE

For years I have carried a picture,  
And sweeter it grows day by day,  
The face of a beautiful lady,  
In the heart of me, hidden away  
For time is a wonderful artist—  
With hand that's unerring and  
true,  
He's slowly and steadily painting  
Life's pictures for me and for you.

The face of this beautiful lady,  
Hid safely away in my heart,  
In shaping my dreams and my vis-  
ions,

I fancy, has largely a part  
'Tis true in her forehead are  
wrinkles,  
Time painted them faithfully  
there,

And skillfully, too he has scattered  
The snow of the years in her hair.

Time was, in the days long departed,  
Her brow was unfurrowed by  
care,

The rose in her cheeks was unfaded,  
And auburn her beautiful hair,  
But somehow I'm glad for the  
wrinkles,

I'm glad for the silvery hair,  
They carry to me a sweet message,  
A mother's face only can bear.

Self-sacrifice, love, pain and pa-  
tience,

Time painted them all in her face,  
That children may know in a meas-  
ure,

Their God and his infinite grace.  
So wrinkles are dearer than roses,

The silver more precious than  
gold,  
The sunset more glorious than  
morning,  
And motherhood sweeter when  
old.  
Dear mother, I'm bringing this tri-  
bute,  
And laying it down at your feet,  
I would I knew how, in my weak-  
ness,  
To make it more full and com-  
plete.  
Some day, when our mission is fin-  
ished,  
And the sun of our lives shall go  
down  
We'll meet in that heavenly king-  
dom,  
And I'll be a star in your crown.

## MOTHER'S DAY

Of all lovely words in our lan-  
guage, for sheer poetry of sound and  
the beauty which surrounds it, few  
can surpass the word mother. What  
memories flood our minds at the  
very thought of mother. If it is true  
that the father is the head of the  
household, surely mother is its  
heart. If father in any family  
group, may be called the secretary  
of the treasury, mother must surely  
be the secretary of internal affairs.

How right it is that we should  
pause on this one day of the year, to  
pay tribute to the one who has given  
so much of her own life for us! In  
her face, most of us first saw the  
face of God. Since the human fam-

ily began, in every generation her unselfish devotion, her love, and her willing sacrifice have caused her children to rise up and call her blessed.

But responsibility as well as privilege is in a mother's task. What tomorrow will be will in no small measure be determined by what she is today; and, as Oscar Wilde reminds us, if we would have better men we must have better mothers.

This then should not only be a day to honor our mothers. It is a day too when mothers must sense again the solemn obligation which God has laid upon them, and seek His help in fulfilling the frightening and challenging mission which only a mother can really understand. Let us on this Mother's Day not waste our gratitude in tearful sentimentality and vapid praise. Rather, let every mother rededicate to God her motherhood. And let every mother's child seek to honor her memory best by fulfilling in every day of life all her dreams for us.

Mrs. Paul Minnich Robinson.

### ONLY ONE MOTHER

Hundreds of stars in the pretty sky,  
 Hundreds of shells on the shore together,  
 Hundreds of birds that go singing by,  
 Hundreds of lambs in the sunny weather.

Hundreds of dewdrops to greet the dawn,  
 Hundreds of bees in the purple clover,  
 Hundreds of butterflies on the lawn,  
 But only one Mother in the wide world over.

Sel. by Sister Blanche Eberly.

### WILL I?

God may not answer mother's prayers, she offered in my behalf; but I can answer them with God's help by living a righteous life, which was her desire, Eph. 6:1-4.

### WORSHIP

I have worshiped at churches and chapels,  
 I have prayed in busy streets.  
 I have sought my God and found Him  
 Where the waves of His ocean beat.  
 I have knelt in the silent forest,  
 In the shade of some ancient tree.  
 But the dearest of all of my altars,  
 Was raised at my mother's knee.

Most of the good things in this life come to us in twos, three, dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunt and cousins, comrades and friends. But we have only one Mother in all this wide, wide world.

If you are blessed with a sympathetic disposition, don't waste it on yourself.

**YOU DO?**

"I love you, mother", said little John;  
Then, forgetting work, his cap went on  
And he was off to the garden swing,  
Leaving his mother the wood to bring.

"I love you mother" said rosy Nell;  
"I love you better than tongue can tell".  
Then she teased and pouted full half the day,  
Till her mother rejoiced when she went to play.

"I love you, mother", said little Fan;  
"Today I'll help you all I can;  
How glad I am that school doesn't keep",  
So she rocked the baby till it fell asleep.

Then stepping softly she took the broom  
And swept the floor and dusted the room.  
Busy and happy all day was she,  
Helpful and cheerful as child could be.

"I love you, mother", again they said  
Three little children going to bed.  
How do you think that mother guessed,  
Which of them really loved her best?

**MOTHERS**

Of all the things God ever made  
I think these are some of the best:  
Dear arms in which we first were laid,  
That held us first in rest;  
Dear feet that tire not day or night,  
While walking duty's way,  
Dear eyes with dautless love alight,  
For us through every day;  
Dear lips that are so quick to droop,  
When we are hurt or sad,  
And just as quick with smiles to troop,  
Whenever we are glad;  
Dear hearts and souls which gave us birth;  
Our mothers God's second best gift to earth.

Sel. by Sister Dottie Pifer.

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**SHOULD A CHRISTIAN  
JOIN A LABOR UNION?**


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Here is a question that is in the minds of many Christians these days, when great numbers of working people are being compelled to join labor unions.

"Let us see what God's Word teaches on this subject. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15; also 2 Cor. 6:17. "Wherefore come out from

among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Now the question that is before us is, What does the labor union stand for? The scripture warns us that "Ye shall know them by their fruits", Matt. 7:16.

### **Some Questions for "Christian" Union Members to Answer**

Can a Christian sanction or take part in the act of compelling another to do that which he thinks to be wrong? Can a Christian refuse to work for a man or company, and then prevent anyone else from doing so by means of threat or force? Can you be a Christian and then prevent some other Christian from obeying God? and if he or she is determined to obey God, could you be a part of taking away the livelihood of that one to force them under the rule of a group of ungodly men? Can you be a Christian and cause your brother or sister in the Lord, that you claim to love, to be put out of employment, because they did not choose to pay money into an organization that would take away their freedom of worshipping God according to the dictates of their own conscience?

Can you be a Christian and turn over your rights of speaking to a group that has no respect for God or His Word, and have that group to represent you to your employer? You may say that "they have respect for God and the Bible"; then

why try to force those that wish to worship God the Bible way, to do that which they feel to be wrong??

Can you be a Christian and be a member, or even support an organization that will operate slot machines, sell liquor, permit card games, punch boards, dances, etc.?

Is it not true that at times the members are assessed a certain amount to support a strike at other plants, mines, etc., who are refusing to work and not permitting anyone else to work?

In many strikes throughout the country there have been people seriously hurt and property damaged by those that are striking. May we ask, is that becoming to a Christian? Sometimes we read in the news that this strike or that strike was "unofficial". Whether this be true or not it is the members of that organization that did the striking.

### **Union Membership Often Violates the Christian's Free Conscience Toward God and Love for Fellow Christians**

As a member of the labor organization, could you go to a brother in Christ and tell him that "unless you go against your conscience and do that which you feel is not pleasing in the eyes of Almighty God and join our labor organization I will refuse to work with you and I will sanction you being put out of a job"? This is what a Christian (?) does either in words or in action by membership when an em-

ployee is forced out because of a closed shop

Many times the non-union worker is called a scab, hitch-hiker, or some other sarcastic name. May we ask, can a Christian sanction that or support an organization that will permit it? The writer has seen badges that have been given to the members of labor organizations with these words, "I'm no hitch-hiker," that were worn in the plants to make non-members ashamed, and many a poor workman is a member today not because they want to be but because they are forced in.

Then there are those plants where the union has demanded that anyone that is a member cannot withdraw without being discharged. If the organization is a good thing, it would not be necessary to compel you to continue against your wishes.

**Christians should consider these**

**Questions Prayerfully, In the Light  
of the Word of God**

We hear the argument many times that non-union workers receive the benefits of the union but pay nothing to support it. This is true; but this also is true: the Christian pays into the Church far more money to support the Church than the union dues amount to each year; and many of the members of these labor organizations never enter a Church, nor pay one cent toward the support of it, yet they reap the good influence that the Church has on the community.

Many of them would not want to live in a community that had no Church, but they never help to support it. Some are members of the Church, but still they never go, nor do they support the work the Church does.

Can a Christian have any part in a labor union and be loyal to Christ? These questions are placed before you to think about, and, above all, to pray about.

Pray until God tells you what is correct, but remember that God never tells anyone to do that which is contrary to His Word.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I John 1:9.

Selected by Roscoe Reed

**DAY OF REST**

With six days' toiling  
From mist and murk  
God built the world  
And He made it work;  
On the seventh He rested  
As toilers should,  
Looked on His labor  
And found it good.  
And down the ages  
Man, too, has won  
Divine contentment  
From work well done.  
There's a humble glory  
Of Godlihood  
When you look on your work  
And you find it good.

Berton Braley.

**JUNE 7 through JUNE 11, 1958**

West Des Moines, Iowa

## Preaching Program for General Conference

Time:	Speaker:	Subject:
Sat. P.M.	To Be Supplied To Be Supplied :	
Sat. Eve.	Eld. Galen Harlacher	
Sun. A.M.	To Be Supplied Eld. Ben. Klepinger	The Captive of Sin
Sun. P.M.	Eld. George Dorsey Eld. Harry Gunderman	Am I My Brother's Keeper?
Sun. Eve.	Eld. Dale Jamison Eld. Edward Johnson	2 Tim. 3:5
Mon. A.M.	Bible Study 9:45. Lessons: Old Testament History, page 28, Chap. 3 "Israel in Egypt" Teachers: Adult—Sam Garst; Young People - Ray Reed	
Mon. P.M.	Bro. Harley Flory Bro. Earl W. Strayer	Are Ye Able - Matt. 20:22 The Home.
Mon. Eve.	Eld. Herbert Parker Eld. D. Paul Reed	The Harvest of Neglect.
Tues. A.M.	Bible Study 9:45 Lesson: Christ's Church In The World.	
	1. Christ—The Foundation Stone	1 Cor. 3:10-11; Eph. 2:20; 1 Pet. 2:4-6
	2. Christ—The Head	Eph. 1:22-23; Eph. 5:23.
	3. Purchased by the Blood of Christ	Acts 20:28; Eph. 5:25; Heb. 9:12
	4. Provides Leaders. Eph. 4:11-13.	
	5. Defended. Psalms 5:11-12; Matt. 16:18.	
	6. Unified. Rom. 12:5; 1 Cor. 10:17; 1 Cor. 12:12-14; Gal 3:28	
	7. Purpose. a. To Sing God's Praise.	Rom. 15:9-13; Heb. 13:15.
	b. To Promote God's Grace. Eph. 2:6-8.	
	Teachers: Adult - Joseph Flora, Young People - Paul Blocker.	
Tues. P.M.	Eld. Sherman Reed, Torreon Mission Bro. Donald F. Ecker, Beaumont Mission	
Tues. Eve.	Eld. Paul R. Myers	Preach The Word Unto Them.

Don't you know we're only brothers,  
 When we're really one at heart;  
 How we differ from all others  
 Is the way we play our part.  
 Love we have for one another,  
 That's the way we really know  
 That we're one another's brother,  
 And how far for each we'd go.

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### MOTHER

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O God, we thank Thee for this hour and for this mother's day. We thank Thee for our mother. Thou could'st not be everywhere, Thou didst place mother here to take thy place. We bless Thee for her inscription on the tablets of our hearts, for graces that she has moulded within us. We praise thee that there are so many good mothers. Give them bountiful of Thy spirit, for their lot is oftentimes hard. Give them grace and courage, endow them with Thy manifold strength and fortitude, to inscribe into the hearts of the oncoming generations only the highest, truest, noblest and best of life.

Be with us, the recipients of this amazing goodness. May we keep the name of mother ever fresh in our memory. May we keep ever burnished in letters of gold, the ideals and principles that mother inscribed on the tablets of our heart in early life. When we come to the bend of the road, may we see the light from mother's lamp shining bravely through the mist and the night to guide us home. Amen.

Sel. by Emanuel G. Koonen.

### SOME ESSENTIAL THINGS

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One of the essential things is to be true to name. Acts 11:26, "The disciples were called christians first in Antioch". Why? Because they all with purpose of heart would cleave unto the Lord. The hand of the Lord was with them, and a great number believed and turned unto the Lord. They followed in the footsteps and doctrines of the Lord. Paul started from Antioch on some of his missionary journeys and about this time the Gospel was delivered to the heathen or Gentiles.

The chief interest concerning Antioch however, is connected with the progress of christianity among the heathen. Here the first gentile church was founded. Acts 14:19-22. Paul, on his missionary tour departed with Barnabas to Derbe, and when they had preached the gospel to that city, and had taught many, they returned again to Lystra, Iconium and Antioch; confirming the souls of the disciples and exhorting them to continue in the faith, that we must through much tribulation enter into the kingdom of God.

Are we willing to partake of the suffering of Jesus, and His early disciples? Acts 5:40-41, "When they (the accusers) had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus and let them go. And they departed from the pres-

ence of the council, rejoicing that they were counted worthy to suffer shame for his name". Peter and the other apostles said, We ought to obey God rather than men, and they ceased not to teach and preach Jesus Christ. Where do we stand today? Are we true to name? or are we seeking a name among men? If any thing is not true to name, generally or ordinarily someone is disappointed. If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned.

Matt. 7:19-20, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them". A good tree cannot or will not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Ye must be born again. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. When Jesus says must, we have no choice. Are we going to be obedient and be a true vine or tree, true to name?

Gen. 3, The serpent said unto the woman, ye shall not surely die. The Lord said to Adam, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shall not eat of it, for in the day that thou eatest thereof thou shalt surely die. Just by the changing of one word, it

changed the whole picture, so we see Satan is very subtil or misleading. God said Thou shalt surely die. Then the evil one said, Ye shall not surely die.

Rom. 12:2, The apostle Paul speaking by the Holy Spirit says, Be not conformed to this world. But most of the christians take it, be conformed to this world. They leave the word not out. By what spirit are we led by? Can we be holy and at the same time be disobedient? Tit. 2:14, "Our Saviour Jesus Christ: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works". I Pet. 2:9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people". Obedient children not fashioning yourselves according to your former lusts in your ignorance.

The apostle Peter is referring to the time when we were in ignorance, Who hath called us out of darkness into his marvelous light. Wherein they (the ones that are still in darkness) think it strange that ye run not with them. Thus we seem to be a peculiar people to them. The word peculiar meaning: different, strange, distinguished, having a character of its own, also denoting a change of life. Most of the christians of this day want to look and do like the world. Are we true to name? Make your calling and election sure. For so an entrance shall

be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Paul writes, By the foolishness of preaching to save them that believe. He no doubt refers to those that do not believe, it seems to them foolishness. If we do not believe in the resurrection of the dead, then is our faith also vain.

1 Cor. 15:13-14, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain". Ye are yet in your sins. Then they also which are fallen asleep in Jesus are perished. But now is Christ risen from the dead, and become the first-fruits of them that slept. This is one of the most essential things to believe. Without faith it is impossible to please Him. Follow peace with all men and holiness, without which no man shall see the Lord. Lest any man fail of the grace of God. Jesus first preached the Gospel of the kingdom of God. Mark 1:15, "Saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel".

God hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things. Acts 16, Sirs, what must I do to be saved? Paul said, believe on the Lord Jesus Christ. Acts 2:38, "Men and brethren what shall we do? Then Peter said unto them, Repent and be baptized every one of you in

the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". Here is a promise given on condition. No one is excused from this duty. Have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb? Are you fully trusting in His grace? There is a fountain flowing for the soul, oh, be washed in the blood, the blood of the Lamb. In the soul cleansing blood of the Lamb. Are you walking daily by the Saviour's side? Are your garments spotless? Are they white as snow, in the sight of Christ?

Rev. 1:5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead. Unto Him that loved us, and washed us from our sins in his own blood". Have you been washed in His blood? Some people think they can be saved by a certain church name. Some think they are saved without the blood of Jesus. Reformation alone will not save us. Some will tell us just so you have faith in a man organized group or church, with man-made regulations.

My hope is built on nothing less than Jesus' blood and his righteousness. We dare not trust the sweetest frame, but we must wholly lean on Jesus' name. On Christ the solid rock I stand, all other ground is sinking sand. The most essential thing is, to give diligence to make our calling and election sure,

For if ye do these things, ye shall never fail. Neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

William N. Kinsley.

## THE REST OF FAITH

There is a rest for the faithful and true. God's Word tells us of a spiritual and future rest for His people. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also has ceased from his own works, as God did from his", Heb. 4:9-10. The crown is not at the beginning nor in the middle but at the end of the race. Christ said, when I come again shall I find faith on earth?

Although we may be scoffed at or oppressed and feel sometimes that we are fighting a losing battle, we have no reason to be discouraged. All flesh shall perish but the promised rest is to the faithful few. The apostle Paul suffered severe hardships, in his work for Christ on earth. We are living in a day when men will not endure sound Doctrine. When the apostle Paul saw that he would soon be removed from this world, he said, I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness.

Defeat and destruction in the flesh can do no harm to the spiritual life. Those who hinder righteousness are

not fighting the good fight of faith. Faith without works is dead. Abraham had great faith in God. How many in our day stand up to a test like he did? It is an important matter that we hold fast to the faith of the Lord Jesus Christ. Let us oppose the doctrines of men that are contrary to God's Word. The definition for faith is, taking God at His word.

We should be thankful we can look beyond the false and broken promises of men in this evil day. We know of many, who profess to be followers of Christ, that their words and promises are not dependable. We should be thankful that God's promises are true, sure and everlasting. Blessed are they that are evil spoken of falsely. We can think of many who are resting in peace, that were falsely and evil spoken of. To hinder christian work is a serious offense. Christ and others suffered severe hardships and defeat in the flesh, but won the rest of faith or life eternal.

Today it is our duty to keep up the good fight of faith until victory is obtained. We need peace and justice, Christ's example is a fair, honest life to all. "Return unto thy rest, O my soul; for the Lord has dealt bountiful with thee", Psa. 116:7. Christ stood firm all through life, even at the death on the Cross. He said, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and

ye shall find rest unto your souls", Matt. 11:29.

The psalmist David said, Oh, that I had wings like a dove, for then would I fly away and be at rest. "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world", Heb. 4:3. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, That they may rest from their labors; and their works do follow them", Rev. 14:13. The day is coming when the works of wickedness will cease.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished", 2 Pet. 2:9. Do we realize the great importance to be and remain, true in the faith of the Lord Jesus Christ. There is rest for the weary. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with the mighty angels", 2 Thess. 1:7. "There remaineth therefore a rest to the people of God", Heb. 4:9.

Bro. J. F. Marks,  
R. 3, York, Pa.

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The world will judge our doctrine by our words and deeds.

## TELL MOTHER I'LL BE THERE!"

Mother's Day gives us a special opportunity to fulfill the Scriptural injunction, "Honor thy mother". How far we have come from the days of honoring our fathers and our mothers! Today's most deadly attack upon our civilization is made upon the home. It is sad that much of the motherhood of today is not instilling in the minds and hearts of childhood the Christian ideals of the past.

Any time America loses its godly motherhood, Christian America is gone. "My son, hear the instruction of thy father and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck", Proverbs 1:8, 9.

Why is motherhood so important for good or for ill? It is because of divine sanctity of the home. Home is earth's first, foremost, and most fundamental institution. It was established by God in the Garden of Eden. And motherhood is the heart of the home.

Literally millions of people have sung these sentimental words:

"When I was but a little child,  
How well I recollect  
How I would grieve my mother  
With my folly and neglect;  
And now that she has gone to heaven  
I miss her tender care:

O Saviour, tell my mother  
I'll be there!

"Tell Mother I'll be there

In answer to her prayer;  
This message, blessed Saviour  
To her bear.

Tell Mother I'll be there,  
Heaven's joys with her to share;  
Yes, tell my darling mother  
I'll be there".

This song has caused strong men to weep their way to Jesus, remembering as they did the childhood influence of their mothers upon their lives. The power of their mother's prayers and the influence of their mothers' lives upon them bore fruit as these people saw their need of the Lord Jesus Christ as their Saviour.

Memories of mother may truly bring us back home to the simple things. Perhaps it will bring us back to the kingdom of God. On Mother's Day, a good confession might be:

"O Mother, when I think of thee,  
'Tis but a step to Calvary.  
Thy precious hand upon my brow  
Is leading me to Jesus now."

Many will remember their mother's songs. They will feel a mother's influence in the song she sang in their childhood, remembering perhaps her voice in the church. Maybe the songs and hymns of the country parlor, sung there by mother and father and all the chil-

dren, will come back to memory.

Others will remember their mother's prayers. It is surprising how many of the "great" of earth have attributed their greatness to the influence of their mothers. Abraham Lincoln said:: "I remember my mother's prayers, and they have followed me, they have clung to me all my life. All that I am and hope to be I owe to my angel mother".

Some will remember their mother's admonition and chastisement. New-fangled mothers may talk a great deal about prohibitions, repressions, and all the rest, but the old-time mother who spanked on occasion, and whipped more severely when it was needed, did not raise a bunch of lawless, lazy, juvenile delinquents who have no respect for God or man. Many of them raised a group of respectful children who grew up in the fear and admonition of the Lord.

What would you give to be able to obliterate the years, turn back the universe, and live one blessed hour of yesterday? How cheap our present day would appear if only we could do that. Many of the things to which we have become accustomed would nauseate us if we could go back to other days of godliness, purity, and simplicity.

On this Mother's Day, with all the tender memories crowding into consciousness, permeating your whole being with their fragrance, will you not say "Yes" to Jesus?

The word of surrender may go winging its way through the skies to the throne of God. "O Saviour, tell my mother I'll be there".

Sel. Sister A. J. Bashore.

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## THE DIARY OF THE BIBLE

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Feb. 2.—Clean up. I was dusted with other things and put in my place.

Feb. 8.—Owner used me a short time after dinner, looking up a few references. Went to Sunday School.

Mar. 7.—Clean up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday School.

April 2.—Busy day. Owner led League meeting and had to look up references. Had an awful time finding one, though it was right there in its place all the time.

May 5.—In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2:5-7.

May 6.—In grandma's lap again this afternoon. She spent most of her time on 1 Corinthians 13 and the last four verses of the 15th chapter.

May 7, 8, 9.—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me, sometimes she talks to me.

May 10.—Grandma gone. Back in the old place. She kissed me good-by.

May 20.—Rubbed up good and

put on the center table. Minister is calling today.

June 5.—Had a couple of four-leaf clovers stuck in me today.

July 1.—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7.—Still in the trunk.

July 10.—Still in the trunk, though nearly everything else has been taken out.

July 15.—Home again and in my old place. Quite a journey, though I do not see why I went.

Aug. 1.—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

Sept. 5.—Cleaned up, dusted, and set right again.

Sept. 10.—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Sept. 30.—Cleaned up again.

## IS THIS YOUR BIBLE?

Selected by Sister A. J. Bashore.

---

There's ever walking side by side  
To be accepted or denied,  
A right or wrong that fills each  
day,

That never fails to come our way.  
A task that we're to live, to do,  
Is making choice between the two;  
We find it's one continuous fight.  
To always stand for what is right.

---

Educate the head to think, the  
heart to love and the body to act.

**CONTROL**

'The boneless tongue, so small  
and weak,  
Can crush and kill, declares the  
Greek.  
'The tongue destroys a greater  
horde',  
The Turk declared, 'Than does the  
sword'.  
The Persian proverb wisely said,  
'A lengthy tongue, an early death'.  
Or sometimes takes this form in-  
stead,  
'Don't let your tongue cut off your  
head'.  
From the Hebrew has the maxim  
sprung,  
'Tho feet should slip, ne'er let the  
tongue'  
The sacred page doth crown the  
whole,  
'Who keeps his tongue doth keep  
his soul'.

Sel. by Olive Van Dyke.

**NOTICE**

We, the Dunkard Brethren of  
Wards Church, Clearville, Pa., are  
changing our time schedule back  
to 9:30 A.M. Standard time, be-  
ginning May 4th. Remember ser-  
vices at Wards Church will be on  
Standard time.

Eld. Owen Mallow.

The greatness of our fears show  
us, how little our faith us.

**MY CONFESSION**

I'm not the saint folks think I am,  
I might as well confess;  
There's many times I'm so asham-  
ed  
Of my unworthiness:

I wish I were a perfect man,  
And had no faults or sin:  
And be like other saints I hear  
Who all the vict'ries win:

And yet I wonder if it's true,  
When God looks from above:  
If He can find one saint on earth  
Without one sin to love.

Or, are most people just like me,  
And need a lot of grace;  
And need forgiveness everytime,  
When they would seek His face?

I think if we were honest folks,  
We might as well confess  
There's many times we're all  
ashamed  
Of our unworthiness:

And when we stand before His  
face,  
I'm sure we all will say;  
"We're not the saints folks think  
we are—

Forgive us, Lord we pray."

—Walt Huntley.

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# BIBLE MONITOR

VOL. XXXVI

MAY 15, 1958

No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go **into** all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more **righteous**, more holy, and more perfect through faith and obedience.

## LOVE PROMPTS SACRIFICE

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved", John 3:16-17. This beautiful and far-reaching text is perhaps read, meditated upon and committed to memory by each of our readers. It contains many thoughts, creates in us many reasons for serving our Lord and Saviour and demands in each of us our unlimited service to Him.

We do not even hope to exhaust the many avenues of thought emanating from this text but we hope to mention only a few, as a foundation for our individual duties towards our Lord. To me the most important thought is that God sent His Son into the world, that the world through Him might be saved. This is God's Word and we are convinced that there is no other way in the world, whereby we may be saved. Christ did not come into

the world to threaten or condemn it but to save it; however the words He spoke will condemn each and every one of us, unless we faithfully serve Him whatever may be the sacrifice.

How wonderful our opportunity, whosoever believeth in Him shall not perish but rather have everlasting life. Our text tells us that we must believe in Him or else our text does not even refer to us. We feel certain that most believers, take this and other facts too lightly and therefore may lose our full reward or even fail to avoid eternal condemnation. Did the Disciples believe in Him, when Christ found them on the Sea of Galilee fishing, a few days after His resurrection? No not fully, or He would not of needed to ask them three times, if they loved Him and then urge them to feed His Lambs and Sheep. Anyone who really believes in Him, will love Him so much that they will always be found strictly in His service, to the best of their ability.

Did God make a supreme sacrifice in sending His only Son, down to this cruel wicked earth? The one who was even with Him at the crea-

tion and enjoyed the bliss of the joys of Heaven. He certainly did but why? Because He loved us just that much. How much? search the New Testament and you will find how much, beyond human understanding. God so loved the world, how much do you love your Lord? Dare you say; Look at me, examine me, see what I have done, hear my words, follow my deeds and examples; that is how much I love my Lord? Ye are the light of the World to what end?

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed", 1 Pet. 2:7. I so love my Lord? that I welcome His coming or that I call for the rocks and mountains to fall upon me and hide me? Jas. 1:12, "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him". How long is the list of temptation which we have endured? How large an account do we have in store to exchange for that crown of Life? You notice He has promised it, to each one who shows that really loves Him.

"Then Paul answered, What

mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus", Acts 21:13. Definitely Paul was not boasting but only opening his true convictions, How far are we going for our Lord and Saviour? or can we even say No, to evil devices with which Satan is trying to take the Gospel teachings the Gospel faith, the Gospel comforts and eventually the Gospel promises from us? How far am I from the faith and determination of Paul?

What builds up our account, which may be exchanged for a crown of life, "Faith which worketh by love, Ye did run well; who did hinder you that ye should not obey the truth", Gal. 5:6-7. "And he said to the woman, Thy faith hath saved thee; go in peace", Luke 7:50. Yes dear reader, This applies to each one of us. Read more of that chapter and you will find that her faith was a very definite working faith, a faith which took much sacrifice of temporal things. Does anyone question whether God knows, What my faith is, What my real love is?

We could quote at length, from the New Testament, of the sacrifices which we should be willing to make, if need be, to keep from offending our Lord and our brother and sister. Even our most necessary members should be given up, our hand, our foot, our eye or whatever must be

sacrificed that we might wholly serve our Lord, in all His instructions. Dare we admit how little our carnal natures are willing to give up, for Christ and the church? "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother", Matt 12:50. Did you notice? in the mind of Christ the relationship through the Holy Spirit is closer and more important than, the relationship through the flesh, even if it be mother, brother or sister. Dear reader our relationship with Christ is not for 40, 70 or 90 years; It is for eternity - ages of ages. Love prompts sacrifice, just what am I sacrificing for Christ and the Church?

### HOW TO BE BLESSED

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand", Rev. 1:3. "Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book", Rev 22:7. I used to think that Revelations was a mysterious book to understand, and was told by many that we should not try to read it, because we could not understand it anyway, but was that the truth? No it was not, and the more I read it the better I like it, and the better I understand it, which is only natural. There are many preachers, even those that go

to Colleges, who say they do not understand Revelations.

If we would just take the Word of God, just as it reads and not try to put our private interpretations on it, we could get along better. Where there are symbols, we ought to learn what these symbols mean and we will then have little trouble to understand. We must learn that nearly all of the first three chapters describe the condition of each one of the seven churches of Asia, at the time John wrote them. Nearly all the remaining nineteen chapters are to be taken in the future.

The first three give the record of the condition of the seven churches of Asia. Why did he give only seven churches of Asia? There were more churches at that time. But seven represents a complete number and takes in all of the churches. If you will read the first three chapters, you will find the condition of each of them, and we are now in the last stage of the christian era, that is in the Laodicean or lukewarm stage. Christ says, Rev. 3:15-18, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, because thou sayest, I am rich, and increased with goods, and have need or nothing; and knowest not that they are wretched and miserable, and poor, and blind, and naked; I counsel thee to buy of me

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gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see". Does it not look like Christendom is heading up to the very thing stated here? Christ was not on the inside of the Laodicean church, but was knocking for admission and is that not the condition of most of the churches today?

Revelations chapter 7, is where the 144,000 of the Jews and the innumerable number that is to come out of that Great Tribulation Period. Revelations chapter 11, is where the two witnesses come down from Heaven to preach, to those that were left when Christ is to come for His church. Some are

taken and others are left, see Matt. 24 for particulars. These two witnesses I think will be Enoch and Elijah, who were taken to Heaven without dying. For it is appointed unto man, once to die and after that the judgment. Revelations 12, The sun-clad woman is the church, or the body of Christ that gives light out to the world. The moon under her feet is the Devil's church, or harlot church. Revelations 13, The beast and the false prophet come out of the pit to kill the two witnesses and all others who will not take the mark of the beast, in their right hand or in their forehead. Revelations 14, The doom of all those that take the mark of the beast. Revelations 16, The wrath of God poured out on the ungodly and the beast and false prophet. Revelations 17, the harlot woman.

To explain in detail would take too long and be too much for one article, so I will close and perhaps write more at another time. If any one desires to write me, I will be glad to give them all that I have learned in studying Revelations. We trust that many will try and take time to study Revelations, that they may receive the blessings it promises for those who read and try to understand it.

J. A. Leckron,  
1516 Walton St.,  
Anderson, Ind.

(The above article is the convictions of the writer and should not

necessarily be taken as the facts understood by the Dunkard Brethren Church. Ed.)

### SEPARATE

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" 2 Cor. 6: 17-18. The word separate means; to be set aside or apart for a distinct purpose or use, to exist apart, removed apart, to withdraw association. Ezek. 42:20, "To make a separation between the sanctuary and the profane place".

Heb. 7:26, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens". Christ loved the church and gave himself for it, that He might sanctify and cleanse it with the washing of water by the Word. Water is an element or essential ingredient for use in washing and cleansing. Water was an element used for cleansing ever since sin came upon the earth, even at the time and age of Noah. God decided to cleanse the earth by water and it still takes water to cleanse. Water is also needful to sanctify or set apart for the heavenly or spiritual kingdom. 2 Pet. 2:5, "And God spared not the old world but saved Noah the eighth person, a preacher

of righteousness, bringing in the flood upon the world of the ungodly".

1 Pet. 3:20-21, "When once the long-suffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is eight souls were saved by water. The like figure whereunto even baptism doth also now save us". Through the answer of a good conscience toward God, by our obedience. Can we have a good conscience by disobedience? But we have hope by the resurrection of Jesus Christ, Who is gone into heaven and is on the right hand of God. What shall the end be of them that obey not the Gospel of God. God caused a separation to cleanse the earth, and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making an ensample unto those that afterwards should live ungodly. He delivered just Lot, making a separation of the just from the unjust or disobedient. The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment.

Ezra 10:11, "Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives". Many of us have transgressed in not being separate from the evils of Satan. These should be lessons for people of

this our day and time. Many are transgressing the Gospel of Jesus Christ. The separation of God's chosen people is a separate way of living. If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. Being buried with him in baptism (buried in water if you please) wherein also ye are risen with him. 2 Cor. 5:17, "Therefore if any man be in Christ (through baptism and obedience), he is a new creature (this means separation): old things are passed away; behold, all things are become new". Thus we should walk in newness of life, Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into His death, therefore we are buried with Him to the things of Satan.

Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ". But men have changed this, now they baptize into a church, some by pouring a little water, some by sprinkling a little water on the head and some just scorn at water baptism and claim salvation without any form of baptism. Many live on just like the heathen or infidel, in all the fashions and customs of the world. Col. 2: 20, 22, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordi-

nances..after the commandments and doctrine of men?"

1 Pet. 1:13-14, "Wherefore gird up the loins of your mind, be sober (thoughtful) and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children not fashioning yourselves according to former lusts in your ignorance". Like we were before we were washed of sin. Be ye holy in all manner of conversation. Ye were not re-deemed with corruptible things, as silver and gold. But with the precious blood of Christ, as of a lamb without blemish and without spot. Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.

Numbers 19, The congregation of the children of Israel had water of separation. It is a purification for sin. So we read and understand all through the ages, water was used for cleansing and purification of sin. A symbol or a type of things to come, as the prophets foretold of John the baptist. 2 Kings 5:14, "Then went he (Naaman) down, and dipped himself seven times in Jordan..and his flesh came again like unto the flesh of a little child, and he was clean". Ye shall know that there is a prophet in Israel, Elisha. He sent a messenger unto Naaman saying, go and wash in Jordan seven times and thou shalt be clean.

Isa. 1:16, "Wash you, make you clean put away the evil of your doings from before mine eyes; cease to do evil, learn to do well". Come now and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool. If ye be willing and obedient? Jesus Christ our Saviour gave himself for us that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 1 Pet. 4:4, "They (the worldly minded people) think it strange that ye run not with them to the same excess of riot". 1 Pet. 2:9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of him who hath called you out of darkness into his marvellous light". Peculiar meaning: a separated people from the world which may seem peculiar to them, a distinct people, different, a mark of recognition, possessing good character, to seem strange.

John 17:15-17, "I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. Neither pray I for these alone, but for them also which believe on me through their word". Are you washed in the

blood of the Lamb? Wherefore come out from among them, and be ye separate, and I will receive you, separated from the evils of the world. John the revelator was away from the world when he received his divine revelation. Rev. 1, I John a companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. He was in a secluded place, separated from civilization or the world, and alone with God.

William N. Kinsley,  
Hartville, Ohio.

## THE BUDDING SOUL OF A CHILD

The divine law maintains in the unfolding life of a child as in nature: "First the blade, then the ear, then the full grain in the ear". It is impossible to date many of the most significant beginnings in childlife. That he is influenced both by heredity and by environment, there can be no doubt. Tones of voice, gestures and sense stimuli in general, carry their impress to the soul long before words, and it is from the environment that he lays in store a stock of first-hand experiences, with which he shall transact mental, social and spiritual business in after-years. The earliest years are the most fundamental, because first impressions abide longest and are the most impelling.

Teachers of childhood are the most potential forces on earth today. The life of the parent and teacher is far more important to the child than the textbook, for they are the epistles known and read by every little one. In the Sunday-school the atmosphere of the classroom, so important in teaching, is very largely the exaltation of the spirit of the teacher, and the teacher's preparation must therefore be fundamentally a preparation of herself. Nine-tenths of our problem lies with the home, and the major portion of the remaining part of our religious training needs stressing in the spirit of the teacher. We have too often over-looked these points of fundamental importance. Equipment and paraphernalia may have a place, but we must put first things first in child training.

Parents, have we assumed our duty to interpret God to the child? This cannot be done by having the child commit verses about God alone. You must become the living embodiment of the truth to be conveyed. Children are keen to catch the value of motive and religion is evaluated by attitude rather than by dogma or profession. The home's inflexible firmness is the child's first and most permanent lesson on citizenship. By your disposition the child learns to obey not you only, but society's laws and God's laws. He is either learning to abide by righteous laws or is the incipient

anarchist and criminal.

In the home the child is instilled with ideals for great things or things of lesser value. Do you feed the child with proper stories? Parents, do you feed his hungry senses and satisfy them with food that will be useful? His questions, his curiosity, his imitations are the psychological moments for best teaching. God ordained that so the child should be fed. Are you assisting him? These are precious moments. They will soon be gone. Let us be unhurried in dealing with children. There is too much strain and stress. Nothing may be substituted for the quiet and reverential atmosphere, for the child's unfolding. Let him have a chance to unfold naturally, as a flower to the sun.

## OBITUARY

### BETTY JANE SWEITZER

Second youngest child of Bro. and Sister Clifton N. Sweitzer of Rd. 3, Red Lion, Pa., was born Oct. 4, 1953 and departed this life at 5:45 P. M., April 1, 1958 at the age of 4 years, 5 months and 27 days.

Little Betty Jane met instant death, when she jumped from a silage cart and was run over by the wheel of a tractor, driven by her brother George. Besides the parents she is survived by four sisters and two brothers: Pauline, James Alice, George, Grace and Beatrice all at home; the maternal grandmother, Mrs. Shella Stump R. 6,

York, Pa., and a host of relatives and friends.

Little Betty was a member of the beginners class of the Shrewsbury Dunkard Brethren church and will be greatly missed in the home, church and community. She was of a kind disposition and always had a smile for any one she met.

Betty dear, you are not forgotten,  
Though on this earth you are no more.

Still your memory is ever with us  
As you always were before.

In our hearts your memory lingers,

Sweet, tender, fond and true.  
There is not a day, dear Betty,  
That we do not think of you.

We miss your little footsteps,  
Your loving, gentle smile.  
'Tis God who has bereft us  
For just a little while.

God called you home, dear Betty,  
For a rosebud in His realm.  
Some sweet day we'll meet you dear  
In that great and happy throne.

A precious one is from us gone,  
A voice we loved is stilled.  
A place is vacant in our home  
Which never can be filled.

Funeral services were held April 4, at 2 P: M. in the Shrewsbury Dunkard Brethren church conducted by Eld. Melvin C. Roesch, of Slanesville, W. Va. assisted by Bro. Howard E. Myers. The body was

laid to rest in the adjoining cemetery.

Sister Shella Stump, Cor.

## **THE DESTROYER'S HOUSE IS A REFUGE FOR THE DELIVER, EX. 2:10.**

"God works in a mysterious way, His wonders to perform". Would not worldly wisdom have said, "Above all other things, shun the house of Pharaoh; there will be vengeance, but not mercy there". Is not the wisdom of this world foolishness with God? Safety for Moses, the deliverer, in the house of Pharaoh, the destroyer? Life, where the mandate of death has gone forth? A helpless babe, a merciless enemy, a merciful God watching over His own. What is the lesson for us? What but that our Father's care is round about his own today.

Man saw a helpless babe but God saw a mighty deliverer. In what unexpected ways God cares for His own. By raven messengers He cared for Elijah at the brook Cherith, and through a poor widow, who had but a starving portion for her son and herself. God afterward fed him at Zarephath. God hid Moses and God hid Elijah. Is not man immortal till his work is done? Here is the lesson, he whom God hides is safe. He whom God hides is as safe at the noon day, as he is when the shadows and darkness of the night fall about him. "And who is he that shall harm you, if ye be

followers of that which is good?" What can harm my Father's child?

God cares for His own today, even as He cared for Moses. This certainty of God's care nerves the Christian soldier in the day of trials, the mariner when the waves roll high and the reformer when vicious men assail him. When temptations crowd and multiply. God's care will be round about us, as the horses and chariots were round about Elisha at Dothan, to protect him from the Syrian hosts. Our Father tells us in His Word, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts". Our Father takes care of his own. He raises up the deliverer, though he be a Moses or a Paul.

However while he whom God hides is safe, there is no safety and no refuge, for the man who will flee or hide from God. Jonah saw no horses and chariots of fire; no nothing but a whale with a God-given appetite for a man. Can a man hide from God? "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee". *Psa. 139:11-12.*

G. W. Tuttle in the  
Gospel Messenger.

## HEAVEN OF HEAVENS

We look to the Bible to give us a record of all things created; and in all creation we find nothing that proves the Bible to be false. Moses tells of the creation in *Gen. 1:1*: "In the beginning God created the heaven and the earth". From this language we infer that all things (Except the Creator, who is God "from everlasting to everlasting") had a beginning. Prior to creation all was eternity—"I am that I am" (*Ex. 3:14*) which signifies self existence; and it is enough for us to know, or God would have revealed more of past eternity. Time commenced with creation. Before that all was eternity. We should only consider the creations of the heaven, or heavens, as the term is variously applied. (*See Gen. 1:8*).

We find the Jews, with the Apostle Paul enumerated three heavens. The first was the region of the air where the birds fly, the winds blow, the clouds move and the showers are formed; as we find by the record given by James (*5:17-18*), when Elias interceded with God concerning rain "and he prayed again, and the heavens gave rain, and the earth brought forth her fruit". And as Job (*35:11*) was speaking of God the Creator, he said, "Who teacheth us more than the beasts of earth, and maketh us wiser than the fowls of heaven?" And John, the Revelator, "saw an angel standing in the

sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven.

Other scriptures might be referred to, giving an illustration of the first heaven; but I think what I have referred to is enough for the interested Bible student. The second heaven is that part of space in which are fixed the heavenly luminaries, the sun, the moon and the stars, as we find described in Ezek. 32:7-8. "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness over the land, saith the Lord God". (See also Gen. 1:16-17). These Scriptures make very clear what the second heaven represents.

We can well acknowledge, with humble gratitude and with amazement say with David, "When I consider the heavens—the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou are mindful of him? or the son of man that thou visitest him?" And again he was moved to give like expression in the 19th Psalm, "The heavens declare the glory of God; and the firmament sheweth his handwork". That there are three heavens is very evident, for Paul tells us that he was caught up into the "third heaven" and that the third heaven

was Paradise; and he heard indescribable things spoken which it is not possible for man to relate." In Deut. 10:14, we read of "the heaven of heavens". "Behold, the heaven, and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." (See also 1st Kings 7:27; 2nd Chr. 6:18; Neh. 9:6).

The "heaven of heavens" I understand to be the third heaven. The place of God's residence, the home of the heavenly host, and the saints who die in the Lord. This is the true palace of God, entirely separate from impurities, and imperfections, the alterations and changes of the earth and lower heavens, and all timely created things and conditions. It is where he reigns in eternal bliss and peace. It is the temple of his divine majesty, where his excellent glory is revealed in the most beautiful manner. It is the sacred mansion of joy and glory where God reigns forever and ever, with his Son the heavenly host, and all the saints forevermore.

It is the place where Jesus told his disciples he would soon go. "A little while, and ye shall not see me; and again a little while and ye shall see me, because I go to the Father". And again, after his resurrection, while Mary was weeping at the grave where Jesus was laid after his death on the cross, Jesus saith unto her, "Touch

me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God." It is the place that Jesus tells his disciples of, when he says, "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you".

These mansions are in the Father's house, as Jesus tried to show clearly to his disciples, by saying, "If it were not so I would have told you; I go to prepare a place for you." Jesus is now with the Father at his right hand, making intercessions for us poor mortals, and is there aiding in preparing guests to enjoy these mansions, as Paul to the Romans declares: "It is Christ that died, yea rather, that is risen again, who also maketh intercession for us". And in like manner he tells the Hebrews, "For Christ is not entered into the holy places made with hands, Which are the figures of the true, but into heaven itself, now to appear in the presence of God for us". (See also 1st Peter 1:4; 3:22; Acts 7:55, 56; Rev. 20:11; 21:2.

John the beloved disciple while on the Isle of Patmos, was favored with many visions. In one of those visions he had a view of God's habitation and that glorious throne on which He sat, etc. "After this I looked, and behold a door was

opened in heaven; and the first voice which I heard was as it were a trumpet talking with me which said, come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit and behold, a throne was set in heaven, and One sat on the throne. And he that sat was to look upon as a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald", Rev. 4:1-3.

What a glorious and lovely place heaven must be, and still how unconcerned humanity is to make sure they have a right to enjoy its abode when life and its labors are ended! How unwilling is mankind to make the necessary preparations for admission into that holy place! Is it not worth while to make every sacrifice in order to secure a home in our heavenly Father's house? All the pleasures and beauties of this world do not compare with the joys and pleasures in heaven. Oh, how thankful we should be for the many tokens of Divine mercy and love which our heavenly Father has been pleased to give us of the happy state of the saints in that glorious place!

On earth we have sorrows and trials, contentions and adversities, poverty and distress but all is peace, love and contentment in heaven. Dear reader, will we be interested enough to make every

effort to comply with the rules given, that when we die a door may be opened in heaven for our entrance into the enjoyment of Him who sits upon the throne? Jesus ascended up into heaven, and opened the door into the regions of everlasting bliss for all mankind. Will we prepare to enter while we have opportunity?

There is but little information to be derived from the Word of God concerning the other heavens which were created with the earth and subject to change. Yet that little light is enough for our good. If more were necessary, or beneficial to us, God would have given it. But of the highest or *supreme* heaven, that heaven into which Jesus ascended, the throne of God, the everlasting abode of the saints, and of which the mind of the believer is much concerned the scriptures teach direct and give us all the information necessary for our encouragement, to "press toward the mark for the prize of the high calling of God in Christ Jesus." And we shall finally be worthy to enjoy the heaven of heavens, the holy city, then a new Jerusalem, when the changeable heavens and the earth will "depart as a scroll when it is rolled together," See Isa. 34:4; Rev. 6:13, 14. Then the influences of the supreme heaven, God's habitation, will involve the whole universe, and thus a "new heaven", a new earth, a holy city,

the new Jerusalem, will be coming down from God out of heaven, and "the tabernacle of God is (then) with men, and he will dwell with them, and they shall be his people, and God himself, shall be with them, and be their God", where the tree of life is on either side of the river of the water of life, clear as crystal in the paradise of God.

Dear reader in this lovely place, there will be no tears in the eyes, no more death, neither sorrowing nor crying, no more pain; for all such are passed, with joy supreme, instead. Is not this worth while to make every effort to enjoy?

Far beyond the scenes of time,  
We see the throne of God sublime,  
A home where saints and all the  
blessed,

May there enjoy eternal rest.

A. Skiles. In the Vindicator.

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## THE RAINBOW, THE SIGN OF GOD'S COVENANT WITH NOAH

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"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall

be seen in the cloud", Gen. 9:12-14.

As Noah looked forth from the  
door of the Ark,  
The future to him was gloomy and  
dark,  
For the world was now all a deso-  
late waste,  
As a mighty tumultuous deluge it  
faced.

The World now was purged  
from its burden of guilt,  
And Noah was saved by the Ark  
which he built.  
Now as he goes forth his fate is  
is unknown,  
The devices of man are all o'er-  
thrown.

The earth is now cleansed by the  
bath of its flood,  
The people left on it are all of one  
blood,  
Their future is hidden behind a dark  
veil  
And what shall befall them if sin  
should prevail?

The clouds that concealed the hea-  
vens so blue  
Had now given way to the sun shin-  
ing through.  
"Go forth from the Ark", was his  
Lord's kind command,  
"Replenish the earth and people the  
land".

The flood that destroyed the wick-  
ed of earth,  
Still left the bad seed from which it  
had birth.

If this should again break forth  
among men,  
God's bright bow of promise tells  
what he'll do then.

"Tis the emblem of hope to a  
grief-stricken world,  
When out on the billows of dark-  
ness they're hurled,  
The beautiful bow is composed of  
the light,  
There is not in its colors, one shad-  
ow of night.

This radiant bow God set as a  
sign,  
Spanning the dark clouds with a  
grandeur sublime.  
Tells to the ages of Mercy Divine,  
That through the dark clouds it will  
eternally shine.

As time shall continue to roll in  
its spheres,  
The earth shall bring forth in its  
bountiful years,  
It's seedtime and harvest shall al-  
ways abound  
And things that are needful will  
spring from the ground.

The curse that man's sin had  
brought on the earth,  
Was not repeated in this its new  
birth.  
It's blight is still felt as onward we  
roam,  
In seeking a place for a happier  
home.

We are taking a journey through  
pleasure and pain,

Our days and our years are as links  
in a chain;

Somewhere on the journey these  
links will give way

And we will go down, forever to  
stay.

May hope, like the rainbow,  
spring out of the cloud,  
Dispelling the fear of coffin and  
shroud.

May our spirits be cheered with  
endless delight

Where the rainbow is lost in the  
realms of light.

### TEMPER UNDER CONTROL

It is one of the rich rewards of self mastery, that the very occurrences which fret the temper of an irritable person, bring relief and satisfaction to him who rules his spirit. The following anecdote of Wilberforce illustrates my point: A friend once told me that he found him in the greatest agitation looking for a dispatch which he had mislaid, as one of the family was waiting for it, he seemed quite vexed and flurried. At this unlucky instant a disturbance in the nursery overhead occurred. My friend who was with him said to himself, "Now for once Wilberforce's temper will give way". He had hardly thought thus, when Wilberforce turned to him and said, "What a blessing it is to have these dear children. Only think what a relief amidst other

hurries, to bear their voices and know they are well".

Sel. by Emanuel G. Koones.

### IT WILL SHOW ON YOUR FACE

You don't have to tell how you  
live every day.

You need not reveal whether you  
work or play.

For the trusty barometer is always  
in place,

However you live, it will show on  
your face.

The sin and deceit you hide in  
your heart,

Cannot be kept in, when once given  
a start.

Tissues and blood are but thin walls  
of lace,

What you wear on your heart, you  
must wear on your face.

If you have battled and won in  
the great game of life,

If you have striven and conquered  
through sorrow and strife,

If you have played the game fair  
and reached but first base,

You won't have to tell it, it will  
show on your face

If your life has been unselfish and  
for others you have lived.

For not what you can get, but for  
what you can give;

If you have lived close to God in  
His infinite grace,

You won't have to tell it, it will  
show on your face.

Sel. by Sister Shella Stump.

## CHURCH ENTERTAINMENTS

"Take these things hence; make not my Father's house a house of merchandise."—Jesus. Jno. 2:16.

Jesus on entering the temple witnessed the unholy scene of selling oxen, sheep and doves, and the tables of money-changers. He became so moved with holy zeal that with a scourge He drove out and rebuked the intruders, uttering the awful words, "My house shall be called a house of prayer, but ye have made it a den of thieves."

It is common to replenish church treasuries by the aid of festivals, lotteries, tea parties, etc. The pernicious fruits of these entertainments in part are as follows:—

1. These entertainments foster a spirit of irreverence for the sanctuary. God's house is a solemn, sacred place. But look at the merry crowd. Listen to the giddy laughter, the clapping of hands, the stamping of feet; a humorist sometimes employed to make a sport, or some one in ridiculous dress called Santa Claus. What a burning shame!

2. There is usually no regard paid to just values. Tricks, games and other means are employed to secure prices beyond real work. It is the vile sin of extortion.

3. These entertainments cultivate love for the theatre and circus. There is much similarity between these and stage performances. They

cultivate a love and prepare actors for the theatre and circus.

4. They are fruitful sources of difficulty. At an entertainment some time ago, the young carried on their sport to the extent that the aged were implicated. The offenders were brought before the court, plead guilty paid their fines, but asked that there be no partiality,—that the minister also be summoned as he had joined in the sport.

5. The Roman Catholic clergy was severely censured by Protestants for their traffic in indulgences. This censure is deserving; but will not the language of our Savior, "Thou hypocrite, first cast the beam out of thine eye and then thou shalt see clearly to cast out the mote out of thy brother's eye", be applicable to all Protestant promoters of church entertainments?

—Selected.

## HE MAKETH NO MISTAKE

My Father's way may twist and turn,

My heart may throb and ache,  
But in my soul I'm glad I know,  
He maketh no mistake.

My cherished plans may go astray,  
My hopes may fade away,  
But still I'll trust my Lord to lead  
For He doth know the way.

Tho' night be dark and it may seem  
That day will never break;

I'll pin my faith, my all in Him,  
He maketh no mistake.

There's so much now I cannot see,  
My eyesight's far too dim;  
But come what may, I'll simply  
trust

And leave it all to Him.

For by and by the mist will lift  
And plain it all He'll make,  
Through all the way, tho' dark to  
me,  
He made not one mistake.

—A. M. Overton.

### FINISH THY WORK

Finish thy work, the time is short,  
The sun is in the west  
The night is coming till then  
Think not of rest.

Yes, finish all thy work then rest,  
Till then rest never,  
The rest prepared by Christ  
Is rest forever.

Finish thy work then wipe thy brow,  
Ungird thee from thy toil, take  
breath

And from each weary limb  
Shake off the soil.

Finish thy work, then sit down  
On some celestial hill  
And of the strength reviving air  
Take thy fill.

Finish thy work then go in peace,  
Life's battle fought and won;  
Hear from the throne the Master's  
voice  
"Well done, well done".

Finish thy work then take the  
harp,

Giving praise to God above,  
Sing a new song of mighty joy  
And endless love.

Give thanks to Him who held thee  
up

In all thy path below,  
Who made thee faithful unto death  
And will crown thee now.

Sel. by Emanuel G. Koones.

### THE WORD OF GOD

2 Peter 1:1-21, Peter unfolds how the acceptance of the great and precious promises of God have resulted in believers being made partakers of the Divine Nature. He shows how diligence in the Lord will result in making increase and secure us against the danger of falling. He plans to have the important things of the Gospel so put forth that the brethren will not forget them. He will write them so that after he is gone, they will still have them. He refers them to the fact that holy men of God have been used to bring forth the prophecies, by the moving of the Holy Spirit in their hearts and minds.

Miracles proved Moses was sent by God, Ex. 4:1-5. Elijah's credentials for the true God, 1 Kings 18. Proof of Christ's divine authority, Matt. 11:15; John 5:36. The Bible claims to be the Word of God. That is a great claim for a book to make unless there is some-

thing to the claim. Jesus claimed to be the Son of God. Those who were honest when they saw His works, could not help but believe that His claim was and is true, John 10:30-38. So we may put the Bible to a test with the sincere desire to know whether what it claims to be is really true.

Jesus approved the Old Testament as God's Word. He declared that all things that were written in the law of Moses and in the prophets and in the psalms, concerning Him must be fulfilled, Luke 24:44. He advised His critics to search the Scriptures in which they thought they had eternal life. He said, "They are they which testify of me", John 5:39. Jesus then pointed to the difficulty which these critics had in their heart when He asked them, "How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only"? John 5:44. Just so it is today, about knowing the Bible to be the Word of God.

If we approach the Scripture with our prejudices and reserves and selfish motives, we have a blind over our heart which prevents us from seeing the truth. But if we are teachable and humble and willing to act on the truth, we are assured that we shall know of the doctrine whether it be of God, John 7:17. So the one great way to know that the Bible is the Word of God is, to sincerely hear what it

says and let that word have its way in our hearts, Heb. 4:12; Psalms 19:7-11.

Read what the Bible claims about its message being from God. Then follow up those claims and see how they have never failed, and how the blessings have always followed those who have made them their counsel; while the curse has rested upon those who refuse to follow, and have loved darkness rather than light because their deeds were evil, John 3:19-21.

The same Holy Spirit who moved men to speak and write the Word of God, as given in the Bible, is also able to work through the teaching of the Bible to bring a transformation of life, in all who receive it, 1 Pet. 2:25; Jas. 1:18.

We claim that the Bible is indeed and in truth the very Word of God; that it is the Word of God in the language of men, truly divine and at the same time truly human; that it is the revelation of God to His creatures; that infallible guidance was given to those who wrote it, so as to preserve them from error in the statement of facts; that what the writers of the Scriptures say or write, under this guidance is as truly said and written by God as if their instrumentality were not at all; that the ideas expressed therein are the very ideas the Holy Ghost intended to convey; that God is in the fullest sense responsible for every word. —Selected.

## CLOSE TO GOD

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They should be close to God who  
plow the earth,  
Tear up the briars and turn the net-  
tles in,  
Rank high the rich brown soil,  
smooth it down  
And harrow paths straight, firm and  
thin.

They should be men of faith and  
vision all  
Who sight in each torn, trampled  
plot a yield  
Of sun-gold harvests; ears have  
they to hear  
The secrets whispered by a growing  
field.

They should be gentle, earth is  
soft as wool  
Fresh turned and watered by boun-  
tiful showers,  
Were crickets chirp and little wings  
hum praise,  
Men must be kind and love the  
smallest thing.

They seek and find the simple  
life, the bread  
Of fields, the crystal waters of the  
stream;  
A sheltered hut against the hills, a  
hearth  
And warmth when winter comes  
and men dream.

Dream once again of fields and  
growing things,  
When snows have gone and all the  
trembling clod

Wakes with the trumpeting of  
spring, Men know  
Who keeps the fields, the miracles  
of God.

Sel. by Blanche Eberly.

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Christians should read the Bible  
daily because it is the Bible, God's  
Word, a revelation from the Crea-  
tor to the created. The Bible is  
addressed to man; it concerns him  
and it should have careful consid-  
eration each day of our lives.

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We plead for a closer and wider  
and deeper study of the Bible so  
that people may be in fact, as well  
as in theory "doers of the Word  
and not hearers only".

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## GENERAL CONFERENCE FINAL

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Date—June 7 - 11.

Location — Nazarene Camp  
Grounds, West Des Moines, Iowa;  
South-west of City on Ia. highway  
90, on east side of road, one mile  
south of railroad overpass.

Reservations—Please notify Bro.  
Clarence Gehr, Dallas Center, Iowa  
if you anticipate coming. Those com-  
ing by bus or train will be met at  
Des Moines stations.

Telephone—Des Moines C R 7-  
8603 (camp grounds).

Mailing Address — West Des  
Moines, Iowa Rd. 1, c/o Nazarene  
Camp Grounds.

Bedding—Bring your own and  
also pillows. Those coming by Bus

or Train will be supplied with bedding.

Supper will be served on the grounds Friday evening, June 6. We cordially invite all who possibly can to attend General Conference, that the Lord may be honored and glorified and the work of the Church taken care of by a good representation of Dunkard Brethren.

The Arrangements Committee.

In brotherly love, Ray R. Reed.

### **BREATHE HIS NAME**

There are no bonds He cannot break,

No pain He will not share.

He took them all away with Him  
That's why He suffered there.

The lepers do not need to fear,  
Nor flee the sight of man;  
His blood will wash away the stain  
And make them whole again.

Don't listen to the tempter's fears,  
Or from God's Word depart.  
Don't be an Adam with yours ears,  
A Judas with your heart.

This world is full of words of doubt,  
Their lies are everywhere;  
But man has not the peace to give  
When you kneel down for prayer.

He tore away the gates of hell,  
The keys are in His care;  
A never - ending faith and hope,  
Just breathe His name in prayer  
Sel. by Sister Shella Stump.

The Bible alone has civilized whole nations. It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books: philosophy, poetry, history and fiction; but if you will refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book reverently and prayerfully, until its truths have dissolved like iron into the blood. If you have no time, make time and read it.

The Bible is the perfect gift of heaven. Happy is he who meditateth thereon day and night. Not the wealth or the precious things of time compare with it. In it is disclosed the full fountain of everlasting love, the counsel of peace, redeeming grace and the unsearchable riches of Christ.

The Bible opens a door of hope into heaven. It banishes despair, it enlivens the drooping spirit, it illuminates the dark valley of the shadow of death and gives us a view of the holiest of all. To read, to understand, to believe and to practice it; this is salvation, this is life eternal, this is the gift of God.

When looking for faults use a mirror not a telescope.

Eternity is not like yesterday or tomorrow, it is without end.

Read the Bible devoutly and devoutly practice it; compare things spiritual with things spiritual and remember the words which you there read; will judge you in the last day. I pity the man who cannot find in It, a rich supply of thought, a complete set of rules of conduct and the most satisfying assurances of life.

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Wealth is given to christians; not to be expended in costly raiment, extravagant equipment and luxurious living, but to be employed freely in the service of the Master. "Freely ye have received, freely give".

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Do you have time to tell sinners around, What a gracious Saviour you have found?

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When people know that we admire

And laud the traits that they acquire,

It fills a place within the heart

That never will depart;

That's something we should ever do

For any one no matter who,

A few kind words for folks each day,

Will really help them on their way.

One of the Devil's snares is, to so occupy us with the past and the future, as to take away our peace for the present.

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Some folks are just carriers of religion; they want to give it to everybody else, without catching it themselves.

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Often it is the man, who is the missionary, not his words but his character is his message.

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As empty vessels make the loudest sound, so they that have least wisdom art the greatest babblers.

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## CHRISTIAN WORKERS LIGHTHOUSE

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As I stand on the shores of time and scan the sea of Life, I am so happy that we have access to the knowledge of how to avoid the rocks of destruction. Many swift currents need to be avoided.

Long ago it was said, "In the time of the end, the wise shall understand" and as we discover where we are, on the ocean of Life it is easy to discern the signs of the time and realize how important it is for us to be faithful to our Captain. He is the sky-pilot now. He left His Word to direct us. He is on call day and night. The wireless is never out of order, we can call for help in any

storm. His authority over wind and wave, is the same as it was on the Sea of Galilee. "Peace be still" comes in the silence to troubled hearts.

"Work for the night is coming" is a solemn, yet joyful command. Yesterday I felt an urge to go to a certain home and I was so glad I went, for the lady gave me ten dollars to send to the Mission and made an offer of other valuable commodities. Perhaps you had an urge to go some place for the Lord. If you throw out a life-line to some one in distress, the Saviour will give you the strength to do it, for "in Him we live and move and have our being".

A few years ago, a terrific storm was raging all about us. Hugh trees leaden with ice and snow were being blown over. We knew not what moment one might crash down on our mountain home, it was terrifying. One of our children handed me a book and wanted me to read a story, out loud, so the storm could be forgotten. Frankly, I was not one bit interested in reading, however I opened the book, at random, and there before my eyes was a captivating title "Only God can help in a time like this".

The story was about an awful storm at sea. A cannon had been chained down on deck, but the boisterous waves had loosed it from its mooring and it was dashing hither and yon, in a crashing manner over

the deck and the Captain said to his men "Only God can help in a time like this". Today, as I look at the terrific conditions in the world, I am convinced that there is only one solution to the problems we face. I can sum it up in the words "Only God can save us in a time like this" by sending His Son to rescue us from the great tribulation, which seems to be coming nearer each day.

I meet many people who do not have this blessed hope. I feel sad because they do not enjoy this great truth, which gives such great comfort and assurance. To be on earth now is good and bad, but during the latter part of the great tribulation it will all be horrible beyond description. All who seek to know the truth will be given great joy.

We christian workers need to turn on the lights so brightly, that the fearful may be able to renew their courage. Are we sacrificing our comforts in order to rescue the perishing? I am sure we must, for love demands more than we have been doing. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord", 1 Thess. 4:16-17.

Elice B. Neher,

Bx. 322 Empire, Calif,

## DAILY DEVOTIONS FOR JUNE 1958

### REPENTANCE

Memory verse, Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord".

Sun. 1—Acts 8:14-25.

Mon. 2—Acts 17:22-34.

Tues. 3—II Cor. 7:

Wed. 4—Luke 13:1-17.

Thurs 5—Rev. 2:12-17.

Fri. 6—Mark 1:1-15.

Sat. 7—I Kings 21:17-29.

Memory verse, Matt. 3:2, "And saying, Repent ye: for the kingdom of heaven is at hand."

Sun. 8—Luke 17:3-11.

Mon. 9—Joel 2:1-17.

Tues. 10—Jer. 18:1-10.

Wed. 11—Ezek. 14:1-11.

Thurs. 12—Mark 14:53-72.

Fri. Matt. 9:1-13.

Sat. 14—Psa. 34.

Memory verse, Luke 15:7, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

Sun. 15—Rom. 2:11.

Mon. 16—Isa. 66.

Tues. 17—Jonah 3.

Wed. 18—Ezra. 10:1-17.

Thurs. 19—Acts 11: 1-18.

Fri. 20—Psa. 57:6-19.

Sat. 21—Luke 13:1-13.

Memory verse, Acts 2:38. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost".

Sun. 22—Matt. 3:1-12.

Mon. 23—Luke 19:1-10.

Tues. 24—Jer. 7:8-20.

Wed. 25—II Kings 22:8-20.

Thurs. 26—Isa. 55.

Fri. 27—I Sam. 7:3-14.

Sat. 28—Hosea 6.

Memory verse, Zek. 18:21, "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die".

Sun. 29—I Jno. 1.

Mon. 30—Rom. 6:1-18.

## SUNDAY SCHOOL LESSONS FOR JUNE

### PRIMARY LESSONS

June 1—How a boy saved Paul's Life. Acts 23:12-24.

June 8—Paul and His Young Helper. Acts 16:1-3; 2 Tim. 1:1-5.

June 15—Paul's Shipwreck. Acts 27:20-44.

June 22—Paul writing Letters in Prison. Phil. 1:1-25.

June 29—(Review) Missionaries. Acts 26:19-20; 2 Tim. 4:7-8; Matt. 28:19-20.

## ADULT LESSONS

June 1—Peter finds God to be no respecter of persons. Acts 10:24-48.

1—Do you think Peter had any difficulty accepting the fact that all men were equal in the sight of God?

2—When does the Holy Ghost come upon men?

3—Was Cornelius saved when he sent for Peter, when he received the Holy Ghost or when he was baptized?

June 8—The Church accept God's call to the Gentiles. Acts 11:1-30.

1—What may be regarded as reasons for the work among the Gentiles to begin on a large scale at Antioch rather than at Caesarea or Jerusalem?

June 2—Why is there not some unmistakable evidence of the giving of the Holy Ghost today?

3—How far can God's Spirit direct an individual when doubt is present in the heart?

June 15—James gives his life for the cause of Christ. Acts 12:1-25.

1—Do you think Peter's brethren were without hope concerning his release?

2—Why were the people astonished that their prayers were answered?

3—Hasn't the Church of today enough Prayer Meetings, or why not more deliverances from the prison-bars of sin?

4—What are possible accomplishments of unified prayer before us now?

June 22—Paul begins his first missionary journey. Acts 13:1-13.

1—Do you think we should fast before engaging in important work for the Lord?

2—Does the Holy Spirit still guide in selecting Spiritual Laborers?

3—From the record of this lesson, what all is involved in order that Missionaries might have the power to successfully meet the opposition that will confront them in their work?

June 29—With history Paul brings forth Christ. Acts 13:14-37.

1—What are we doing by going to Church every Sunday where we hear about Christ and the Prophets, if we still do not know them nor their teachings?

2—Are we apt, as were the Jews, to refuse words based on the scriptures, because they do not conform to our opinions?

3—How can we better serve the will of God in our own generation?

BIBLE STUDY BOARD

# BIBLE MONITOR

VOL. XXXVI

JUNE 1, 1958

No. 11

**"For the faith once for all delivered to the Saints."**

**OUR MOTTO:** Spiritual in life and  
Scriptural in practice.

**OUR WATCHWORD:** Go into all the  
world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## MY FAITH AND PRACTICE

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints"; Jude 3. This year marks the 250th anniversary of a religious group, who strictly built their faith and practice on the observance of the entire New Testament. They were first called "Dunkers" because of the method they used for christian baptism. They adopted the name "German Baptist Brethren" for their official name. About 100 years ago, since the majority were not of German descent and because other organizations, of quite different practice, used the name Baptist, the official name was changed to "The Church of the Brethren". Since then a number of branches of this faith have naturally each adopted a distinctive name.

The founding of the group, which still has the word "Brethren" attached to nearly all of its branches, took place in the small town of Schwar-

zenau, Germany. It took place at a time and in a country of much religious confusion and misunderstanding. The Catholic church had the supreme power in religion and in the Government, however the country was broken up into many provinces, each with some Prince or ruler at its head, who to a great extent ruled as he wished. Through the general unrest at the way the Catholic church ruled the religion, many of the provinces changed back and forth often in their faith and practice, with much persecution between faiths.

A number of God-loving free thinkers met for several years to discuss and plan, how best to worship their Lord and Savior. They spent much time in the study of the Holy Scriptures and in the study of church history. The Pietists and the Anabaptists were the largest of the "groups of protest" in Germany, but this small group could not accept the doctrines of either of these, so they decided to prayerfully study the New Testament and form their own organization. Some of the group could not approve of the forming of a new or-

ganization, in fact most of these desired to each worship as he wished. Finally in the year 1708, eight of the group decided to form an organization and practice all the teachings of the New Testament as best they could. They felt that it could be obeyed only through a closely knit organization.

This organization grew rapidly, largely through their evangelistic efforts but as was the lot of other faiths in Europe, those who had religious power began severe persecution of this new group. This persecution spread from slander and ridicule, to being forced from their homes and localities, slavery on the Galleys and torture, such as Eld. John Naas who was hung up by his left thumb and right big toe. Severity of persecution continued, driving these faithful fore-fathers from one Province to another, into Holland and finally across the great ocean to the new country of America. The first group of twenty families landed in America in 1719 and settled around Germantown, Penna. As religious liberty was granted them in America and persecution continued in Europe, the majority of those remaining left Europe and in 1729, 120 souls landed in America. With the privilege of religious liberty these brethren were busy, preaching the Gospel organizing churches and printing the Bible and their understandings from it. As a result the church grew and its in-

fluence was felt, more than many faiths which were already established in the new world.

Alexander Mack and his co-workers chose their religion, only after prayerful and sincere meditation upon the teachings of Christ and they determined to stand by it at all costs. Let us look into our lives for a few moments: How did I come to select the Dunkard Brethren Church as a means of fellowship and encouragement to carry out the teachings of Christ? Do I understand the New Testament enough to feel certain that my church enables me to follow all its teachings? How much am I willing to sacrifice of personal desires and means, that the church will remain steadfast and be a means of bringing Christ to lost souls?

A few years ago the General Mission Board had a reprint made of Alexander Mack's book "Rites and Ordinances of the House of God and Ground Searching Questions." Thus this historic book which he had printed in Germany in 1723, was made available to everyone at a nominal fee. Although several reprints had been made since that time, none were available now. On this 250th anniversary especially, all adherents of the "Dunker" faith should be interested in the writings of our forefathers. The book is changed from the Germany language to the English but the ancient ways of expression are retained. If

every member would compare this historic writing with the teachings of the New Testament and with the practices at present, I feel it would be found invaluable toward strengthening your faith and the Scriptural practice of your christian life.

The "Dunker" faith has always tried to maintain a faith and practice of unity, which many faiths do not even attempt to maintain. A congregation is not directed simply according to a certain minister or pastor's wishes, but rather according to the faith and practice of the brotherhood. Its members love and cherish one another simply because they are brethren, of like precious faith, not through relation or acquaintance. The "Brethren's" word has been known to be as good as his note, is my word thus today? As early as 1800 history records sending of officials to small groups, who pioneered the mid-west to accord and establish unity of faith and practice. What has destroyed this unity of faith and practice, particularly in the last fifty years?

We have searched through various manuscripts to find the reasons for lack of unity and for divisions into at least ten groups, of those descending from the faith of the "Dunkers". In the remainder of this article we wish to give a brief summary of the findings, which we hope you will meditate upon, to guide your life and to avoid any

further deviations from the "faith which was once delivered unto the saints", First, Cease to believe and uphold Bible Doctrine. When a person or a group of persons cease to teach against departures from the principles of the Gospel and the proven methods of upholding them, there is little reason why we should continue as a separate people or denomination. Second, regard lightly a Gospel principle for which the church stands. We use our efforts and influences upon that which we prize most highly, what are we willing to sacrifice to decide our Eternal Destiny? Third, lust after the liberties and practices of others, regardless of the teachings of the New Testament and our fore-fathers. Are you satisfied with God's way of living? The Old Testament is full of the history of a people, who were not, their sufferings because of it and you are all aware of their present problems, because they will not accept and serve their Lord and Saviour. Last, to cast any reflection upon those in church authority and the decisions of the church. The Holy Spirit works in accord with Gospel teachings, do you?

How many of our members can give Scriptural reasons for the practices of our church? Why not, do we not have doctrinal teaching or do we not accept and meditate upon such teaching? "Brethren, be followers together of me, and mark them which walk so as ye have us

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for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ", Phil. 3:17-18. We are living in a day of uniting of various denominations. We feel unity would be wonderful and of great power for Christ, if that unity were based wholly upon the teachings of the New Testament. If it is not it is only of man and will not last longer than things temporal. If unity is based upon the idea of "Do and say as others do" I fear we are all headed for eternal destruction.

We find that the "Dunker" faith was: A. praying church, a Bible studying church, a gospel obeying church, and a Spirit filled church. Is there any question why such a church grew and prospered? Could

the opposite characteristics explain why the present denominations have such little power in the world? If we do not have the ambition, the incentive, the determination and the will to sacrifice; that each member and each congregation may have these four characteristics, do we have any right to be called christians? No individual or congregation who is not willing to: earnestly pray to their Creator, consistently study their Bible, cheerfully obey the Gospel and follow the guidance of the Holy Spirit, cannot expect to be ready for Eternity.

## DO WE APPRECIATE THE CHURCH?

As we ponder and meditate on the many blessings that God has bestowed upon us, it is well to ask ourselves the question, Do we appreciate all He has done and all He is doing now for our benefit? No doubt many recognize some of the blessings of the Lord, but sometimes other important ones are taken too lightly.

The great blessing which we want to single out now and speak of is the church, which Christ established upon the earth, as an institution to help prepare us for that life, after this earthly one is finished and our work here is done.

The church is any number of souls, called out by the Lord and united in one vow, with one mind, in one place, for divine worship and

where the pure Word of God is preached under the leading of the Holy Spirit. It is for the perfecting of our faith, for instruction in righteousness and ways of living; where sinners are warned of the displeasure of God, with a life in sin outside of Jesus Christ; where the sacraments or ordinances are duly administered and individuals live Godly after the New Law, as given by the head of the church, the Lord Jesus Christ.

We read in Matt. 16:18, that Jesus said to Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it". The term "my church" denotes that He established it, is building it and gave Himself for it. It also denotes His possession of the church and endearment for His own. In other words He loves her supremely.

The church is spoken of in the Scripture as the "bride of Christ". In the face of this fact, what is our attitude towards it? Satan has been and still is trying to prevail against the church, through false teachings, self will and other means. However he will never conquer the true followers of Christ.

There are various indications that we can know, whether we appreciate the institution of Christ as much as we ought to. We will bring to our attention some of them. The true church of Christ takes the New Testament scriptures, for her guide.

as laws to govern herself by and to observe its teachings. As members of this body we will want to be obedient to these teachings and the rules set aside by the church leaders, as led by the Holy Ghost. We will put our wills in the hands of God and be submissive to His Spirit. Not putting on our bodies the fashionable things of the world, but be sensible and modest in attire; not being interested in the sinful and popular amusements and practices of the unconverted.

We will be interested in listening to the preaching of the Gospel, for it is for our edification and the saving of our souls, if the whole Gospel is declared. "For the Word of God is quick and powerful and sharper than any two-edged sword. Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discern-er of the thoughts and intents of the heart", Heb. 4:12. Also we read in 1 Cor. 1:10, "Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment".

We are admonished not to let contentions come into our midst, for contentions destroy the peace and harmony that is supposed to dwell in the body of Christ. The teachings and doctrines of the Scriptures are not hid from us, if we have a mind

to learn and let the Holy Spirit direct our minds to the truth. It is when we begin to take man's ideas about things, that we become confused and do not know where we stand.

There were false teachings in the days of the apostles and the church has had to contend against such all along. In our day there are more beliefs and ideas about the Scriptures than there ever was or has been in all the history of the church; so our duty is to do as the apostle Jude tells us "to earnestly contend for the faith which was once delivered to the saints".

If we do this, our records will be clear at judgment and if some will not accept or hear the truth, we will have done our part, however small it might be, to bring the light of salvation to the attention of the hearers. I believe most all of us come far short of the standard as given us by Jesus Christ. Let us pray and labor earnestly for more wisdom, love, mercy and understanding of this blessed hope and privilege we have, of being members of Christ's great body, The Church, which He has given us, our heritage.

G. B. Harlacher,  
Newberg, Oregon.

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## ANNIVERSARY YEAR

### 1708 — 1958

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God's dealings with man through the ages is very interesting, educational, and profitable inspired Bible

History. God's plan of the ages includes a church age. The first part of this church age we are now studying in our Sunday School Lessons, and these lessons are New Testament Church History. The latter part of the church age history we believe we are now making.

Just before this history in Acts, the Christ had come to earth according to prophecy. John the Baptist had prepared the way and also announced His coming. When Christ started His ministry, He began calling disciples, and later chose His 12 Apostles and commissioned them. When Peter made his great confession, Jesus said "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it", Matt. 16:18. Soon after that statement Christ was crucified, buried, resurrected, and ascended to Heaven.

According to promise He sent the Holy Spirit to more fully empower and direct the church which He had founded and was building. On the Day of Pentecost three thousand souls were added to the church. Filled with the Holy Ghost, the apostles preached with such power and holy boldness, Christ crucified and resurrected, that the church grew rapidly in number and influence. They were all of one accord, and people took note that they had been with Jesus. This is Apostolic

### Church History.

Persecution soon arose and scattered the church. Most of the Apostles, Paul and others were martyred. John was banished to the Isle of Patmos. With John's revelation on Patmos about 90 A. D., or a little later, ends the New Testament history of the Apostolic church. World History then tells us that Jerusalem was destroyed by the Romans in 70 A. D. and from then on various nations and cruel rulers hindered and influenced the progress and condition of the church. Political and moral corruption, and Catholic supremacy, brought on the Protestant Reformation. Even then confusion of faith and practice reigned, and after the thirty years of religious wars, three churches, by treaty, were recognized. These were Catholic, Lutheran, and Reformed. These churches became corrupt, and persecuted each other and those who did not see nor worship as they did. In an effort to purify the churches a Pietistic movement sprung up, and out of this, after a thorough study of the Scriptures, the German Baptist Brethren Church was organized with eight souls. The organization took place in Schwarzenau, Germany, in 1708. Their leader was Alexander Mack.

Thus we see that out of the tunnel of the Dark Ages and The Reformation, came a people who studied the Scriptures and again established

the principles and Doctrines of the Apostolic Church. They thus witnessed to Christ's statement that the Gates of Hell shall not prevail against the church. A number of congregations were organized in Europe but persecution soon drove most of the Brethren to America, where the church grew and spread over the country from coast to coast.

Two hundred years after the organization in Germany, the annual Conference was held at Des Moines, Iowa. This was the first conference the writer had opportunity to attend. By authority of the previous Conference, a Bicentennial Program was prepared and rendered, celebrating the Two-hundredth Anniversary of the organization of the Brethren Church in Germany. This program set forth the conditions in Germany at the time of organization, the faith of the Brethren as they understood their creed, the New Testament, and the growth of the church during the two hundred years. This Conference and history given, kindled in the writer an interest in the church and her history that never died.

While this history was given by man, it may not all be one hundred percent correct nor was perhaps every statement in harmony with our belief, yet as a whole, we highly prize the history as then given in 1908. It was later printed in one volume for future reference and

study. We believe all members of the Brethren Faith, should be interested in our church History, and be more familiar with the cost of establishing and preserving the "Faith of Our Fathers" for us of today.

Now fifty years after the first celebration in 1908, the 250th anniversary is being celebrated by Brethren, not just in connection with the Conference of the Church of the Brethren, but from Jan. 1st to Dec. 31st, and in all parts of the globe where Brethren are located. Shortcomings and errors are to be deplored and repented of, and purposes and plans made for a better future history. How will the history, the progress, and the addresses compare this year, with the program given fifty years ago?

During this last fifty-year period, The Dunkard Brethren Church was organized. Should the history of this period, and the former period be of interest to us? Are we still Brethren people? Are we children of Alexander Mack and the early church fathers? Even though our period of years is short, we have made history. Surely we can say we have preached against worldly practices and trends, we have launched several Home Missions and established one mission among the Navajo Indians. Then too, may be some errors have been made in departing from Gospel Principles as taught in the New Testament and

understood by Mack. Other errors may have been made. Is it necessary that we celebrate with Special Programs and Fair Speeches to commemorate this 250th anniversary? We should rather celebrate with prayer and humility, with resolves and purposes to more earnestly search the Scriptures, to become more willing to sacrifice our wills and wishes, and if need be our properties and lives, that we might the better obey the commandments of the Gospel. This the founders of our church did.

During the sixteen centuries of Dark Ages between the close of New Testament History and the organization at Schwarzenau, the Spirit of God still worked. Men like Mack and his co-laborers emerged out of persecution and corruption and insisted that their lives should be guided by the New Testament. They agreed they would count the cost, and then follow where it led to the obeying of the commandments and practicing the ordinances as given. Do we appreciate our heritage in such church fathers? Would we live as we do, practice what we do, and hope as we do, had Mack and our early church fathers not lived?

Have we seen any Dark Ages since our organization, and have we victoriously survived them? With open eyes to the Bible, and to existing trends and conditions in the world can we see Dark Ages ahead?

As yet our opportunities and liberties far exceed those of our church ancestors. Are we preparing ourselves and our children, through our church and home activities to meet the future, as well as our early church did?

We read in Hebrews of the "Heroes of Faith" of the Old Testament. The Apostolic church had them too. The early fathers of our church in Germany and America were heroes. They were not afraid to sacrifice a little or much for their church and their faith. God's Word is unchangable. If the principles and commandments discovered and practiced by Mack were necessary and praiseworthy in his day, why are they not essential today? They maintained these principles by being a humble church zealous of good works, by being a praying church, by being a Bible studying church, and by being commandment obeying church. This anniversary year should remind us of this. Can we do the same? How many Macks, Nass' and Beckers can we produce? "The Gates of Hell shall not prevail against it" still stands in the Bible.

Bro. Frank B. Surbey,  
West Milton, Ohio.

## THE GOSHEN CONFERENCE

This Conference, held in a park near the city of Goshen, Ind., June 1-3, 1927 will go down in history

as one of the most important so far held by the people composing it, and perhaps as important as any one that will be held by them.

At this Conference the following form of Doctrine and Practice was formally adopted, as a polity or basis upon which the Dunkard Brethren are to launch a campaign of evangelism and christian endeavor, for the re-establishment and promotion of the "faith once delivered to the saints".

It is not likely any other Conference ever handled the same amount of important business with as much unanimity of sentiment as this one did. The elders, ministers, deacons and laymen composed the voting body and singular as it may seem, were required to vote on one question only and this was passed with a very small minority opposing, all else passed unanimously, an evident token of the Spirit's presence.

In no sense should this movement be attributed to any one individual, except it be to the Spirit working in the hearts of faithful men and women that "when the Son of man cometh he shall find faith on the earth". Neither should this movement be considered as a new church, but the restoration of an old one, taking of necessity a distinguishing name.

We recognize one creed, the New Testament and heartily subscribe to all its teaching, but we especially

emphasize the specific doctrines enumerated and commend them to our fellowmen everywhere, believing they will withstand the most painstaking scrutiny of the most critical.

We do not concern ourselves much about whether other systems will do, as we do to know the one we adopt is dictated by the Holy Spirit and is approved by the great God of heaven, who knows the intent and motive of the heart and who will judge men in righteousness according to their works.

We do not court popularity, nor do we wish to be ascetics or hermits; for when a church begins to court popularity it takes its first step toward apostasy, and when it adopts a spirit of asceticism it loses its contact with the world and consequently its saving power. We are "in the world, but not of the world". Being conscious of the fact "the world will love its own and no marvel if the world hate us" at the same time "commending ourselves to every man's conscience in the fear of God".

This movement was not instituted to cause division, for that already existed, neither was it to attract personal honor or self-aggrandizement or to gratify selfish ambitions, but alone to maintain the unity of the faith and preserve the identity of the church of the New Testament, which Jesus bought with His own precious

blood.

This statement of Doctrine and Practice, Government and Methods will be printed in booklet form. Read it carefully and prayerfully and if you find yourself in harmony with it, you are one of us and we shall be glad to welcome you into our fellowship and communion.

By Eld. B. E. Kesler,  
in July 1, 1927 Bible Monitor.

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## CHURCH

A distinct body of believers, a denomination, a clerical order or profession. Some churches worship in private family homes, barn, tents and most in a separate building for that purpose. In conduct and program we find many different kinds of churches, in fact some which are called christian have games of chance, gambling devices and other exercises which are forbidden by the U. S. Government. In most states a church-house can be used for any or all purposes which the congregation may wish.

Acts 11:26, "And the disciples were called christians first in Antioch". This is the first time the word christian was used. Acts 26:28, "King Agrippa said unto Paul, Almost thou persuadest me to be a christian". The word christian means: a disciple of Christ, one whose profession and life follows the teaching and examples of Christ. Dare we say there is no name as much misused? We find idolatry is

practiced in some churches which are called christian. We should all be careful, as it is a dangerous thing to improperly use the name christian.

People use the word christen when they sprinkle babies, who are as angels, the purest creatures of all God's creation. Jesus says, Forbid them not, for of such is the kingdom of Heaven. Yet men say they have sin, opposing the power of the Lord Jesus, which may bring many under condemnation. It is dangerous for our soul to defy the words and teachings of Jesus.

The apostle Paul told the Jews, Acts 7:57, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye". We wonder if we do not have similiar Gentiles today, going back to the day and age of the law, when Christ has established the age of Grace, the church age. Are you on the Lord's side? Are you still unconverted and on Satan's side? Matt. 16:23, "Jesus turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but the things that be of men". Rom. 8:7, The carnal mind is enmity against God. To be carnally minded is death, but to be spiritually minded is life and peace. Luke 22:31-32, "And the Lord said, Simon Simon, behold, Satan hath desired to have you....And

when thou art converted, strengthen thy brethren". How about the unconverted preacher? Peter was not truly converted until the day of Pentecost.

When the pouring out of the Holy Ghost had come, Acts 2, Then Peter, standing up, lifted up his voice and said, Ye men of Judea, and all that dwell at Jerusalem, be this known unto you...which was spoken by the prophet Joel: It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. God hath made that Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this they were pricked in their hearts and said, Men and brethren, what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Prior to this time they were baptized under John's baptism, but were not baptized in the Holy Ghost, neither received the new birth until after the day of Pentecost, when the New Testament church was fully established.

Are you in the Lord's kingdom or in the kingdom of the world, walking in darkness, having not yet received the light of the Gospel. Jesus said, I am the light of the world. Eph. 5:17, "wherefore be ye not unwise, but understanding what the will of the Lord is". This is not

what men are interested in. Some spent their whole life learning history, things of four to six thousand years ago, which does not require a self-sacrifice of our carnal nature. There must be a New Testament church somewhere in the world. Some think if they repeat a ceremonial prayer that is salvation; some if they pay tithe on all they possess and go to some church is all that is needed for salvation; some think if they follow father or mother, that will suffice. If you were to ask them why they are in the church they are, the answer would refer to the religion of father or mother as good enough for me. Why are we not able to give a reason for our hope?

1 Pet. 3:15, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason, of the hope that is in you with meekness and fear". Jas. 1:27, "To keep himself (ourselves) unspotted from the world". Eph. 5:27, "That he (Jesus) might present it (the church) to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish". A church consists of its members. Some think they can be just like the world, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. Today many churches are really worse than the world to

dress for display and to receive honor of men. Beware of the leaven of the Pharisees and scribes. As obedient children, not fashioning yourselves according to the former lusts in your ignorance. There are some who are ignorant not knowing what the will of the Lord is. Behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

Gal 6:7, "For whatsoever a man soweth, that shall he also reap". For every man shall bear his own burden. Some will suffer their condemnation for rejecting some of Jesus' Words. Col. 1:18, "He (Jesus) is the head of the body, the church: Who is the beginning, the first born from the dead; that in all things he might have the pre-eminence". Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. (If so be that we are born again into His kingdom). In whom we have redemption through his blood, even the forgiveness of sin: He is before all things, and by him all things consist. That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding: That ye might walk worthy of the Lord unto all pleasing being fruitful in every good work, and increasing in the knowledge of the truth of God.

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you.

Thanks be to God for His unspeakable gift. Peter said, Thou art the Christ the Son of the living God. This is the rock upon which his church stands. The one who holds in his hands, all power in heaven and on earth. On Christ the solid rock we stand: all other ground is sinking sand.

For Christ and the church let our voices ring, let us honour the name of our Lord and King. Let us work with a will in the strength of youth, and loyally stand for the kingdom of truth. For Christ and the church be our earnest prayer, let us follow His banner the cross daily bear. Let us yield, wholly yield, to His Spirit's power, and faithfully serve Him till life's brightest hour. For Christ who died to save, for the church His blood hath purchased, Lord make us pure and brave. May our lives be enriched by an aim so grand, then happy the call to the Saviours right hand.

Be firm, be strong, be bold, be true and dare to stand alone? Strive for the right whatever ye do, against current wild or strong. Stand for the right with clean hands. Exalt the truth on high, in honest heart, pure and clear. Be

doomed to stand alone. We sometimes think we can stand alone without a church or church fellowship. 1 John 1:7. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin".

William N. Kinsley,  
Hartville, Ohio.

## HISTORY OF THE DUNKARD BRETHREN CHURCH

### I

#### Beginning of The Brethren Church in Europe

##### A. Protestant Reformation.

The Protestant Reformation of the 16th century was a great religious movement that overthrew the great power of the Roman Catholic church which she had held in the European continent for a thousand years. Earnest thinking men; men that were seeking after the truth, were responsible for this great change. Many nations revolted and broke down from the Roman Catholic church, and organized a number of new religious bodies. To be exact, the beginning of this reformation began in 1517.

##### B. State Churches.

It was at this time that Martin Luther broke completely with the Roman Catholic church. Thus the foundation of a movement was laid that soon spread over most all Europe. Luther, however, was not

the only man that played an important role in the reformation period.

John Calvin, Zwingli and a number of others were very influential in their respective countries; although history tells us that Martin Luther was the most prominent leader.

Because of some of the conflicts between some of the Protestant reformers a number of Catholics went back to the old church.

This conflict ended in 1648. A treaty was signed which recognized and gave protection to three churches; Reformed, Catholic and Lutheran.

Things did not go very well after the war, because each prince or ruler had the privilege to determine which church was to be the church in his territory. After a particular church was chosen no other religion was allowed. Again this brought on more trouble. Under those restricted conditions religion became very shallow and formal. In some places there was more corruption in the Protestant churches than the Catholic. These conditions brought much sorrow to the earnest thinking people.

#### C. Pietists.

This was the name of that group of people that sought to revive declining piety in the Protestant churches. These people were earnest students of the Bible.

They did not seek to organize a separate church, but they hoped to

purify the lives of those that were professing Christians.

#### D. Pietists and the Brethren.

Another man, that has often been mentioned as one of the Pietists was Alexander Mack, founder of the Dunker church. If he ever counted himself as one of them he did not remain one, but he was much influenced by these godly men.

Ernest Christopher Hochmann, was educated at Halle, was one of the Pietist group. He argued against infant baptism, the civil oath, and argued for immersion and feet washing, which is a part of the Dunker faith.

The question is, "Did Hochmann influence the founder of this new church?" He and Mack held many things in common. But Hochmann was a Puritan rather than a Separatist. Hochmann could not see that it was best to organize a new church. On the other hand Mack could not see how the New Testament ordinance could be observed in any of the existing church bodies.

Alexander Mack was a careful student of the Bible and of all the theological works. He knew the history of the church from the Apostolic age to his own time. He finally came to the conclusion that it was impossible to live in the organized churches, and equally impossible to please God by remaining a Separatist. He felt the need of organizing a church based on the

ordinances as commanded by Christ, and taught by the Apostolic church.

#### E. Dunker Church Organized.

Associated with Mack at Schwarzenau, in the Province in Wittgenstein was an earnest little boy of seekers after truth. They were willing to lay aside all human creed, catechisms, and to give themselves individually to prayer, and by the help of the Holy Spirit search for truth in God's Book, and finding it, to follow it wherever it might lead them. As a result of this devotional study, they were led by the Spirit to adopt the New Testament as their sole rule of faith and practice, and do declare in favor of a literal observance of all the teachings of Christ. This was a wise conclusion. They found a solid, safe rock to build upon.

In 1708 a group of eight souls walked from their homes or places of worship near Schwarzenau, Germany to the River Eder. On the bank of the river they read from God's Word and songs of inspiration.

After that one of the eight led Alexander Mack into the stream and baptized him in the name of the Father, and of the Son, and of the Holy Ghost. Mack then baptized the other seven. They then organized a new denomination with Alexander Mack as their minister.

(German Baptist Brethren was the official name used from their or-

ganization. However, they were commonly known as Dunkers, from the German word "Tunker" because they baptized by immersion. The word Dunkard is a noun, meaning a Dunker.—Ed. note.)

#### F. First Church at Schwarzenau.

The first church was at Schwarzenau in Germany. This congregation prospered for a while, as she was protected from persecution by the friendly Court Heinrich Von Wittgenstein. From this mother church went missionaries into other parts of Germany. Through the efforts of these missionaries a number of other churches were established. This protection, however, did not last very many years. A number of churches had to disband as a result of the persecution. Internal dissension also caused much sorrow in the church. At Westervain, West Friesland, in the north of Holland, west of the Zuyder Zee, the Schwarzenau congregation found a refuge in 1720. They remained there for seven years with Alexander Mack as pastor of the flock. The membership grew until there were about one hundred and twenty-six members.

#### G. Majority of Brethren Come to America.

Most of the one hundred and twenty-six members of the Westervain congregation under the leadership of their faithful shepherd emigrated to America, and located

at Germantown, Pa.

After Alexander Mack left Europe the Dunker church there was at almost complete loss for leadership. The church practically ceased to exist. Only a few of the brethren were left behind.

## II

### **Establishing The Brethren in America**

#### **A. Immigrations.**

The year of 1719 is a memorable date in the history of the Dunker church. Peter Becker at the head of twenty families came to America. This group was from the Crefelt congregation in Germany. Alexander Mack and most of the Westervain congregation in Holland came to America in 1729 (as mentioned in the last paragraph.) Those who came later came in much smaller groups. By 1733, nearly all the faithful members in Europe had come to America. The first Dunker immigration to America came from the same locality from which had come the first Mennonite settlers.

#### **B. First Church Organized in America.**

The Germantown church in Pennsylvania, was the mother church of the Dunker Brethren in America. On Christmas day in 1723, the Brethren met together for a baptismal service. On that day six persons were baptized, and in the evening the first lovefeast was held with its feet washing,

Lord's Supper and Communion of bread and wine. Brumbaugh tells us that twenty-three persons were at that first lovefeast in America. Peter Becker was chosen the first elder of the Germantown church.

#### **C. Mission Work on the Home Field.**

This newly organized church manifested true missionary zeal by bearing witness to the truth among the pioneers. The Brethren organized a small missionary group in 1724. The purpose was both pastoral and evangelistic. They visited the isolated members, spoke words of comfort to those who believed, and preached the gospel to the unconverted. Their first missionary journey was encouraging indeed. The fruit of their labors were eleven baptisms, two congregations organized, and two ministers elected.

The church was of a missionary spirit from the beginning. The missionary group pushed on and on through the pioneer settlements, witnessing for Christ, organizing churches, and enlarging the Kingdom of God.

#### **D. Division in the Church.**

The Dunker church in America soon after the first church was organized had the unfortunate experience of a division in its membership. This division was brought about by Conrad Beissel. History tells us that soon after Beissel was called to the ministry he plunged into the work with great enthusiasm. He

did his work well for a while, but his tendency to pick up new teachings without giving them proper consideration was a hindrance to his efficiency. Soon he began advocating the seventh instead of the first day of the week as Sunday. He also denounced the marriage state, and strongly advocated the Mosaic law. This caused a state of unrest within the church. Many attempts were made by the loyal brethren for reconciliation with Beissel, but without success. The Beissel movement was called The Ephrata Society. The Ephrata group ceased to exist in a few years after their leader Conrad Beissel died.

#### E. Colonial Congregations.

A number of additional churches were organized as a result of the well-organized missionary program. Between 1723 and 1770 these Colonial churches reached into Maryland and New Jersey but most of them were in Pennsylvania. These Colonial churches were the "stepping stones" for the growth and expansion of the Dunker church.

### III

#### Geographical Expansion.

##### A. Southward.

About the time of the Revolution some Brethren were pushing south into Virginia, following for the most part the rich limestone country. The brethren from Pennsylvania and Maryland entering Virginia settled in two different groups. The northern group settled in the

counties around Harrisonburg; the southern group settled in the regions around Roanoke. These two groups were blessed with outstanding ministers. John H. Garber was the leader of the northern group, and Jacob Miller of the southern group. Some pushed on farther south into the Carolinas, Tennessee, and Kentucky. In 1896 the first congregation was organized in Alabama. Attempts were made to plant the Church in Florida in the latter part of the eighteenth century but failed. The second attempt takes us to 1912. More lasting results followed these efforts. From 1912 to 1916 through the faithful efforts of J. H. Moore and a few other great leaders of that day five churches were organized.

##### B. Westward.

Before Horace Greeley popularized "Go West", the Brethren with their agricultural instinct sensed the productiveness of the fertile fields toward the setting sun. The Brethren entered Ohio along the Ohio river east of Cincinnati. The first church organized in Ohio was Stone Lick. The church grew so fast in Ohio that the Lower Miami congregation was divided into four separate organizations in 1811. From Kentucky a number of the Brethren moved on into Illinois and from there into Missouri. Between 1804 and 1808 a number of Brethren from Virginia and Pennsylvania settled in Indiana. In 1809

the first church was organized under the leadership of John Hart, and Jacob Miller. From Kentucky a group of Brethren occupied the southern part of Illinois about 1801. The first church was organized in 1812. From Illinois the Brethren crossed the Mississippi and landed in Iowa, and about 1844 the first church was established in that state. A little later a number of Brethren were pushing west from Indiana and by ox-team and wagon crossing plains, deserts, and mountains to the Pacific. In 1856 the first church was established in Oregon and in 1858 in California.

In 1856 marked the beginning of the first organized Dunker Brethren church in Kansas and in 1872 Nebraska, in 1877 Colorado, in 1891 Oklahoma. About 1895 Brethren organized in North Dakota, and from there moved as far west as Washington. From the northwest it was a short step into Canada. At the beginning of the twentieth century a number of Brethren turned their eyes to the unoccupied prairies of Canada, and from these settlements several churches were established.

#### C. Total Church Membership.

By 1916 there were approximately 132,000 Brethren people in America.

### IV

#### Church Divisions

The progress of the Dunker Brethren Church has been much

hindered by troubles that originated among themselves. These internal troubles not only hindered the progress of evangelism, but resulted in the loss of members who organized other fraternities. The following paragraphs describe seven of these divisions.

#### A. Seventh Day German Baptists.

This is the name given to Ephrata Society that was organized in 1728 under the leadership of Conrad Beissel.

He drew to his following many members from the early church. Some of the most prominent of the Brethren preachers joined the Ephrata Society. Peter Miller, a Reformed minister, was the most noted of all of Beissel's disciples. He was a devoted follower of Beissel where he lived, and became his successor at Ephrata. Soon after the death of Beissel in 1768 the movement lost force, and today the society exists only in name.

#### B. Far-Western Brethren.

When the Brethren from the Colonial churches joined the westward march they soon lost contact with the mother churches. They tried to carry on the work as it had been handed down to them, but being isolated as they were they were soon to teach new things. One center of these new churches was in Simpson, Muhlenburg and Shelby counties, Ky. As other newcomers from the East moved in among

them they were disturbed by some of the new practices of the Kentucky Brethren. They reported these differences to Annual Meeting and a committee was sent to them. Several councils were held from 1820 to 1826. The mode of feet-washing, slavery, and dress were some of the questions involved. These attempts were all in vain, and several hundred members were lost to the church.

In the meantime some of these Kentucky Brethren had moved farther west, and had established churches in Illinois and Missouri. Here they were still farther from any contact with the church in the East.

During the fifties many attempts were made to bring about a closer union between these Far-Western Brethren and the main body of the church. This was accomplished in 1859 when the elders of the different churches in Illinois wrote letters to the Annual Meeting assuring the Conference that it was their desire to be in harmony with the brotherhood.

#### C. New Dunkers.

This name was given to a group of dissatisfied members of the Dunker Brethren in Carroll County, Ind. in 1848. They are sometimes called The Church of God. Their growth has been slow. They had no house of worship for a number of years. Their churches were lo-

cal. Most of their congregations are in Cass, Carroll, Pulaska, White, Henry, and Wayne counties in Indiana. Their membership is small—possibly 1,500. They accept the fundamental doctrines of Christianity.

#### D. Leedy Brethren.

This group consisted largely of a family organization. The extent of their damage was small. They had only two congregations in Ohio, one in Indiana, and one in Missouri. They finally united with the Progressive Brethren in the fall of 1882.

#### E. Bowman Brethren.

This division occurred in Tennessee. Elder John A. Bowman was appointed administrator of an estate in which he was forced to enter suit against a member to collect a debt. For this the local church expelled him in 1858. He thought the church did him wrong, and he continued his preaching. Many were baptized by him.

In 1863 he was killed by a soldier of the Confederate army. After his death the Bowman Brethren desired to come back to the church. So in 1866 a committee from Annual Meeting visited Tennessee. This committee decided that Elder John A. Bowman had been illegally disfellowshipped and that the members should be restored to full fellowship. This brought about a reunion and caused much joy to the church.

### F. Older Order Brethren.

This group of Brethren thought the church was becoming too worldly. They thought, that though Sunday schools in themselves present a very harmless and innocent appearance, in reality their tendency is to pride and self-praise. They objected to getting people into the church by working upon their passions through protracted meetings. They also objected to prayer meetings, social meetings, and Bible classes. They also objected to high school and organized missionary work. Many attempts were made to avoid a split in the church but without success.

At a meeting held in the barn of Abraham Landis in the bounds of the Salem church in Ohio, the new organization took the name of Old German Baptist Brethren. This split occurred in 1882. In all about three thousand were lost to the conservatives.

### G. Progressive Brethren.

This group thought the church was too conservative, that the rules that were laid down by the annual conference were oppressive, and that more liberty should be enjoyed in matters of dress.

Elder H. R. Holsinger was one of the leaders in the Progressive movement. A General Convention was held at Dayton, Ohio, June 7, 1883. Here the name "The Brethren Church," was adopted as their church name. It is estimated

that about six thousand five hundred members left the Mother church to go to the Progressive movement

## V

### Dunker Brethren Church and Missions

The history of the Dunker Brethren from their beginning in Germany tells us that there was a good missionary spirit existing even from the very beginning. Many of the leaders were busy preaching the Gospel and enduring much persecution in doing so.

#### A. Home Mission Work

The Brethren were among the first to join the western march of emigration and settlements. From the Mother Colonial churches representatives went forth to new settlements. Each time a sufficient number were gathered, a new congregation was organized. Each new church became the stepping-stones for those who went on, until finally they reached the western coast. As a result of this there was left behind a line of churches from the Atlantic to the Pacific ocean. These efforts resulted not only in a scattered membership, but the church was blessed with a large increase in membership. History tells us that the membership increased nearly one hundred fold.

The basis of most of our strong churches were made during these times. Perhaps the church would have made much more progress if

the main body of the church would have manifested the zeal of some of the leaders. But instead of this there was suspicion and opposition to organized home and foreign mission work that slowed down the progress of the church for years.

#### B. First Efforts for United Action.

In 1852, in answer to a query concerning mission work, the Conference "acknowledged the Great Commission of Christ to its full extent, and that it is the duty of the church, the ministers, and every private member to do all that is in their power to fulfill that commission in accordance with Apostolic practice." Annual Meeting Minutes, 1852, Article 8.

This certainly was a wise decision, but no effort was put forth to carry it out. Conference itself took no forward action until 1859, when a committee was appointed to present a plan by which the declaration of 1852 might be carried out. A committee of six was appointed, but the names of only four appeared in the report of 1860. These men presented a good plan to the next Conference by which to begin the work, but the meeting that year was small and nothing was done at that time. No more action was taken until a few years later.

#### C. First Foreign Mission Work of the Church.

The foreign mission work of the

Dunker Brethren church was not started by the Annual Meeting, but by the District of Northern Illinois. The church gives credit to Christian Hope as the first foreign missionary.

Brother Hope was born in Denmark. Soon after coming to this country he found a church home with the Dunker Brethren in the Hickory Grove congregation, of Northern Illinois, Oct. 25, 1847. Brother Hope at once became interested in getting religious literature for his friends to read in Denmark. Through the help of M. M. Eshelman a fund was secured, and some Danish tracts printed and sent to Denmark.

Christian Hansen, a young man in Denmark, received some of these tracts. He was convinced of the truth and wrote to the Hickory Grove congregation, asking that someone be sent to preach the Gospel in his country, and that he be received in membership. Through Hansen's plea, Northern Illinois met in special district meeting in the Cherry Grove meeting house on Nov. 12, 1875. After some most serious discussion it was decided to heed the call from Denmark and send them a missionary. It was also decided to send someone who could speak Danish, so the members voted to send Christian Hope and his family to Denmark to begin missionary work. Next it was voted that Enoch Eby and Paul Wetzel,

with their wives should go at the proper time to help establish the church in that distant land.

#### D. Missionary Expansion Abroad.

The missionary spirit became stronger throughout the brotherhood, and in 1880 the sentiment was so strong that a plan was adopted and a "Domestic and Foreign Mission Board" was appointed.

Note these dates: General Mission Board appointed, 1880; First missionaries sent to India, 1894; to China, 1908; to Africa, 1922. From the opening of the Danish Mission to the opening of the India mission was 18 years, and from the opening of the India mission to the opening of the Africa mission was 28 years. So from these figures you can get a picture of the fast expansion of the mission work up to 1922:

#### VI

#### Educational Interests

In Germantown, the two Christopher Sowers, father and son, were printers. The Elder Sowers printed the first Bible in a European tongue in America. Three editions of the German Bible were printed, 1743, 1763 1776. He also published the first religious magazine on the continent, and as early as 1740 organized a Sunday school for religious education and printed portions of the Bible as lesson leaves. The Encyclopedia Britannica, Page 208.

Numerous religious publications, tracts and Sunday school literature has been published by a number of the branches of the church A number of colleges have been founded of which most are still in use.

#### VII

#### German Baptist Brethren

German Baptist Brethren was the legal name of the church until 1909 when it was changed to "The Church of The Brethren."

#### A. Another Division.

Many changes took place in the Church of The Brethren soon after the first World War. Many of the teachings of the Mother Church, such as: nonconformity to the world and the wearing of the prayer veil by sisters in time of prayer and prophesying were fast becoming a secondary thing in most of the congregations. Many attempts were made to put a halt to these changes, but too many, in the Annual Conferences, believed these changes should be made.

#### B. Dunkard Brethren.

The conditions just mentioned caused another separate group to organize under the name Dunkard Brethren Church in 1926. They felt that a separate organization was necessary in order to preserve the unity of the faith of our forefathers, and the preservation of the Church of the New Testament.

#### C. Organization.

The Dunkard Brethren Church government is democratic. In the

congregational council, each member is entitled to vote. The brotherhood is divided into four districts, which hold regular conferences. The delegates or voting body at these meetings is made up of delegates elected by the congregations.

A General Conference is held, usually annually, in which the officials of the congregations serve as delegates. The decisions of the General Conference are the unifying and directing ideals for church government.

Hayes Reed,

In Nov 15, 1947 Issue.

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### NEWS ITEMS

#### MESSAGE FROM TORREON MISSION

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer", Psalms 19:14. May this be the prayer of each member of our beloved church as Conference draws nigh, and there is much work to be done in the Lord's vineyard.

The work here at Torreon still goes on not knowing from one hour until the next what we will have to do. We had our Easter service on Saturday this year. Easter Sunday was a wonderful day and we all went to Albuquerque to the wedding of Bro. Galen Litfin and Sister Lillian Deshnod. They will continue their work at the mission. May the Lord bless them, and help

them to be true and faithful workers for Him. We had more snow on Tuesday after Easter and again on the following week-end.

A Navajo man died of overexposure the week-end after Easter and Bro. Byfield had the funeral for him, while Bro. Reed and I were gone to McClave. Several have been taken to the Hospital for different illnesses during April. The roads are passable once more, so we can go to town without the fear of getting stuck in a mudhole.

We can use more clothing for children from 3 to 6 years of age. We need blue jeans for little boys.

We are having Sunday School now which the children enjoy very much. Sister Byfield is the teacher. They are learning Bible verses and like to read the little leaflet sent by our church.

We will be looking forward to having several visitors after Conference.

The Staff by Sister W. S. Reed.

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### MARRIAGE

Bro. Galen Litfin of Newberg, Oregon and Sister Lillian Deshnod of Torreon Mission were united in marriage by Mr. Ray Martindale on Easter Sunday, April 6, 1958. They will continue their work at the mission.

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Blessed are they that rescue the perishing and care for the dying, their reward is incomprehensible.

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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## YE BLESSED?

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink, I was a stranger, and ye took me in; Naked and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungred and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me", Matt. 25:34-40.

Here we find a part of an important discourse which Christ gave to His followers, shortly before He closed His ministry on this earth. Being part of one of His last mes-

sages should impress us with the importance of it. It is upon a very important subject for each one of us, that of the rewarding of His faithful followers and the punishment of those who were unfaithful. In our text we are concerned with that part addressed to His sheep on the right hand, those who followed Him close enough to be recognized as His sheep.

As part of His sheep we hear a welcome message from Him, "Come". Nothing could be more encouraging for those who have laboured in His service, for those who were expecting a reward from Him. The wonderful word "Come" is not accompanied with a curse or a reprimand but rather with a blessing. "Come Ye blessed of my Father". We are truly blessed, for we have been redeemed from the curse of the law. He is not speaking to those who were blessed of the world, perhaps many or all were sometimes even cursed of the world, but how little that matters if "we are blessed of the God in Heaven"? What a welcome summons "Come, inherit the kingdom". No it is not a kingdom which has

been discarded by others as not desirable, useless or worn out. It is a kingdom "Prepared for you" one especially arranged and shaped to be of greatest service to His followers.

We read much throughout the New Testament, how Christ, our King, delivered the rules of His kingdom from God unto this sinful earth. Christ also spent much time and effort here to establish and put to practice these rules which He delivered. He also will judge His followers according to those rules which He delivered. He will not judge us, the words which He spoke will judge us. He sacrificed and suffered much that He might establish these rules in the hearts of His church. Our obedience unto them denotes our interest in Him and our desire to please Him. It cannot merit the great kingdom which He prepared for us but it can show our willingness to sacrifice for Him because we appreciate what He did for us.

Christ's examples of service, love and concern for others teach us of the many labors of love, which we also may do for others. We manifest our love unto God and our Savior brought our obedience unto His commandments. Our deeds cannot make us blessed enough to merit such a heavenly home but such a home is offered unto us because of our effort to try and obey His rules. This obedience is exemplified by our

Love, Praise and Adoration unto the God-head and our love shown our fellowman.

Much meditation could be spent upon the sacrifice, suffering and self-denial of Jesus for humanity, here upon the earth. This is one of the reasons we read and study, over and over, of the life and teachings of our Lord here upon the earth. How much are we concerned about the welfare of others? How much are we willing to deny ourselves for the good of others? Have we any greater privileges than some others have? Do we respect our Godly heritage, from our forefathers, and how are we laboring to hand it down unto the next generation? "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward", Mark 9:41. Are we doing all we can for those who Christ died for?

Our text gives us a long list of applications of self-denial because we love our Lord, feed the hungry, clothe the naked, help the needy, lodge the stranger, visit the sick, comfort and encourage the down-trodden and the persecuted. How much of our talent are we giving into Christ's service: all, a tenth, just one percent? Notice the reward is even for the least of Christ's brethren, it does not need to be anyone great. Was there any too low, too sinful, too weak, too unworthy for

Christ to help when He was on the earth? "And whatsoever ye do in word of deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him", Col. 3:17.

## THE BONDAGE OF FELLOWSHIP

The psychologists call it the "scape goat" technique. For them it evidences a serious personality defect, that reflects an individual's unresolved tensions and frustrations, which he compensates for by blaming and accusing others. In doing this, the individual feels better because he has persuaded himself that others are just as guilty or he may even deceive himself into thinking that it wasn't his fault at all.

In Christian experience there are two aspects of burden bearing that must always be kept in proper balance. On the one hand, the Christian belongs to his brethren and his brother's burden becomes his own burden. Furthermore, his own burden becomes the burden and responsibility of his brother. No one can live unto himself. What he is and does, directly affects his brother and all together we share responsibility for each other.

The second aspect of this places on each individual, the responsibility for his own deeds and acts. In fact, this becomes all the more serious because of the relationship of

the individual to the body, since his acts and deeds affect not only himself but everyone else who is a part of him.

Independence, liberty, freedom, and individualism are all frequently heard slogans, describing the inherent rights of every individual. But those who have committed themselves to Christ, give up their claims to individual liberty and freedom and accept the burden of group responsibility. The individual seeks not to assert himself but rather to strengthen the group.

Inherent in all of this is the fact that every true Christian gladly accepts the responsibility of serving his brother in every way possible. He also accepts responsibility for disciplining himself, because everything he does affects his brother for good or ill.

Too frequently, however, one sees these concepts of Christian responsibility abused and confused. Instead of sacrificing one's own rights for the good of the group, there is the assertion that it is nobody else's business how one lives, or what one wears, or how one conducts himself. Instead of accepting responsibility for one's own faults, there is the tendency to find a "scape goat" to blame. Too often it is convenient to blame the church, or our standards, or certain circumstances, or another person, when really our problem or lack of fruitfulness, was purely and simply our own fault

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and required a decision or a sacrifice that we were not willing to make.

If we would be true to the new Testament concept of discipleship and brotherhood we must cease referring to the church or our brother as something or someone remote, who serves only to hinder us and create problems for us. We must rather accept full the fact that the church is nothing more or less than all of us together and if I accuse the church, I only accuse myself. We must realize that our brethren are part of us, we part of them, and then any blame or destructive criticism can only reflect on our own failures. It is a joyous privilege to be bound by the bonds of Christian fellowship. In this kind of bond-

age is found true liberty and freedom.

Paul N. Kraybill,  
in Gospel Herald.

Selected by Sister Lois Miller.

**SATURDAY EVENING**

The labors, cares and trials of the week are past. The sun sinks slowly in the west and as its last rays tip the mountain tops with dazzling beauty: it seems to say, good night thou care-worn saint, thy toil is now over, peace be thy pillow and angels be thy guard until I return—Not to lead thee forth to labor, but to re-animate thy weary soul, that thou mayest be enabled to realize and appreciate the blessedness of the Lord's Day. Oh, what happy thoughts and dear associations cluster and concentrate around the bright fireside of the weary, on this eve of evenings. How many thousands of hearts respond to the bright anticipation, We shall soon meet again, yes meet again.

It is in this evening that we may see the weary laborer wending his way homeward. See how cheerful he appears. The happy thoughts and emotions that fill his heart and impart glowing beauty to his face. What are his thoughts as he thus passes along? Ah yes, I toiled with a good will and I am weary but it is now over. The kind expression of joy and approbation which I shall receive from the loved ones at home, will more than compensate

for all.

Who of us have not experienced those lovely emotions predominating in our minds, on our return homeward after a short absence. Every step brings us nearer to the object of our love. In our anxiety to get home, we get new life, new energy; to the extent that we forget to be weary. Our anxiety increases, our footsteps quicken, till we reach the beloved spot, the threshold of our home. Our anticipations are realized, at home with loved ones. We need not linger at the door, until our locks become hoary with frost; but soon are we ushered in to hear the joyful acclamation, Oh how glad we are to see you. The reality of such scenes cannot be expressed. The meeting and association of spirits akin to each other and to heaven. The promptings of that love which make earth a heaven and men angels.

There are characteristics belonging to this evening that elevate it, in our estimation, above all others. Earth nature and Heaven appear to combine and cooperate in transmitting happiness, peace and joy to man. The ever changing scenes of nature have more attractions. The forests, the hills and the mountains dressed in their garb of green, present a most imposing aspect. The fragrant flowers of the valleys, that surround our homes appear to be arrayed in brighter colors. The grand orb of night transmits and reflects

softer rays of light. The starry heavens in their sparkling beauty have new charms and suggest new ideas for our contemplation. In short everything we behold appears to wear an inexpressible air of repose, everything is beautiful because we see through happy eyes.

The evening breezes as they pass through the bending trees, speaks in subdued tones. The sweet strains and melodies of the forest songsters appear unusually charming. The myraids of the insect world, with their grating claspings and discordant notes, greet our senses in perfect harmony. All we see, all we hear, all we feel; everything around and about us bears an expression of perfect happiness, all because we hear through happiness and possess happy hearts. Oh why not be happy in the eve that brings release and repose to millions? The eve that brings together the husband, wife, children; what a happy time. How swiftly and pleasantly pass the hours away.

The family altar is set apart and dedicated to God. A place made sacred for the reception of Jesus, we surround as a blood-bought privilege. To have Jesus for a guest and what a kind guest He is, to pardon and remit all our sins at the asking. He gives us grace that we may be prepared to enter into the Lord's Day, with pure hearts and renewed minds, to devote it to the glory of God and the salvation

of our souls. Oh blessed evening; a figure, a type, a shadow only of that glorious even which is yet in the future. Oh yes dear brother pilgrim, let us lift up our hearts, for our redemption draweth near. The six days work will soon be done, then cometh the blessed one.

Oh the prospect, the hope, the bliss unspeakable and full of glory. Say pilgrim, is there not something in the last evening of the week, that gives us a taste of the feast that is approaching? Move on ye wheels of time, swiftly be your speed. We long for the promised evening when Thou wilt gather the children home. We hunger, we thirst, but still by grace we wait. We labor until our six days work be done, then cometh that evening. Oh ye pilgrims of the cross, think of it, will not that be a glorious eve, when we shall all be gathered together and surround the table of the Lord. Jesus himself will gird and serve us. Oh let us forsake the sinful influences of the world and cleave unto our God, for the night is past and the day is far spent.

Christian Family Companion  
Sél. by Emanuel G. Koonen.

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### MECHANICSBURG PA.

The Mechanicsburg congregation held their regular council April 5th. The meeting was opened by singing "Jesus Lover of My Soul". Bro. James Kegerreis read from

Col. 3 and Bro. Harry Shuman led in prayer.

The business of the church was taken care of in a christian manner. We decided not to have a spring Lovefeast. We plan to hold a revival meeting in the Fall and close with a Lovefeast. The time and evangelist will be announced later. Bro. Kegerreis led in closing prayer.

We have services every second and fourth Sunday of the month and extend a hearty invitation to anyone to come and worship with us.

Sister Barbara Stump, Cor.

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### ELDORADO, OHIO

The Eldorado congregation met in regular council April 26th. Hymn no. 67 was sung, after which Bro. Elmer Fiant read Psal. 23 and led in prayer. Our Elder, George Replogle, then took charge of the meeting.

We have enjoyed another Lovefeast together at this place on May 3 and 4th. We appreciated all who came to be with us at this meeting.

The Lord willing we plan to have a one-week revival meeting, from August 17-24. Eld. Melvin Roesch has consented to be with us at this time. May we pray for all the coming revival meetings, that souls might be saved and the church be built up in that most Holy faith.

Sister Mary Gibbel, Cor.

## CLEARVILLE, PA.

We, the Dunkard Brethren of Wards Church have arranged and are looking forward if the Lord is willing, for a Evangelistic meeting starting June 20 and ending June 29 with allday services. Our Evangelist will be Eld. Otto Harris of Antioch, W. Va. All services will be on Standard Time. Evening services each evenings at 7:30 P. M. Sunday-school at 9:30 A.M.

Come and hear what the Spirit sayeth unto the churches. On Sunday June 29 lunch will be eaten on the grounds. Come, bring your lunch and friends and enjoy the services with us. May this be a meeting that will be remembered by all who attend and that many may be added to God's Kingdom, is my prayer for the Master's services.

Eld. Owen Mallow.

## BRYAN, OHIO

The Pleasant Ridge congregation plans to hold a two-weeks revival meeting, the Lord willing from July 6 to July 20. Bro. Paul Reed from New Paris Ind., will be the evangelist. All who can, come and enjoy these meetings with us.

Sister Ruth St. John, Cor.

## QUINTER, KANSAS

The Quinter church had their Lovefeast May 3 and 4, with an allday meeting both days. Visiting ministers were: Bro. Paul Byfield, Bro. Warren Smith and Eld. Wm.

Root. They all gave us good messages from God's Word. In the evening forty surrounded the Lord's table to engage in the Communion services, with Bro. Byfield officiating.

We feel that these services have been a great spiritual blessing to all of us. We enjoyed having members from the Kansas City and McClave churches and the Torreon Mission. May God bless us all.

Sister Elma Jamison, Cor.

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**OBITUARY**

## EZRA BROADWATER

A native of Merrill, Md., the son of Thomas and Betty Broadwater. He died Sunday, May 18, 1958 at his home at Savage river, near Swanton, Md., at the age of 79 years and 6 months. His passing nearly paralleled the manner of the passing of his brother, Max, March 25, 1958. They both were found dead under similar circumstances, in the morning, both having died on the same couch.

Ezra, as his brother, was a life resident of Garrett County. He is survived by two Sisters: Mrs. Louis Skipper, Oakland, Md. and Mrs. Lulu Caldwell, Hancock, Md. He was a member of the Broadwater Dunkard Brethren church.

He will be greatly missed by all who knew him. Neighbors and friends commented on his great desire to owe no man anything. Many were the times he walked miles to

pay an obligation, that he might go to his bed of slumber with a clear conscience. Funeral services were conducted Tuesday afternoon May 20 at the Broadwater Chapel by Paul R. Myers, assisted by Theodore Sines. Interment in the Broadwater Cemetery nearby.

### CREATED IN CHRIST JESUS

We are all creatures, Gen. 1:1, 26-27, In the beginning God created the heaven and the earth. And God said, Let us make man in our own image after our likeness; so God created man in His own image, in the image of God created He him, male and female. And God blessed them. A living being dependent upon the power or influence of another. Create: to cause to come into existence, to cause to exist by the power of God.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them", Eph. 2:10. Paul no doubt had in mind; a new life in Christ Jesus, a renewed spirit, a changed life, a born again creature. God had in mind from the beginning v. 7, "That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith". Faith in His word. Jesus said, Verily, I say unto thee, Except a

man be born of water and of the Spirit, he cannot enter into the kingdom of God. He must be born again. 2 Cor. 5:17, infers a change, a different creature. So this in disposition and nature.

If so be we are created in Christ Jesus, then we become in divine favor with God, the Lord Jesus Christ. It is the gift of God. Rom. 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us". The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Rom. 8:9, "But ye are not in the flesh but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" For in Christ Jesus circumcision, nor uncircumcision availeth anything, but a new creature. That ye put on the new man, which after God is created in righteousness and true holiness. Col. 3:10, "And have put on the new man, which is renewed in knowledge after the image of him that created him". So there will be a change of nature.

2 Pet. 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature". A change of nature. So we also walk in newness of life, a change of life, born again in Christ, a new creature. The gift of God is eternal life through Jesus Christ our

Lord. Gal. 5:25, "If we live in the Spirit, Let us also walk in the spirit". That we should serve in newness of spirit, and not in the oldness of the letter. Some serve by tradition, according to some dictator and many serve themselves. Now being made free from sin and become new servants to God, ye have your fruits unto holiness and the end everlasting life.

Gal. 5, Stand fast therefore in the liberty wherewith Christ hath made you free. Be not entangled again with the law or traditions of men. If ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, he is become a debtor to do the whole law. Some bring over tithing and some bring over the keeping of the Sabbath from the law, some want to enforce ceremonial worship. Christ is become of no effect unto you, who are justified by the law, ye are fallen from grace.

Some christians of today are justifying themselves because of their paying tithe, ten percent of their earnings to some church. Some ministers are praising and commending such members and giving them high approval. Matt. 23:22, Woe unto you, Scribes and Pharisees, ye pay tithe but omit the weightier matters of mercy and faith. Luke 18:10-12, Two men went up into the temple to pray, one a Pharisees and the other a Publican. The Pharisees

said, God I thank thee that I am not as other men..I fast twice in a week I give tithes of all I possess. Was his prayer justified by God, no, Beware of the leaven of the Scribes and the Pharisees. Matt. 5:20, "For I (Jesus) say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven".

John 3:7, "Marvel not that I (Jesus) said unto thee, Ye must be born again" Become a new creature in Christ Jesus. For the carnal man was made subject to vanity. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For Christ is the end of the law for righteousness to everyone that believeth, O man, who art thou that repliest against God? For who hath resisted His will? Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ". This is not a church that holds the saving power, it is the Lord Jesus Christ, For their is none other name given among men, whereby we must be saved, but through the blood of Jesus of Nazareth.

There is only one way to salvation and many people are deceived. Gal. 6:7, "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap". Christ hath redeemed us from the

curse of the Law, being made a curse for us. 1 Cor. 14:38, "If any man be ignorant, let him be ignorant". Do you think you can gain salvation by ignorance? 2 Pet. 3:5, 9 For this they willingly are ignorant of. It is not His will that any perish, but that all should come to repentance and the knowledge of the truth. 1 Tim 2:4, "Who will have all men to be saved, and come unto the knowledge of the truth". This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners. Luke 19:10, "For the Son of man is come to seek and save that which was lost". Created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.

We have many instances where the Lord and the Apostles used the word walk. 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin". Walk is a way of going, a course of life. Gal. 5:25, "If we live in the Spirit, let us also walk in the Spirit". For as many as are led by the Spirit of God, they are the Sons of God. Ye have received the Spirit of adoption. It should be a practical reality. Salvation is a practical reality, also a reasonable service. We need to be guided and directed by some influence, and that must be the Holy Spirit.

John 15:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name (Jesus Christ) he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you". Jesus' words and teachings will dictate to us what is wrong. Luke 12:12, "For the Holy Ghost shall teach you in the same hour what ye ought to say". When He, the Spirit of truth is come, He will guide you into all truth.

No darkness have we who is  
Jesus abide,  
The light of the world is Jesus,  
We walk in the light, when we follow our guide,  
The light of the world is Jesus.

William N. Kinsley,  
Hartville, Ohio.

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## THE HOUR OF DESTINY!

"The New Nightmare Haunts Disarmament Problems". So reads a current news headline out of our nation's capitol. For 11 years disarmament talks have been going on between the nations, east and west. If there has been any worthwhile progress in these conferences it is not generally known. Now comes the Secretary of State Mr. Dulles, telling the world of the urgency of the case and in the language of diplomacy warning that things have come to a point where "the problem may soon become totally unmanageable". This we would understand to

mean, "NOW or NEVER!"

As the Secretary sees it the time is near when a relatively cheap but massively destructive bomb can be made and world war would be at the whim of the weakest and most reckless of the political thugs who come to power. "As matters are going", he said, "the time will come when the pettiest and most irresponsible dictator could get hold of weapons with which to threaten immense harm".

All of which again underscores the fact that the world of today is swiftly moving toward the hour of destiny! Everywhere there is a spirit of revolt in man against the conditions under which he lives. All the great problems of the world have to be viewed today against a background of worldwide unrest and rebellion.

Who of us can predict with certainty the events of tomorrow in our own lives, let alone in world affairs? Yet the Bible believing followers of Jesus know that the hour of destiny toward which the world is moving, can be none other than what is described in the Word of God as the "Day of the Lord".

Of this mighty crisis we read: "But of the times and the seasons, brethren ye have no need that I write you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety then sudden destruction com-

eth upon them, as travail upon a woman with child; and they shall not escape", I Thess. 5:1-3 The Apostle Peter, writing under the inspiration of the Holy Ghost, also has a word for us on this same subject: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up", II Peter 3:10.

It may be seen in these scriptures that God shall have the last word in world affairs. His day is coming But the day in which we now live is man's day! And, as always humanity without God sinks deeper and deeper into the depths of wickedness. Deceived by sin and the devil, the way grows darker! To millions the bloody hammer and sickle of Communism has become the star of hope for humanity. Other multitudes seek a saviour in the achievements of science. Throughout the nations there is a rising tide against moral restraints. It is a day of lawlessness. How meaningful are the words of the second Psalm: "Why do the heathen rage and the people imagine vain things? the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed saying, Let us break their bands asunder, and cast away their cords from us."

When our Lord was arrested by

the evil men who were led to His garden retreat by the traitor, He said, "This is your hour, and the power of darkness", Luke 22:53. Once again this is man's hour and the power of darkness. It is in the heart of sinful humanity to deify man and humanize Divinity. Man's day, according to the Word, will culminate in the revelation of the antichrist, the man of sin, "whom the Lord...shall destroy with the brightness of His coming", II Thess. 2:8.

And what do these things say to us? If we are out of Christ, they warn us to seek the Lord while He may be found, to call upon Him while He is near, Isa. 55:6. The hour will come when the wicked and the impenitent shall know only His wrath against sin. If we are in Christ, these things speak to us of the need of spiritual watchfulness. Jesus warned, "Because iniquity shall abound, the love of many shall wax cold", Matt. 24:12.

How forcibly the gathering fears of the end, emphasize the fact that the dispensation is closing and the "night cometh when no man can work", John 9:4. While daylight lingers the "highways and hedges" are still to be searched by the Lord's people for guests to the Great Supper. Luke 14:23,24.

The Saints are faced with graver responsibilities than they have ever known. Faith and loyalty to Christ are to be maintained in the midst

of some of the most subtle temptations the church has ever experienced: they must also maintain and extend their witness for Jesus Christ to the widest limits. It is an hour both of great testing and large opportunity for Christ and the Gospel. Daniel the peerless Old Testament prophet of end, saw both aspects of the times and declared, "Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand", Dan. 12:10.

Sel. by Sister Elma Jamison.

## HOW THE BIBLE CAME TO US

"These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and then thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on the gates", Deut. 6:6-8.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God", Rom. 3:1-2. It was said of the first

writer of Scriptures Moses, that he "received the lively oracles to give unto us", Acts 7:38. There were times when there was no Bible. God spoke directly to men, who were His servants and revealed His will to them. But as time went on it became necessary to preserve the revelations of God, for the benefits of the generations that followed. Thus God commanded His oracles to be written, Deut. 31:24.

God chose the descendants of Abraham to preserve this revelation for the whole world as noted above. We can trace the writers by name throughout the Bible, of which Moses is the first. Altogether about forty persons, in all stations of life, were engaged in the writing of these oracles, the work which was spread over a period of about 1600 years; from about 1500 B.C. when Moses commenced to write, amid the thunders of Sinai, to about A.D. 97 when the apostle John, himself a son of thunder, wrote his gospel in Asia Minor.

The Scriptures which God gave to be written have been preserved for us down through the centuries. Not even one of the original manuscripts of the Bible is known today. But all through the centuries there were scribes, before there were printing presses. These scribes copied the Scriptures and distributed them where they could best serve the people. They had instructions for their king, "When he sitteth upon the

throne of his kingdom that he shall write him a copy of this law in a book out of that which is before the priests and the Levites; and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them", Deut. 17:18-19. Thus the Scriptures, in the original language in which they were written, have been handed down and preserved unto this day.

These copies have also been translated into the languages of the peoples of different tongues, so that almost every group of people on the face of the earth, have at least some part of the Bible in their own language. The translation into the English, which most of us use today, has come to us through more or less of a struggle and sacrifice, by devoted men of the past. Some of our ancestors were people of the German tongue and had the Scripture in what is known as Martin Luthers translation. The Authorized, or King James Version of the Bible, has been holding chief place in the English tongue for over 300 years. The revised versions have not displaced it.

How glad we ought to be for the Bible which has come down to us, from of old and has been the guide to every generation, who has accepted it and made it the chief authority. The Bible is not merely a book,

however, it is The Book. The Book that from the importance of its subjects, the wideness of its range and the majesty of its Author, stands as high above all other books as the heaven is high above the earth. "Bring me the Book", said Sir Walter Scott, when about to die. "What book?" said Lockhart. "The Book, the Bible; there is only one Book.

In every country where the Bible is freely circulated and read there is: knowledge, intelligence, prosperity and power; while in those countries from which the Bible is largely excluded (whether due to heathen nor Romish influence) the exact reverse is the case. The present condition of South America and Spain speak eloquently on this point.

It is a Lamp for the feet that in  
byways have wandered;  
If a Guide for the youth that would  
otherwise fall;  
It is hope for the sinner whose best  
days are squandered;  
It is a Staff for the aged and the  
best Book of all.

Selected.

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## SPIRITUAL QUALIFICATIONS OF A CHRISTIAN TEACHER

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### The Need of Spiritual Qualifications

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and

teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ", Eph. 4: 11-13.

It is the task of the Christian teacher to bring persons to a realization of their lost condition apart from God, thus leading them to accept God's offer of eternal salvation. He aims to direct his pupils in the development of a strong and intelligent Christian faith and to lead them to follow Christ in all their life activities. He needs to develop in those he teaches habits of meaningful worship, and to lead them to know the Bible, as the revealed Word of God, in such a way that they will use as a guide in their experiences. The Christian teacher aims to guide people in establishing strong Christian home as well as to guide them to be active and efficient members in the church. He must lead his pupils to witness for God in the midst of a crooked and perverse generation and to separate themselves from the evils of the world.

The task of the Christian teacher is not an insignificant one, but it is a great one which calls for much serious thought and hard labor. The Christian teacher is not concerned with the mere giving of facts, but

with life, eternal verities. As he stands before this stupendous task, he faces a great need for his attainment of spiritual heights.

"Can the blind lead the blind? Shall they not both fall into the ditch?" The one who is spiritually blind cannot lead other to the depths and heights of true spirituality. The teacher dare not be content with knowledge, a knowledge of God that is practically interwoven in his inner experience of life.

Since teaching is a divine calling and the work of the teacher is to build up the church by developing in persons a Christian character to be expressed in the whole of life, one can plainly see the need for spiritual qualifications.

The following is a part of a poem written by Martha Snell Nicholson which emphasizes the need of a genuine Christian experience by every Christian teacher and a day by day demonstration of Christlike living.

"All children want a leader,  
A wonderful leader who  
Will capture their hearts; and they  
follow,  
A glorious retinue.

"Then give to our children this  
leader,

Perfect and strong and true,  
To lead them through life to heav-  
en.

Has God sent this task to YOU?"

### "Be Thou an Example"

As we have observed the need for spiritual qualifications in the Christian teacher because of the eternal verities with which he deals, we see the need of his realizations that he is standing on holy ground and that he must be an example before those whom he teaches. Paul says he must be an example "in word, in conversation, in charity, in spirit, in faith, in purity", I Tim. 4:12.

One would naturally expect the first spiritual qualification of a Christian teacher to be that of the experience of salvation in his own personal life. He must know by experience and show by example that Christ saves from sin before he can lead other to accept God's offer of eternal salvation. He must live a life of absolute surrender to God. What a sad picture it is to see a person endeavoring to teach a child to live righteously and to serve God, when he himself is not willing to yield his all into the hands of the One who created him!

McKinney says that "the teacher who is at his best will have conviction of the reality of spiritual power". Jesus commanded the apostles that they were to wait in Jerusalem after His ascension until they received the power of the Holy Spirit and then go out as witnesses for Him. If the teacher realizes the value of the Spirit's power in his life, in his attainments he will minimize himself and magnify the work

of the Holy Spirit. People try all sorts of methods to obtain intellectual or physical power but for spiritual power we need only to wait before God and allow Him to work through us, for He is the only source of the power the teacher needs, to impart spiritual truths and to awaken spiritual life.

The question may be asked "Can a person know the possibility of his receiving spiritual power?" Jesus said to be the Pharisees, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Of course, one wouldn't expect to receive the Holy Spirit's power by sitting down and waiting without even asking God for it. Neither can a person expect to receive power to teach spiritual truths when he is not willing to be led by the Spirit in other phases of life activities. Life in its entirety must be yielded to God, not only one day a week but seven days a week, if the Christian teacher desires true spiritual power.

Another spiritual qualification is that of living faith and complete trust in God. It is not a mere intellectual belief in God, but it is the kind of faith spoken of by Caldwell, "faith which controls the life and cleanses the heart and inspires deeds of love and mercy". It is a faith which depends on the power and grace of God. It is a faith which

goes hand in hand with a desire for more faith. It is a faith which renounces all human resources for securing God and His promises. Nothing is expected from self but everything from God. Abraham did not receive all God's promises to him in his lifetime, but through his experiences of faith and trust he learned to possess these promises in the promising God alone. The Christian teacher needs just such faith and trust. In this book, "A Christian Pedagogy", Koehler says, "As little as one can hide his unbelief, so little can he hide his faith. And what a disastrous effect must it have on children if they but think their teacher does himself not believe what he teaches them!"

The Christian teacher truly must be given to prayer and obedience. He will realize that prayer is to his spiritual life what breathing is to his physical life. He must not only talk to God, but he must give God a chance to talk to him. He will ask God what to do rather than tell God what he wants to do. He will set apart quiet times when he can sit at the feet of Jesus in sweet communion and fellowship. He will not only pray for himself, but he will also pray for others. He will pray for each pupil in his class. The Christian teacher will come boldly to the throne of grace, knowing that through Christ he can obtain grace to help in any situation. Through such experiences a person

learns that if he is not obeying God's commands he cannot pray as he should. The obedience of the Christian teacher should not be negative but positive that is, he will inquire what Christ wants him to do that he is not doing. The teacher should be loyal. He needs to be loyal to his Master, loyal to the church, loyal to the last and great command of Christ, "Go ye therefore, and teach all nations". The teacher cannot expect to teach children to be obedient and loyal if he himself is not so.

The Christian teacher by all means should bear fruit. He should love the Lord with all his heart, soul, and mind, and his neighbor as himself. He must have love for his pupils and love for the Word of God. The Christian teacher should have joy unspeakable and peace which passeth understanding, peace with God and with his fellow men. He who would win the lost must be longsuffering and gentle.

It would only be natural to expect the teacher of spiritual truths to have a knowledge of the Scriptures. He dare not be satisfied with only a certain amount of this knowledge, but he must be a constant student of the Word of God. The better he understands the Bible as a whole the more efficiently he can teach the parts. Betts says:

Our knowledge and mastery must always be much broader than the material we actually present. It

must be deeper and our grasp more complete than can be reached by our pupils. For only this will give us the mental perspective demanded of the teacher. Only this will enable our thought to move with certainty and assurance in the field of our instruction. And only this will win the confidence and respect of our pupils, who, though their minds are yet unformed, have nevertheless a quick sense for the mastery or weakness as revealed in their teacher.

The Christian teacher must study the Bible continually to refresh and expand his store of knowledge. In searching the truths to teach others his own life will be enriched. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim 2:15).

Another spiritual qualification which is worthy of consideration is that of having the mind of Christ. It is essential that the soul, the thoughts, the emotions and the will of the Christian teacher be ruled by the power of Christ. Such a person can say with Paul, "For to me to live is Christ". In the second chapter of Philippians Paul says, "Let this mind be in you, which was also in Christ Jesus". The mind of Christ manifests itself in a deep love for the children whom the teacher has been called to teach. It is a love such as Christ had when He said, "Suffer the little children to come unto me,

and forbid them not: for of such is the kingdom of God'. Worldly minded people too have love for the children, but the love which the Christ-minded person has for them is that which is concerned for the spiritual and eternal welfare of the child. He will do all he can to win them for Christ and to keep them for Him.

In the second chapter of Philipians we see the mind of Christ manifest in meekness, lowliness, and humility. Jesus said in Matthew 11:29, "Take my yoke upon you, and learn of me: for am meek and lowly in heart." Is the person who is harsh and irritable fitted for Christian teaching? The lowly teacher will not consider his task a small one nor will he become alarmed because he is not receiving honor, but he will humbly ask himself if he is living a life worthy of the high calling and the great task of teaching little ones the way of life.

**The Importance of Christian Character and Life**

"If any man be in Christ, he is a new creature". It would be absurd to think of a Christian without a Christian character, and without the characteristics and traits of a Christian.

One of the values in Christian character and life is that they can be obtained only through the new birth, through allowing Christ to reign in the heart. It is the only life which brings true joy and hap-

piness.

Another value lies in the fact that it is a necessary qualification for the Christian teacher of children. One cannot expect to lead his pupils to become something which he himself is not. He should not be content with his character as it is but continually seek to strengthen it and build it up so that he may come "unto the measure of the stature of the fulness of Christ". The character of the teacher is a factor of great power in child training. The child may forget many lessons which he has been taught, but he does not forget the impression left upon him by the character of the teacher. The teacher not only explains to the child the truths found in the Book of books but he himself, whether he wants to or not, becomes a living book read and known by each one of his pupils.

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea". These were the solemn words of our Lord. Is it important that the teacher possess a Christian character which manifests itself in the life that he lives? Is it important that his life is a pattern of good works before the pupils? He who enjoys the spiritual qualifications which has been discussed, and many more which might be mentioned, is sure to have a positive in-

fluence. In order to cultivate Christian character, to live a true Christian life before his pupils, and to lead them into a life in Christ, the teacher must continually walk in the presence and will of God. By a thoughtful and prayerful reading, the message of the following hymn, written by Isaac Watts, should be burned into the heart of every Christian teacher.

"So let our lives and lips express  
The holy Gospel we profess;  
So let our walks and virtues shine,  
To prove the doctrine all divine.

"Thus shall he best proclaim abroad  
The honor of our Saviour God;  
When the salvation reigns within,  
And grace subdues the pow'r of sin.

"Our flesh and sense must be denied;

Passion and envy, lust and pride;  
While justice, temp'rance, truth, and love

Our inward piety approve.

"Religion bears our spirits up,  
While we expect that blessed hope,  
The bright appearance of the Lord,  
And faith stands leaning on His Word".

Mary King in Christian Monitor.

## SHALL I MAKE MY CHILD GO TO SUNDAY SCHOOL AND CHURCH?

By J. Edgar Hoover

Shall I make my child go to Sunday School and Church? Yes! And

with no further discussion about the matter. Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school any more? You know! Junior goes. How do you answer when Junior comes in very much besmudged and says "I'm not going to take a bath." Junior bathes, doesn't he?

Why all this timidity then, in the realm of his Spiritual guidance, and growth? Going to let him wait and decide what church he'll go to when he's old enough? Quit your kidding! You didn't wait until you were old enough! You don't wait until he's old enough to decide whether he wants to go to school or not—to start his education. You don't wait until he's old enough to decide whether he wishes to be clean or dirty, do you? Do you wait until he's old enough to decide if he wants to take his medicine when he is sick? Do you?

What shall we say when Junior announces he doesn't like to go to Sunday School and Church? That's an easy one to answer. Just be consistent. Tell him "Junior, in our house we all go to church and Sunday School and that includes you." Your firmness and example will furnish a bridge over which youthful rebellion may travel into rich and satisfying experiences in personal religious living

The parents of America can

strike a telling blow against the forces which contributed to our juvenile delinquency, if our mothers and fathers will take their children to Sunday School and Church regularly.

### WATCH

"And what I say unto you, I say unto all, Watch", Mark 13:37. It is of vital importance that we watch what we say and do. It is not only for some to be on their guard, but that we all "watch". In numerous instances has the Savior shown that we should take heed unto our ways. Not the Bishop alone is required to watch; it is not the minister only that is to watch, but the Savior warns us all "watch". Laymembers as well as officers are to watch, inasmuch as we all are liable to make miss-steps. Knowing the fallibility of man, the Savior could very appropriately say to all "watch".

Sometimes people get into much trouble and bring great concern upon the church, by neglecting this great commandment of the Lord Jesus. No wonder, for when we violate one of the holy injunctions of our glorious King, nothing short of consternation can reasonably be expected, Matt. 5:19. How necessary then that we all watch what we are about to engage in, for we may depart far from the rule of the Gospel faith and christian practice, except we all "watch".

In dealing with others we should ever keep this mandate of high heaven in our memory. We should strive more to retain this one word and practice its meaning, than to cipher how to make a dollar, a dime or a cent.. Watch that we do not hurt the tender feelings of our brother or sister or fellow-mortal, in unthinking words or uncivil acts. Sometimes words are said without taking sufficient care how we speak and thereby wound one's feelings. It is very necessary that we keep in view the Savior's mighty fiat, "What I say unto you, I say unto all, Watch".

We can scarcely think of anything that requires more attention than that of watching, which is commanded by the Savior and reaffirmed by the apostle Peter, 1 Pet. 5:8 "Be sober, be vigilant". One might ask why? "Because your adversary the devil, as a roaring lion walketh about seeking whom he may devour". Believing that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness", 2 Tim. 3:16. We should "Take the more earnest heed to the things which we have heard, lest at any time, we should let them slip", Heb. 2:1.

Now to watch is one of the things which we have heard and read. It fell from the pure lips of our divine Redeemer and from the

mouth of the holy inspired apostles. Therefore when we are so earnestly entreated by such holy characters, it is our duty to heed. Not only are we commanded by Jesus Christ and Peter but the apostle Paul, who was not a whit behind the chiefest apostles, also thunders forth the mighty importance of watching, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand let us therefore cast off the works of darkness and let us put on the armor of light" Rom. 13:11-12. Again we say watch in your households, see that you "bring up your children in the nurture and admonition of the Lord". Teach them what is right and watch them that they do not the wrong. Be an example that they may do well to watch you and do as you do. "Watch" that you do nothing which you tell them not to do or say, and watch them that they do nothing which you know to be wrong. Watch in all things, remembering that actions speak louder than words. Sel by Emanuel Koonen

### **CHEER AND COMFORT**

When I sit in darkness, the Lord shall be a light unto me.—Micah vii 8.

Our Father, the day gladdens. Each rosy tint, each cheery note thrills us. All nature, astir with a

thousand harmonies speaks of Thee, and calls us from sleep to happy service. Help us to know how to "walk and not faint." The day may be cloudy, its work may bring severest testings, and we may learn how frail we are, but be Thou near. Illuminate the cloud. Impart the needed wisdom. Stay our feet though they almost slip. Make Thy presence so precious and clear that we may all day have "the joy of the Lord that makes rich and adds no sorrow." In Jesus' name—"Whom not having seen we love, in Whom . . . believing we rejoice with joy unspeakable." Amen.

—Andrew F. Chamberlain.

### **CHEER AND COMFORT**

Dear Lord, help us to see Thee always in all things both great and small. Open our eyes to the beauty and possibilities of life itself. Make us to let the love and friendship of the way. Take away all ill content, and make us truly glad. Enlarge and enrich our lives, so that our whole lives may be an expression of genuine Christian joy and gratitude. Keep us ever in close fellowship with Thyself. And help us to let the love and fellowship of Jesus, through us, draw others into this fellowship, that they too may see and share in the manifold blessings of life which Thou hast so bountifully and graciously provided for everyone. Amen.

—William F. Koonen.

**MY ANSWERED PRAYER**

I asked to be made like my  
Saviour,  
He took me right then at my word;  
And sent me a heart-crushing  
burden,  
Till the depth of my soul was  
stirred.

I asked for a faith strong yet  
simple,  
He permitted the dark clouds to  
come;  
And I staggered by faith through  
the darkness,  
For the storm had obscured the sun.

I prayed to be filled with a pas-  
sion,  
Of love for lost souls and for God;  
And again, in response to my long-  
ings,  
I sank neath the chastening rod.

I wanted a place in His vineyard,  
He took me away from my home;  
And placed me among hardened  
sinners,  
Where I - humanly - stood all  
alone.

I saw I must give up my am-  
bitions,  
Which had been my "air castle"  
for years;  
But, as I knelt in consecration,  
I whispered "Amen" through my  
tears.

I wanted a meek, lowly spirit,  
He took human props quite away;  
Till no earthly friend could give  
comfort,

And I could do nothing but pray.

They saw me out in the vineyard,  
To harvest the ripened grain;  
My eyes were still moistened with  
weeping,  
My heart was yet throbbing with  
pain.

But many a heart that was  
broken,  
And many a wretched, blighted  
life;  
Was made to thank God for my  
coming,  
And rejoiced in the midst of the  
strife.

I prayed to be made like my  
Saviour,  
And the burden He gave me to  
bear;  
Had been but the great Sculptor's  
teaching,

To help answer my earnest prayer.  
Sel. by Mary Keller

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Our deeds and our actions prove  
our thoughts and the intent of our  
heart.

---

Real difficulties are the best cure  
for imaginary ones, because God  
helps us in our real ones and makes  
us ashamed of the others.

---

"Quench not the Spirit".

Hinder not other people from do-  
ing good and living righteous lives  
and obeying the commandments of  
God's Word. Neither quench the  
Holy Spirit from working in your  
own life.

If we my friends, could analyze  
Our real selves we'd be surprised;  
Just happen in some time, some  
place,

And meet ourselves once face to  
face;

'Twould be a phase in life quite new  
To see us as our neighbors do;  
I wonder if such thing could be,

—————o—————  
If I would know myself was me?

"Abstain from all appearance of  
evil".

Many things people do and be-  
lieve are right and just, but in the  
end they lead to destruction. The  
Word of God is the only safe guide  
to take. It makes life's work more  
certain and is sure to gain heaven.

—————o—————  
The youth that commits God's  
Word to memory, keeps it handy for  
after years and it will remain there  
in old age.

—————o—————  
Blessed are the guiltless who can  
meet the Lord, with a clear con-  
science and love His appearing at  
any time that it may come.

—————o—————  
The officers answered, "Never  
man spake like this Man". He spoke  
with such power and authority that  
he could not be contradicted. His  
answers were always so correct.

## DAILY DEVOTIONS FOR JULY 1958

### MERCY

Memory verse, Prov. 3:3, "Let not  
mercy and truth forsake thee;

bind them about thy neck:  
write them upon the table of  
thine heart."

Tues. 1—Lam. 3:22-36.

Wed. 2—Psa. 108.

Thurs. 3—Deut. 4:25-35.

Fri. 4—II Sam. 24:10-25.

Sat. 5—Psa. 86.

Memory verse, Matt. 5:7, "Blessed  
are the merciful: for they shall  
obtain mercy."

Sun. 6—Joel 2:1-15.

Mon. 7—Micah 7:8-20.

Tues. 8—Titus 3.

Wed. 9—Luke 6:27-38.

Thurs. 10—Luke 18:1-14.

Fri. 11—Eph. 2:1-12.

Sat. 12—Dan. 9:3-19.

Memory verse, Micah 6:8, "He  
hath shewed thee, O man  
what is good; and what doth  
the Lord require of thee but to  
do justly, and to love mercy,  
and to walk humbly with thy  
God?"

Sun. 13—Matt. 17:14-21.

Mon. 14—James 2:5-26.

Tues. 15—Exod. 34:1-9.

Wed. 16—I Pet. 1:1-9.

Thurs. 17—Heb. 10:14-31.

Fri. 18—Gal. 6:

Sat. 19—Rom. 15:1-13.

Memory verse, Psa. 103: 17, "But  
the mercy of the Lord is from  
everlasting to everlasting upon  
them that fear him, and his  
righteousness unto children's  
children."

Sun. 20—Luke 16:19-31.

Mon. 21—Heb. 4:9-16.

Tues. 22—Rom. 11:18-36.

Wed. 23—Matt. 15:21-28.

Thurs. 24—Jno. 11:25-46.

Fri. 25—Psa. 103:

Sat. 26—Heb. 13:1-9.

Memory verse, Prov. 11:17, "The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh."

Sun. 27—Luke 1:46-56.

Mon. 28—Rom. 12:9-21.

Tues. 29—Isa. 30:17-26.

Wed. 30—Col. 3:12-25.

Thurs. 31—Prov. 14:16-35.

## SUNDAY SCHOOL LESSON FOR JULY

### PRIMARY LESSONS

July 6—What Mary and Martha Learned. Luke 10:38-42.

July 13—The Woman who gave all her Money. Mark 13:41-44; Luke 21:1-4.

July 20—The Boy Who Shared His lunch. John 6:1-14.

July 27—Dorcas The Woman who helped others. Acts 9:36-43.

### ADULT LESSONS

July 6—The Gentiles want to hear more about Christ. Acts 13:38-52.

1—What are some of the reasons or conditions which now hinder whole cities or towns, from coming to hear the word of God as they did in verse 44?

2—What is the meaning of the

pharisee as many as were ordained to eternal life believed"?

3—How has time affected the Gentiles' desires to hear about Christ?

July 13—The Jews are giving Paul much trouble. Acts 14:1-28.

1—It is because we lack faith that we are not granted signs and wonders?

2—What is a true Christians attitude concerning tribulation?

3—If we are as zealous as Paul and Barnabas in carrying forward the work of God, what is our best plan under persecution?

July 20—The apostles and Elders gather for counsel. Acts 15:1-21.

1—What are the essentials to soul Salvation?

2—What three valuable helps did the Jerusalem council have, to make their acceptable decision?

3—Why is the giving of the Holy Ghost no more accompanied by an outward demonstration?

July 27—The decision of the council sent abroad. Acts 15:22-41.

1—How can contention in the Church be overcome?

2—Does the Holy Spirit guide men to lay greater burdens than these, on the Church member today?

3—Why did they send men who had hazarded their lives for Christ?

### BIBLE STUDY BOARD

# BIBLE MONITOR

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No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## HIGH FIDELITY

"Ye are the light of the world. A city that is set on an hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven", Matt. 5:14, 16. High fidelity means: trueness or exactness of production, careful and exact observance of duty or performance of obligations. We are living in a day and age of great and almost marvelous engineering achievements. Particularly in the vast field of music, just music is not satisfactory to the majority of people, but high-fidelity music is desired. Also if it is changed in form, recorded or reproduced such reproduction must also be of a true, careful and accurate reproduction. Individuals will sacrifice for and spend, what was one time a small fortune, that such exact performance may be produced and reproduced. Such high-fidelity is also striven for in various other fields.

What is the achievement in the religious field? Is such exact observance of duty and performance of obligations sought and striven

for? As we consider this subject, we must realize that this field is one which has its results and enjoyments, not only over a few short years but for time and for eternity. Its effects will be enjoyed or suffered for Ages of Ages even when a long span of life is outlived and forgotten.

We all realize that the head of our religion is an eternal God, regardless of our faith. We cannot spend much time in meditation, upon any part of God's Word until we find that this God is a very exact God. He is often spoken of as a Jealous God, "Thou shalt not bow down thyself to them, and serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments", Exod. 20: 5-6. Our God is one who demands exactness, carefulness and high fidelity in our spiritual being.

Our God is so wise, so powerful, so considerate and so forgiving that we know very little of His greatness. Man even in his weak

human state is not a hap-hazard being. It is astonishing to study human anatomy and find the detailed minute exactness of each part of our being. A human being is created, so exacting by God, that the man can even predict the detailed characteristics down to the third and fourth generation, when one knows the characteristics of the ancestors.

"In him was life; and the life was the light of men. That was the true light, which lighteth every man that cometh into the world" John 1: 4, 9. From the very beginning Christ was the true light and shed forth the true life unto human beings. All other sources are only images and are usually evil in intent. Christ's life was always of the highest fidelity possible, there were no errors, questionable statements or mistakes anywhere in His life. Those who claim to be His followers are His servants. They try to be His messengers, carrying on the work which He did and which He left them to perpetuate "So send I you".

Only those who reproduce His characteristics and carry on His labors, to the best of their ability with the talents and opportunities which God has given them, are His true follower. Each of us have abilities, each of us has many opportunities in this life. What quality of living and serving as Christ gave us an example are we? Do you think our Lord and Savior is pleased with

anything less of me than the highest fidelity possible? Each of us, who knows of the goodness and the blessings of an Almighty God, longs for that glorious day "when He shall come for His own". Are we ready to welcome Him as His true followers?

### CHRISTIAN WORKERS LIGHTHOUSE

The other day I stood on the shores of the Pacific ocean and not far away was a great wave of surging humanity, wending its way to revival meetings, through a rain-storm, seventeen thousand people hunting for something. It reminded me of the great city of Nineveh, when God sent Jonah to it to preach repentance. In that day, the king gave the order for fasting and prayer.

San Francisco is being given her warning too. They are convicting men, women and children of sin and righteousness and judgment to come, but where are the teachers to guide those who are warned? The call has come, but in most places the churches are in the Laodicean condition. Matt. 28: 19-20 is a clear cut instruction to those who are eligible. When one has the potential to become a christian Worker, the call is laid upon his heart. Seeing a need and realizing your ability to help meet that need, constitutes a very definite call.

This call from God comes to the christian in various ways. The Lord told Jonah to go saying, "Arise and go to Nineveh, that great city, and cry against it; for their wickedness is come up before me". Jonah arose and went in the opposite direction. He went to Joppa, found a ship heading for Tarshish, paid the fare and was soon lulled to sleep in selfish ease. But the Lord sent a great wind and the waves became turbulent.

As I look about me I see those who have purchased for themselves: luxury, good jobs, nice clothes, happy church relationships, classy cars, easy travel, leisure time and even I find I must study Rev. 3:15-17, to see whether I am a party to this, which the Lord hath said, "I know thy works, that thou art neither cold nor hot: would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth, because thou sayest, I am rich, and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked".

Jonah repented and cried unto the Lord and said, "They that observe lying vanities forsake their own mercy" also "I will pay that I have vowed". I am convinced that we have been among people in this troubled world, who need our prayer. Should the ringing words come to us, as they did to Jonah, "What

meanest thou, oh sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not".

When the Lord trusts me enough to send me into a hard job, shall I be a truant? When the Lord called Peter, He left him have a long period of training, before he was truly converted. But Jesus said, "Peter, when thou art converted strengthen thy brethren".

Real strength comes from searching the Scriptures, and from prayer and meditation. The Holy Spirit gives power, but those who are given the power must be able to receive it and use it. Power must be used or it will become a convicting demon in place of a working asset. Throw out the lifeline, across the dark waves. Christians work through prayer, giving, living and witnessing.

Man looks on the outward appearance but God looks on the heart. Peter, Paul, Mary, Martha, Jonah were all chosen. Where do we class ourselves? Light, life, liberty, through Jesus Christ our Lord is glorious, praise His name.

Elice B. Neher,

Bx. 322 Empire, Calif.

## STEERING OR DRIFTING

(The following was written and delivered by Sister Mildred Kintner at the baccalaureate exercises of the 1958 graduating class of Converse High School on Sunday May 18,

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1958, at the Converse Christian Church.)

This afternoon I have chosen to speak on the subject, "Steering or Drifting". If we look into Webster's Dictionary we find these two verbs to be completely opposite in meaning. To steer is to direct or guide. To drift is to be carried by the current or by circumstances.

Everybody has and always will, travel over life's sea. The question today is, are we steering onward and upward keeping Heaven in view or are we drifting wayward and downward—hell hence to come.

In Genesis we find two men who illustrate a definite case of steering and drifting. The one man we will label Steering Abraham and the other, his nephew, Drifting Lot. These two men started together,

but because the one kept close to the guide and the other one drifted, they ended far apart.

God told Abraham to leave the land of Haran and go unto a land that He would show to him. By so doing God promised Abraham that he would make of him a great nation. Abraham heeded God's call and left Haran, taking with him his family, his possessions, and Lot. By offering numerous sacrifices on altars, Abraham blazed the way to Canaan. In Canaan there arose rivalry between the herdsmen of Abraham and Lot. Not desiring any strife between them, Abraham said they should divide the land. Lot, with a selfish heart, chose the fertile plains which were watered by the Jordan River and pitched his tent toward the city of Sodom. Thus, leaving Abraham with the hilly country.

Because of the wickedness of the people God planned to destroy Sodom. There were but four righteous persons there, Lot, his wife, and their two daughters, and so God sent two angels after them. But Lot lingered because he enjoyed the city of sin and the angels had to lay their hands on him and guide him out of Sodom. Then the Lord destroyed Sodom with fire and brimstone.

When God called Abraham out of Haran, he wasn't hesitant. He went obediently, promptly, and by faith. Throughout his life he made

sacrifices on altars to God. He didn't even hesitate when God asked him to offer his beloved son, Isaac.

Lot, on the other hand, didn't have such a christian character. When he pitched his tent, he pitched it toward Sodom, the city of sin. He looked toward Sodom and Abraham looked toward God. Lot lingered there and had to be led out by the angels.

Let us mark the blessings of a well steered life. Abraham obtained a great reward. He was called the "Father of the Faithful". The land of Canaan was given unto his people. He was promised that his seed would be as the stars of Heaven. Abraham kept close to the guide.

A guide about to lead a group of young people on a tour through a dimly lit, winding cave said, "Attention, please. I am about to preach you a sermon." When the group was quiet, he said, "Keep close to the guide." That sermon was brief but full of meaning, simple but fundamentally important.

When a ship goes out to sea, it has a chart to follow. The crew of the ship obeys the words of the captain. Sometimes visibility is poor but they keep steering in the path that has been routed, trusting and faithful.

The crew watches for danger signs and steers away from the marked places. They always keep their hands on the helm to avoid

drifting into unsafety, and to guide them to their goal. Sometimes shallow waters aren't marked and the ship hits a sand bar. The captain is concerned. If he doesn't want to wait for the high tide he will call for a tug to dislodge the ship.

Now and then ships become lost at sea. Then a gleam comes through the starless night, and upon seeing it, the captain says, "Follow the light!" There are twenty-four ships here in identical blue gowns. Now we will have to go out of the harbor and into the deep. We'll have to make decisions greater than we have ever made before, face responsibility, and meet our challenges.

Let us take the Bible as our chart. May we heed to the words of the Captain, Christ Jesus, trusting and faithful though the way seems foggy. May we watch for dangerous places and steer away from them and avoid drifting.

If we get lost, would that we look to the light. "When we're tossed on troubled waters—on temptation's ocean wide, like a silver flood descending, He our souls will safely guide." Once in a while we'll mire down into a sand bar but Christ will pull us to safety as a tug helps a ship, for He careth for us.

Our motto is "We Face A Challenging World". It is a challenge to keep both hands on the helm, to follow the chart, to keep close to

the guide, to keep our eyes on the goal, to avoid drifting, and to live a Christian life.

After we have lived our allotted three score years and ten, may our testimony be likened unto Paul's. "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing", 2 Tim. 4:7-8.

### **CHRIST'S COMING IS THE CHRISTIAN'S HOPE OF GLORY.**

The second advent of Jesus is, next to His sacrifice on Calvary, the most important Biblical event. Believing christians endorse this great truth. It is referred to more than two thousand times in the Scriptures. Nothing compares with the thought, that the Savior of men is coming back again; the One who came to earth, served, suffered, bled and died for our sins and who having burst the bonds of death has entered into His glory, John 14:2-3; Acts 1:9-11. Heb. 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation". Notice the expressions "once offered" and "appear the second time". His second appear-

ing would be impossible without the first, as well as the first would be incomplete without the second. They are each a vital part of the purpose of God.

The book of Revelations gives some vivid prophetic pictures of our Lord's return. John describes the majestic scene when the Son of God, leading the hosts of heaven, sweeps down through the vaulted sky to claim His people. He says, "His eyes were as flames of fire, and on His head were many crowns, and He was clothed with a vesture dipped in blood. And He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords". But it was not the purpose of His first coming to begin His reign. He came as a sacrifice then, but when He comes the second time, He will come as King. Not as a meek and lowly teacher, not as an out-cast from society, but amid all the glory of heaven, accompanied by all the holy angels, He will descend to earth to claim His saints. Luke 9:26, We read that He will come in His own and in His Father's glory and in the glory of all the angels.

In Matthew 25, Jesus speaks of His return, when He will call out the saved to meet Him in the air. Matt. 25:31 Jesus says, "When the son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory". Christ's enthronement

ment awaits His return in glory. When Jesus comes from Heaven, and all His mighty angels with Him, then He will establish His kingdom and will reign supreme. Jesus is now sitting on the throne with His Father, according to Rev. 3:21. The scripture also teaches that in some future time Jesus will sit on His own throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne". When Jesus comes His kingdom will be an everlasting kingdom.

Luke 1:31-33, "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end". God's revelation to the apostle Peter, Acts 2:29-30, "Men and brethren let me freely speak unto you of the patriarch David that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne".

Let this suffice, that the Kingdom of Christ is to come and that it will be a literal Kingdom and that the

Saints of all ages will reign with Christ eternally. Jesus has taught us in that most perfect prayer, "Thy kingdom come" which is future, "Thy will be done in earth as it is in heaven". Every heart that really prays this prayer, is asking the Father that the Kingdom may come and when the King of Kings and Lord of Lords comes, this prayer will have been answered. Even so, come Lord Jesus. Amen.

L. U. Kreider,  
Albion, Ind.

### **SANCTIFIED THROUGH THY TRUTH**

One of the musts if you would live a holy life is, to have regular periods of Bible reading and Bible study. I cannot soon over-emphasize this. I am convinced from personal experience and also from listening to the testimonies of thousands of people, in the last fifteen years, that no one can be a growing Christian, living a holy life, if he or she neglects Bible study. The amount of time one spends searching the Scriptures is a good thermometer to tell one's spiritual health. If you are disregarding Bible study and are indifferent and careless about regular and faithful devotional habits, I can prophesy your spiritual condition. I know you are not a vital and victorious Christian today, if the Bible is not a familiar, precious book to you.

We are told throughout the Scrip-

ture why Bible study is a must for holy living. In Psa. 119:9 a question is asked, "wherewithal shall a young man cleanse his way" or how can a young person clean up his life and keep it clean?" How can we learn to live a holy life? The Psalmist answers the question in the same verse, "By taking heed thereto according to thy word". If a person knows the Bible and is faithful to its teaching, he finds it gives him a clean, fruitful and holy life.

Jesus testifies to this same truth that the Word of God is a cleansing agent for us, when He prays saying, John 17:17, "Sanctify them through thy truth: thy word is truth". May I say too that the more you study the Word and yield to its truth, the more holy you will become. Eph. 5:26, tells us the same thing, "That he might sanctify and cleanse it (the church) with the washing of water by the Word".

Not only does the Word of God cleanse us, but it also keeps us from committing sin. If one is going to live a holy life, then he must find a method to keep from yielding to temptation. Psa. 119:11, gives one method to overcome temptation, "Thy word have I hid in mine heart, that I might not sin against thee". The Word of God is good insulation against sin. Dear friend, if you are having difficulty in saying no in time of temptation, here is sound advice and help so that victory can be yours. Fill up on the

Word of God, study the Bible and you will find with delight a new power against the enemy of your soul.

Since becoming a minister I have had the privilege of being a counselor for many people. Many have come and confessed that there has been spiritual tragedy in their lives. I then ask them to tell me how it happened, and they go back and relate their story which often covers a period of several years. One person may say that he changed jobs which brought another person into his life; then at an unsuspecting moment he did this or that, or yielded to temptation. During the whole process he tries to excuse himself. "I know I did it", he says, "but don't blame me too hard, look at my severe tests". You know, friends, it has never failed once that I can remember when I suggest that he did not start in the beginning of his backslidings. "What do you mean?" he replies in a tone that suggests he has told me everything. I then say, "Isn't it true that you first lost out in your devotional life, you neglected your Bible study and prayer life and then you began to backslide and lose out because you had no power against certain temptations?" Every time, yes, every time, he or she will admit this was the first failure. Sincere Bible study is a good place to begin, if you want to start living a holy life.

I want to say to everyone of you

that I believe with all my heart, that Bible study and prayer are the foundations upon which a holy life is built. The strategy of the devil is, to take us off these foundations and then we are easy victims for sin. I have experienced it and thousands have verified it. Never never expect to live a victorious and holy life, if you will not study God's Word and hide it in your heart. It simply cannot be done. I have never met a great Christian yet who had power and a vital life, who did not take his Bible study seriously. May I say, on the other hand, that I have never met a person who has taken his Bible study and prayer life seriously, who has at the same time gotten into serious sin and difficulty. David said to God, "Thy word have I hid in my heart, that I might not sin against thee", Psalms 119:11. Here then is one good protection from sin, the Word of God.

Dear friend, are you a faithful Bible student? Do you love the Word of God above gold, yea above fine gold? Is it sweeter than honey to your mouth? Can you further say with David, "O how love I thy law, it is my meditation all the day?" If you are not finding God's Book precious, then I know you are not living a holy life. It is a must, because it cleanses our lives and it keeps us from sin. Begin now to study the Bible and let its cleansing and keeping power work in your life to the result of holy living. In

2 Tim. 3:16-17, Paul verifies what has been said in this message, when he says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works".

In Psalms 119:105 we are given a third important reason, why one must be a Bible student if he would live a righteous life. This Scripture says, "Thy word is a lamp unto my feet, and a light unto my path". Here we are told that the Word of God is a guiding light for us, as we go through this dark and evil world. It is the Bible that contains the laws of the spiritual and heavenly kingdom. If we didn't have the Bible, how would we know what pleases and displeases the invisible God? How would we know what we must do to be saved? How would we know whether we are being led by God or Satan? How I thank God for the written Word which is final and absolute. It is the mind or will of God, yea it is the very Word of God and heaven and earth will pass away, before one part of the eternal Word of God will fail.

In these days of counterfeits, camouflage and veneer, it is thrilling to have truth as an anchor for the soul. In these days of darkness, evil and uncertainty, it is great to have a lamp for our feet and a light for our path; yes, this is eternal life, God's

precious Word. We need not get caught in unholy living even though we are living in a dark and evil world. Thank God for His Word, which lights the trail for us. *Psa. 119:130*, "The entrance of thy words giveth light; it giveth understanding unto the simple."

I have merely begun to show you the importance of the Word of God to every Christian. Again may I repeat, a regular study of the Bible is a must, because it cleanses us from sin; it keeps us from committing sin and it exposes sin and temptations in our pathway. Don't ever expect to live a holy life if you are not studying the Bible. Begin now to study the Word of God and observe the difference it makes in the holiness of your life.

The story is told of an atheist, who once stood on the courthouse steps of a city and cried out his challenge, for anyone to debate with him that there is a God and that the Bible is the Word of God. He was ready to prove that God is a myth and that the Bible is simply full of interesting stories, but not facts. For a long time he shouted for a challenger to prove that God exists and that the Bible is His inspired Word. Finally a young man made his way, through the crowd and at last stood up on the steps beside the atheist. He didn't say a word, but reached into his pocket, pulled out an orange and began to peel it slowly. The atheist became

impatient and said, "Say something. What arguments do you have to prove that God exists and that the Bible is the Word of God?" The young man continued peeling the orange and saying nothing. He then finally began to eat the orange slowly. In an impatient rage the atheist again asked him to speak or leave, even mocking and scoffing at him. Finally the young man finished eating. He wiped his hands and mouth with his handkerchief and then said, "Friend, tell me, was that orange sweet that I just ate?" With an angry voice the atheist said, "How do I know, I never tasted it". Then the young man said, "If you would have tasted the Lord and His precious Word, you would not have spoken as you have, nor displayed your ignorance".

Friends, have you tasted the sweetness of God's Word? That is exactly it; you must study God's Word before you are able to judge its value. I know and you know, that there is a strange power in God's precious Word. Without it we fail to live a victorious and holy life. There are no exceptions to this rule. If you neglect God's Word, you will fail in Christian living; if you hide God's Word in your heart, victory and blessings will issue forth.

When the Lord Jesus was led by the Spirit into the wilderness, to be tempted of the devil, He used the Word of God in His answers to

Satan. Three times He quoted the Bible, showing us the power of the Scriptures to help in living a holy life. If Jesus Christ knew the Scriptures, and if He used them, as His defense against temptation, certainly we can learn from Him and follow His example.

May the Lord by His Spirit impress upon each of us the importance, yea, the necessity of hiding God's Word in our hearts so that we don't sin against God. If you would live a holy life, then by God's grace determine to arrange part of each day, to be used to study the Word of God. If you won't take the time or arrange the time, remember, you have lost your power against a treacherous enemy. May the Lord teach us the importance of His Word. God bless and keep you is my prayer.

Charles Hostetter,  
in the Christian Monitor.

## NEWS ITEMS

### ELKINS, W. VA.

Eld. W. A. Taylor will hold a two-weeks evangelistic meeting at Elkins, beginning July 5 and ending July 20 with an all-day meeting on July 20th. Everyone is welcome, Ministerial help is needed, please come. The location is the Hazelwood school, five miles south of Elkins on route 219 on the left side of the highway going south. Services at 7:30 Standard time and at

10 A. M. Standard time on Sunday forenoon.

### DAYTON, VA.

The Berean congregation met in council May 3. Hymn no. 236 was sung, prayer and Scripture reading of Acts 1:1-9 by Eld. T. I. Bowman. One of the things he reminded us of was, "Do we realize what the Holy Ghost means to us"? Not much business came before the meeting, but all was disposed of in a christian manner. Arrangements were made for our Lovefeast May 17. Decided to send five dollars to the Navajos Mission to help on fence for the graveyard.

Decided to have a series of meetings this year. The Lord willing, Bro. Melvin Roesch is to be our evangelist the first part of September, the exact date has not been decided. We request the Brotherhood to pray with us, for the success of this meeting.

On May 17 we assembled for our Lovefeast. A goodly number from other congregations were with us: Elders Ord. Strayer and wife, L. B. Flohr and Roscoe Reed; Bro. and Sister Frank Shaffer and family; Sister Adams; Bro. and Sister Virgil Leatherman and family; Sister Mamie Leatherman; Bro. and Sister Chas. Sowers, family and Bro. Sower's mother.

Bro. L. A. Shumake led the opening devotions. Bro. Flohr preached the examination sermon from 1 Cor.

11. Among the things he said, There were some things in the Corinthian church that needed correction. We are commanded to pray without ceasing, so there is no time to lay aside the prayer covering. Examine ourselves and so let us eat. If we eat unworthily we are a traitor. How do our lives compare with the pattern of Christ? Bro. Strayer gave a short message from Phil. 4:8. Among the things he said, Whatsoever things are lovely. We either love or do not love. We are either honest or dishonest. We are children of God or we are not. We shall not judge our brother or sister. We are to examine ourselves. Cast the beam from our own eyes, then we can see more clearly to cast the mote from our brother's eye.

Several prayers were made. We had intermission until the tables were made ready. A goodly number surrounded the tables and we all enjoyed a lovefeast together, with Bro. Flohr officiating. We were glad for the presence of each one. Thus ended another lovefeast for our little group.

Sunday morning we again came together at 10 A. M. for Sunday-school. Bro. Shumake had opening devotions. Bro. Frank Shaffer taught the adult class, and Bro. Shumake the children. Bro. Reed brought the message at 11 A. M., from Matt. 4:1-5 and Gal 2:13-21. Subject "The life that we now

live". Among the things he said, There are things in our lives which we should forget. We should partake of Spiritual food daily. The Devil tempts us at our weakest point. The life that we now live takes the whole Gospel. We should not be ashamed of doing the commandments that Jesus gave us and reveal God in our lives to others. We are responsible to God for the life that we now live. Bro. Bowman closed the meeting with the invitation for every one to come our way whenever possible, they are always welcome. May we all strive to live closer to the teachings of Jesus and do what we can for the upbuilding of His Kingdom.

Sister Josie Lam, Cor.

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### WORSHIP

John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth". 1 Cor. 14: 15, the apostle Paul writing, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also". I had rather speak five words with my understanding, that by my words I might teach others also, than ten thousand words in an unknown tongue. How could they say Amen, at thy giving of thanks, seeing they understood not what thou sayest? For thou verily givest thanks well, but the others are not edified.

Rom. 14:19, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another". Rom. 15:2, "Let every one of us please his neighbour for his good to edification" This people draweth nigh unto me with their mouth, and honoureth me with their lips, for their heart is far from me. In vain they do worship me, teaching for doctrines the commandments of men, There is quite a vast difference in the kind of worship. The apostle Paul stood in the midst of Mar's hill and said, "I found an altar with this inscription, "To the unknown God". Many people are worshiping an unknown God in this educated world.

The Lord of heaven and earth dwelleth not in temples made with hands, neither is worshiped with men's hands. Acts 18:28, "For he (Paul) mightily convinced the Jews, and publicly, showing by the scriptures that Jesus was Christ". This is the divine being whom we should worship. Who made heaven and earth, seeing he giveth to all, life, breath and all things: and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. That they should seek the Lord and worship Him that created all creatures, Rev. 14:7, "Worship him that made heaven and earth, and the sea, and the fountains of waters".

Rom. 1:25, "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator". This is prevalent in this day and age, as men desire praise and worship. When He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him. He is the Son of God, the Lord Jesus Christ, sometimes called the Son of man. Do we worship Him?

God in these last days spoken unto us by His Son. Us refers to His followers. Whom He hath appointed, heir of all things, by whom He made the worlds. When He hath by himself purged our sins, sat down on the right hand of the Majesty on high. Do you not think He deserves our worship and praise? Heb. 2:3, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him". Nevertheless He left not himself without witness in that He did good and gave us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness. Let all the people praise Thee. O come, let us worship Him, let us kneel before the Lord, our Maker. For He is our God and we are the people of His pasture. Declare His glory and His wonders among all people.

Give unto the Lord the glory due unto His name. O worship the

Lord in the beauty of holiness. He shall judge the world with righteousness, and the people with His truth. John 8:36, "If the Son therefore shall make you free, ye shall be free indeed". If you continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free, He shall give you another Comforter, that he may abide with you forever, even the Spirit of truth. The Comforter, which is the Holy Ghost he shall teach you all things, and bring all things to your remembrance. When he the Spirit of truth is come, he will guide you into all truth. 2 Cor. 13:8, For we can do nothing against the truth, but for the truth.

The word worship meaning: The paying of religious reverence, prayer, praise, to love and honour greatly, adoration, deep respect. The Son of God should be: glorified, worshiped, adored, magnified, praised and revered. Rev. 4:10, "The four and twenty elders fell down before him that sat on the throne, and worshiped him, that liveth forever and ever...Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created". To worship the Lord Jesus Christ from the heart means, to love and obey Him. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, for ye serve the Lord Christ.

Luke 6:46, "Why call ye me, Lord, Lord, and do not the things which I say?" Do you think they were worshiping the Lord from the heart, and not heeding to His words or doctrine? For out of the abundance of the heart the mouth speaketh. Eph. 6:7, "As the servants of Christ doing the will of God from the heart; with good will doing service as to the Lord, and not to men". We are persuaded to believe that there are more so-called Christians serving man, than the Lord Jesus Christ. Whom are we worshiping? 1 Sam 16:7, "For the Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart". The true worshipers shall worship in spirit, and in truth. God is a Spirit: and they that worship him must worship him in spirit and in truth. Are all professors truthful? Ye worship ye know not what, do we know what we worship?

Worship the King all glorious above, and gratefully sing of His power and His love. Thy mercies how tender, how firm to the end; our Maker, defender, redeemer and friend O tell us of His might, O sing of His grace. O worship the king all glorious above. O Lord how delightful it is to see, a holy assembly worshipping Thee. In the spirit they sing, and in the spirit they pray; they hear of heaven and learn the way. There is a place where

the angels dwell, a pure and a peaceful abode, my heart and my treasures are there. The joy of that place no tongue can tell. We speak of its service of love, the robes which the glorified wear, but what must it be to be there?

William N. Kinsley,  
Hartville, Ohio.

## BEAUTY AND HOLINESS

Some years ago there appeared in a popular magazine an article in the form of a letter from an older brother, David, to a college girl, Janet, in acknowledgement of her photograph. David said that as he looked at the picture of her face he had two thoughts about it: that it was beautiful and that it was good. The mingling of the two thoughts kindled in him the desire to talk to her through the medium of a letter, concerning the essential relationship between beauty and holiness.

His ideas on the subject, he said, grew little by little out of an episode which he relates: Some years before he had witnessed a baptism which impressed him profoundly. The baptism had been administered with the utmost propriety and grace and the person baptized was a very lovely young woman, her beauty being touched with "a grace that was positively seraphic" by the special circumstances under which he saw her. The incident kindled in him an unforgettable impression of the beauty of holiness. It seemed

to him ever after, that there was not only the beauty of holiness but the holiness of beauty, and that the one was the most effectual as well as most complete when it could be manifested through the other.

This association, he confessed, is somewhat unusual in our everyday thought but in our ideal conceptions goodness is resemblanced in beauty. The author makes the heroine good and beautiful, while the villain and various ogres and witches are as ugly as sin and artifice can make them. The artist too is in sympathy with this ideal and presents Christ as a model of manly beauty. So also with the architect who has expended his greatest pains and loftiest imagination of the beautiful churches, which rise like pyramided prayers all over Europe.

He might have added that this also was the conception of Hebrew poets and prophets, who associated goodness and beauty as attributes of Deity. David desired to dwell in the house of the Lord that he might "Behold the beauty of the Lord and enquire in His holy temple". Isaiah promised the faithful that their eyes should behold "the King in his beauty" and Zachariah exclaimed, "How great is His goodness and how great is His beauty."

Because our concepts of beauty have too frequently been associated with external characteristics, this conception of God is somewhat foreign to our thought. But with Mrs.

Browning let us ask ourselves, "What is this thought or thing which I call beauty?"

We commonly associate it with features and figures but we know that a perfect physical contour may yet lack beauty. Physical adornment has its impulses in the desire to achieve beauty, but it frequently lacks the elements of becomingness, without which beauty cannot exist. The Pilgrim Fathers, seeing the vanity and frivolity of much that men called beautiful, sought to subtract all vestige of it from their lives, but in the effort hit upon a certain severe simplicity which in itself is beautiful. So the searcher for beauty is often tricked and betrayed, while it rests like a halo on the humble devoted soul, who is indifferent to its charms.

"Man's progress", says Newell Dwight Hillis, "may be measured quite accurately by his idea of beauty. In the first rude age beauty was external. Man twisted gay feathers into his hair, painted his cheeks red and yellow, wore rings of bright shells around his neck. Our age is high in porportion as beauty has ceased to be mere personal adornment; in proportion as man seeks to make his books beautiful for the intellect, his library and gallery beautiful for taste and imagination, his temple beautiful for worship, his home beautiful in the interest of the heart".

There is in the heart of every girl

the desire to be beautiful. It is her right and we would not reprove her. Only have her know that cosmetic veneer and purely external adornment belong to a rude age when "women were beautiful for barbarous men to fight over but lacked the charm of spiritual companionship". The glory of our age is that beauty is increasingly associated with personality and an ideal of womanhood infinite in its charm and moral worth.

Even the physical is altered and redeemed by the moral qualities of the soul. "We have seen women", says Charles Dole in "Noble Womanhood", "with the plainest faces, without outward grace of form, perhaps bent, thin and worn, sometimes broken down with disease, in whose eyes nevertheless shone such a light of love and devotion, in the rugged lines of whose face was written the story of such lofty character, that their womanhood was transfigured in spiritual beauty. Whereas, we have seen beauty and natural grace in all the perfection of health changed to repulsion and ugliness and the fair face spoiled through some inward and moral distemper, by the harsh and cruel lines of a growing arrogance, bitterness, envy, jealousy, and selfishness. The instrument, the piano, violin, each ought to have a case that fits it; but what is the use of the most polished case, if the instrument itself is mean or out of tune?"

No human face however comely, ever attains the highest quality of loveliness without the aid of the transfiguring spirit of divine grace, wrote David to Janet and advised her to leave ample room on her dressing table for the cosmetics of the soul, whose constant use would give her those subtler graces of the spirit without which the body, however fine, is only an unlit lamp.

How may we achieve this beauty of holiness which is the crown and acme of all beauty? Let David tell us—"Only by ways of love and reverence. Only by being pure in heart and merciful and humble-minded. Only by loving God with the whole heart and our neighbors as ourselves. These are the cosmetics that beautify the soul and that, shining through, produce in the countenance itself a superior and tender loveliness.

"I see you sitting at your glass. And you are looking at yourself. Your gaze is critical and comprehensive. Dare I ask you, dear Lady of the Boudoir to examine yourself with even greater care than now? Are the eyes deep as well as bright? Is the mouth not only shapely but tender? In the fine curve of the nostril is there any trace of scorn? Is the brow the brow of one who thinks and feels profoundly? Does the head lift itself with too arrogant a grace, about the smooth column of the neck? Look carefully and make sure of these.

"Oh, dear Janet there is more beauty, to be reflected on you, in the poets than in the clever tale you have been reading. More beauty in love than in manner. More beauty in the flower you gave away than in the one you put into your hair. To the glow of health will be added the soften benison of sympathy, if you will contrive to terminate your morning constitutional in the meagre home where sorrow dwells.

"Forgive the candor of a brother. You are very lovely. God give you, dear sister, not the less, the Beauty of Holiness.

Your brother, David.

## IT'S MISSION OF LIGHT

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundred of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High and into the cottage to assure the peasant that he is the son of God.

Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the peo-

ple, and its counsels whispered in the ear of the lonely.

The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn pages. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope put on the beautiful garments of its treasured speech breathing of frankincense and myrrh.

Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers in our ear long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path. They grow richer as pearls do when they are worn near the heart.

No man is poor or desolate, who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade,

"Goodby, we shall meet again" and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light.

Sel. from Henry VanDyke.

## THE SCRIPTURES TESTIFY

The Word of God.

1. How were the Scriptures given? "All Scripture is given by inspiration of God", 2 Tim. 3:16.
2. By whom were the men directed who thus spoke for God? "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" 2 Pet. 1:21.
3. What specific instance is mentioned by Peter? "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus", Acts 1:16.
4. How does David express this same truth? "The Spirit of the Lord spake by me, and his word was in my tongue", 2 Sam. 23:2.
5. Who therefore did the speaking through these men? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets", Heb. 1:1.
6. For what purpose were the

Scriptures written? "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope," Rom 15:4.

7. For what is all Scripture profitable? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness", 2 Tim. 3:16.
8. What was God's design in thus giving the Scriptures? "That the man of God may be perfect throughly furnished unto all good works", 2 Tim. 3:17.
9. What is the character of God's Word? "Sanctify them through thy truth: thy word is truth", John 17:7.
10. What test should therefore be applied to every professed teacher of truth? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them", Isa. 8:20.
11. What does God design that His word shall be to us in this world of darkness, sin and death? "Thy word is a lamp unto my feet, and a light unto my path", Ps. 119:105.
12. How long will the Word of God endure? "The grass withereth, the flower fadeth; but

the word of our God shall stand forever", Isa. 40:8. "Heaven and earth shall pass away, but my words shall not pass away", Matt. 24:35. Christ in all the Bible.

13. Of whom did Christ say the Scriptures testify? "Search the Scriptures for in them ye think ye have eternal life: and they are they which testify of me", John 5:39.
14. Of whom did Moses and the prophets write? "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth the son of Joseph", John 1:45.
15. From those words did Christ say the disciples ought to have learned of his death and resurrection? "O fools, and slow of heart to believe all that the prophets have spoken? ought not Christ to have suffered these things, and to enter into his glory?" Luke 24:25-26.
16. How did Christ make it clear to them that the scriptures testify of Him? "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself", Luke 24:27.
17. What did he say a little later to the eleven? "These are the words which I spake unto you, while I was yet with you, that

all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the psalms, concerning me", Luke 24:44.

#### Power in the Word.

18. Through what agency did God create the heavens? "By the word of the Lord were the heavens made; and all the host of them by the breath of his Mouth". "He spake and it was done he commanded, and it stood fast", Psa. 33:6, 9.

19. By what does Christ uphold all things? "Upholding all things by the word of his power", Heb. 1:3.

20. In what scripture is it shown that creative power is exercised through the Word of God? "Let them praise the name of the Lord: for he commanded, and they were created", Psa. 148:5.

21. What change is wrought in one who is in Christ? "If any man be in Christ he is a new creature: old things have passed away; behold, all things are become new", 2 Cor. 5:17.

22. What is this new creation also called? Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God", John 3:3.

23. Through what agency is this new creation, or new birth ac-

complished? "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever", 1 Pet. 1:23.

24. Why were people astonished at Christ's teaching? "They were astonished at his doctrine: for his word was with power", Luke 4:32.

#### The Life-Giving Word.

25. What is the nature of the word of God? "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart", Heb. 4:12.

26. What did Christ declare his words to be? "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life", John 6:63.

27. What name is applied to Jesus as the revelation of the thought of God in the flesh? "In the beginning was the Word, and the Word was with God, and the Word was God", John 1:1. "He was clothed with a vesture dipped in blood: and his name is called The Word of God", Rev. 19:13.

28. What was in the Word? "In him was life and the life was

the light of men", John 1:4.

29. In assigning him his life work, what instruction did Jesus give to Peter? "Jesus saith unto him, Feed my sheep", John 21:17.

30. What apostolic injunction indicates the way in which this instruction is to be obeyed? "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine", 2 Tim. 4:1-2.

### FAULTS

I used to censor everyone  
Just like some Pharisees,  
Until, quite unexpectedly  
I got a glimpse of me.

I make so many big mistakes,  
I feel condemned to find  
A bit of fault in anyone,  
When I am so far behind.

And now whenever I am inclined  
Some other folks' judge to be,  
I always go and take a look  
At him, whom I call me.

I tried to justify myself,  
And frame some kind of alibi,  
Here I stand, caught by myself  
And to me, I won't lie.

I have so many faults myself  
That I seldom ever see,  
A defect in other's lives  
But what I see in me.

I find it is a splendid thing  
Just try it, and you can see  
To quit from criticizing folks  
Let each "I" look at me.

### WHAT IS LIFE?

What is my life that I should  
boast  
Of many things to own?  
Do earth's vain glories charm me  
most  
Her grandeur to be shown.

Are all my efforts to be wrought  
And nothing good effect?  
While Jesus stands alone, unsought,  
Because of my neglect?

Ah, life is more than garnered  
grain  
And more than mansion fair;  
For it consisteth not in gain  
But more in what we share.

Mark B. Spacht.

### LIFE'S PATHWAY

Life is but a little pathway  
God has planned for you and me,  
And He walks the way before us,  
Oft our path we cannot see;  
And we sometimes get discouraged  
When the briers pierce us sore,  
Then He comes to us and whispers,  
"I am with thee evermore."

Then how beautiful the roses,  
Which along the path we meet!

If it were not for the briers,  
 Would the roses seem so sweet?  
 Now the day is getting cloudy,  
 And before us lies a hill,  
 Then our Guide in love assures us,  
 "Fear not, I am with thee still".

Up the hill He gently leads us,  
 Through the clouds His eyes can  
 see

And it makes us trust our Saviour  
 As we say, "Lord, I love Thee".  
 Ofttimes Satan comes to try us,  
 He would like to bend us low,  
 Then we tell it all to Jesus,  
 And He answers, "Child I know".

If it were not for the briers,  
 If the days were never dim,  
 If we met no disappointments,  
 Could we see the need of Him?  
 And if Satan never tried us,  
 Would we flee to Christ for aid?  
 Could we know the joy of trusting,  
 When He says, "Be not afraid"?

But the joy that there awaits us  
 When we reach our journeys end  
 Is a joy that human mortals  
 Cannot nearly comprehend;  
 It is worth all toil and patience  
 And our efforts every one,  
 When we hear His words of wel-  
 come,  
 "Faithful one thou hast well  
 done."

Sel. by Sister Montez Zigler.

### GOING DOWN THE HILL

They call it "Going down the hill"  
 when we are growing old,  
 And speak with mournful accent,

when our tale is nearly told.  
 They sigh when talking of the past,  
 the days that used to be,  
 As if the future was not bright with  
 immortality.

But oh! it is not going down, 'tis  
 climbing high'r and high'r  
 Until we almost see the mansions  
 that our souls desire.

For if our natural eye grows dim,  
 it is but dim to earth,  
 While the eye of faith grows keener  
 to perceive the Saviour's worth.

For though in truth the outward  
 man must perish and decay,  
 The inward man may be renewed  
 by grace from day to day;

They who are planned by the Lord,  
 unshaken in their root,  
 E'en in old age shall flourish still,  
 and still bring forth their fruit.

It is not years that make men old:  
 the spirit may be young.

Though for the "threescore years  
 and ten" the wheels of life have  
 run;

God has Himself recorded in His  
 blessed Word of Truth

That they who wait upon the Lord,  
 they shall renew their youth.

And when the eyes now dim, shall  
 open to behold the King.

And ears, now dull with age, shall  
 hear the harps of heaven ring.

And on the head, now hoary, shall  
 be placed the crown of gold,

Then shall be known the everlast-  
 ing joy of never growing old.

Sel. by Sister, Montez Zigler.

## MY TIMES ARE IN THY HANDS

I'm glad my times are in Thy hand:

It is so sweet to know

That everything by Thee is planned

For me wherever I go;

The hand that holds the ocean's depths

Can hold my small affairs;

The hand that guides the universe

Can carry all my cares.

Thou seest all that's coming, Lord

The pleasure and the pain;

And Thou art shaping all for me

And my eternal gain.

Thy hand is one of love and power,

So gentle yet so strong,

It surely can control all things

Which unto me belong.

I'm glad I cannot shape my way,

I'd rather have Thy will;

I'm glad the ordering is not mine,

I'd rather have Thy will;

I do not know the future, and

I would not if might,

For faith to me is better far

Than faulty human sight.

My times are in Thy hand, O Lord!

'Tis restful it is so;

And as I tread an untried way,

'Tis quieting to know

That my dear Father up in Heaven

Doth understand my case,

So I can safely trust to Him

All till I see His face.

## PREACH THE GOSPEL

"Go ye into all the world, and

preach the Gospel to every creature".

What is the Gospel? The good news, to be sure. But the good news concerning what? We have the answer in John 3:16. The Gospel is the good news of God's love for a world in sin, the good news of Christ's sacrifice for a world in sin, the good news of God's plan for the salvation of a world in sin. With this Gospel we have been sent to conquer the world. Let us rejoice in the efficiency of this Gospel. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life". There is wonder-working power in the Blood of Jesus Christ. He is able to save unto the uttermost those who come unto God by Him. There are no incurable souls in the hospital of our Lord. "Whosoever will" may come and "take the Water of life freely". Let us rejoice in the sufficiency of the Gospel and share its blessings with others.

## APPRECIATION

I wish to express my appreciation for the cards, flowers, hankies and gifts received while a patient at the Gettysburg Hospital and since my return home.

Thank you,

CAROLYN SURBEY.

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# BIBLE MONITOR

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**"For the faith once for all delivered to the Saints."**

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## AM I YET CARNAL?

"Then Peter turning about, seeth the disciple whom Jesus loved following which also leaned on his breast at supper and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord and what shall this man do? Jesus saith unto him. If I will that he tarry till I come, what is that to thee? follow thou me", John 21:20-22. Here we find Jesus with His disciples, shortly before He was to leave this earth for the last time, at the Sea of Galilee, where He had told them to meet Him even before He was crucified.

They had finally kept the appointment He had given them and were receiving some very important last minute instructions. Peter had just been bitterly taught that important lesson of his purpose in life, that all was not over of their spiritual work, but that Peter especially, had Lambs and Sheep to feed. Peter was beginning to see of the higher things in life, why Christ suffered and died and why He had so painstakingly taught them of the spiritual lessons which they were to

use in converting sinners.

The first verse of our text clearly identifies the person whom Peter was concerned about, the beloved apostle John, whom they all knew was zealously devoted to their Lord and perhaps even realized that He understood more of Christ's teachings and was devoting his life to obeying them. It is no wonder when Peter was made to realize how far short he was of faithfully serving His Lord and Master, even short of what he wanted to do and felt so certain that he was going to do. Naturally as Peter began to realize how much the Lord had in store for him to do, guiltily wondered, well, what then is John to do.

Peter tells us in 1 Pet. 4:15, "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters". Here we have a number of carnal weaknesses which our human desires are apt to follow after. He points out that any one guilty of any of these must suffer, perhaps we never noticed this point of his. Certainly if we are apprehended for our crime we will suffer but I wonder if any honest person will

not suffer, perhaps more, regardless of man's knowledge of our deeds. Anyone guilty of any of these is burdened with his deeds. He is perhaps so busy to hide his guilt that he cannot go about the useful deeds of life. He is not free to openly and happily meet and commune with mankind. It is carnal to be a busybody in other men's matters. We must realize an officer of the law does not come under this guilt, because such is his duty. Just so a church officer going about the spiritual matters of his obligations, is not guilty of being a busybody in other men's matters.

Otherwise however each of us has all and perhaps more than we can do with our own affairs, that we might meet the qualifications in order that the Lord may know us, when He comes for His own. As Peter went about doing what Christ told him to do, I feel he was a busy christian man. I wonder if each of us will not be very, very busy, doing what our hands find to do, in His service, as we sincerely meditate upon His Holy teachings. I have heard the following from those who are claiming to serve their Lord and Master: he or she never gave much to the church; I have more reason to be absent from services than they have; they certainly do not do their part; I am just as good a church member as they are; if I had the means or talents that they have, I certainly would do a

lot for the church; the day is coming when they are going to have to answer for what they say or do. Are we carnal beings? "or ye are yet carnal: for whereas there is among you enyving, and strife, and divisions, are ye not carnal, and walk as men"? 1 Cor. 3:3.

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be", Rom. 8:6-7. There is a great dearth of spiritually mindedness today, which results in a dearth almost of "life and peace" and rather much strife and suffering. Why? are we spiritual or carnal in our talking, acting and even serving? I care not how much they suffered and deprived themselves of, many of the early disciples of Christ and many of our forefathers actually had "life and peace", peace which passeth human understanding. The same is promised to each of us, yea it is comparatively easy and simple, if we only submit our carnal will to His Will, no not just part of it but all in all.

### BLIND LEADERS

There are many blind leaders in Christendom to-day. The following text, written by the apostle Paul is the reason why. 2 Cor. 4:3-4, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds

of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them”.

Any religious leader, to be successful in the mission of saving soul's must be called of God, by the Holy Spirit. A leader that is called of God to the work of the ministry, should be and feel as did the apostle Paul as stated in the two preceeding verses of our text “Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God”.

May it, never be said of a minister of the Dunkard Brethren Church, that they are guilty of preaching these hidden things mentioned by the apostle. We should be careful in our preaching, that we, when there are two principles taught in a passage of Scripture that we do not over-stress one at the expense of the other. What do we mean by this? Simply this, for example in Rom. 12:1-2. we have two principles involved, namely the outward and the inward man, in his non-conformity to the world. Let us read the text.

“I beseech you therefore, brethren, by the mercies of God, that ye

present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God”.

In these verses there are two principles involved the outward and the inward man in the presentation of their body. To stress the one and cast reflection on the other, or to make light the other, making it a non-essential, is to the writer handling the Word of God deceitfully. For instance, our fore-fathers, able ministers, Godly men, well versed in the Scriptures who were led by the Holy Spirit, have been accused in our hearing, on various occasions, of over-stressing the outward appearance, and not teaching, with emphasis, or living the sanctified life, or possessing the “Fruits of the Spirit”.

Also it has been pointed out that they, the old soldiers of the Cross, were lax in their zeal for “Missions” and in living the consecrated life. Hence we have heard that which almost seems, such teaching as would make our gospel principle of outward appearance a non-essential. Over-stressing the one and leaving a reflection on the other. Brethren, this ought not so to be. Especially where there are young brethren and sisters, some teen-agers, present, who have the worldly attire to over-

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come. May we not say that such teaching, would be handling the Word of God deceitfully? Neither did our fore-fathers nor should we stress in our teaching or preaching, without the full emphasis to a clean and consecrated life before the world.

Paul says II Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth'. We are duty bound to preach and teach the whole gospel to live the whole gospel. We should commend ourselves in our preaching, as Paul said, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake", 2 Cor. 4:5, "By manifestation of the truth commending ourselves to every man's con-

science in the sight of God".

Going farther with our subject, "Blind Leaders". The question of the sinners salvation is a personal question, he or she, can accept it or reject it. This great question is to be answered by every individual personally, by his or her study of God's Word, or by hearing, understanding, and accepting the preaching of that Word. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe", 1:21.

"So then faith cometh by hearing, and hearing by the word of God", Rom. 10:17. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him", Heb. 11:6. But if they, (sinners) go to the religious leaders of to-day only, many of whom are blind to the Gospel, for the answer of this great question of their salvation, how can they know how to be saved?

Dear brethren and sisters, why are we Dunkard Brethren? And why are there so many different faith's in the world? Sinners cannot, safely take the above stated course, in going to these leaders, for there are many blind leaders, false teachers, self interpreters to whom "Our Gospel", which was Paul's Gospel, which is hid to many.

Our text gives the reason. So

we say, let them alone, their preaching over the radio, in most cases, is only a part of the Gospel of Christ. Jesus said, Matt. 15:12-14, "Then came his disciples, and said unto him, knowest thou that the Pharisees were offended after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Jesus had called the multitude and said, Matt. 15:11, "Not that which goeth into the mouth defileth a man; but which cometh out of the mouth, this defileth a man". So your unworthy servant, has no quarrel with the blind leaders, false teachers, of Christendom. Nevertheless it is our duty to fore-warn sinners everywhere, of the false interpretation of God's holy Word.

How is this blind leading taking place? Note them, the blind leaders. For instance, Like this, they read and teach, Eph. 2:8-9, Where the Lord, by the hand of Paul, "For by grace are ye saved through faith; and that not of your selves: it is the gift of God: Not of works, lest any man should boast". And they say, "That's it", that's right. Its grace, just grace. By grace alone, once in grace always in grace, but is that it?

This reminds us of a false answer given to a young man seeking salva-

tion. This young man, a service-man, who had asked a Clergy-man, "What must I do to be saved"? His answer to this young man was, "Young man, you are nineteen hundred years, too late, to do anything for your salvation. Christ did it all for you, you are saved by God's grace entirely. Nothing for man to do. But is that it, according to the gospel? Verily No.

Reader, is that the right answer, the right interpretation of God's Word? After reading just one passage and to give such an answer of to include that salvation is by grace alone, is falsifying God's eternal truth. This reminds us of the old story of the three blind men of Hindustan, who were asked to identify an elephant by feeling the animal, since none of them could see with the natural eye sight, we want to liken them to the one who singles out, only a part of the whole Gospel for their salvation.

Each of the three men mentioned above gained a different concept of the elephant as he put his hand on various parts of his body. Of course, this is quite understandable, because these blind men were unable to see the various members of the elephant's body in their proper relation to one another. When one of the blind men felt the elephant's leg he said, "The elephant is like a tree". Another who felt the elephant's trunk described him as a snake. I am sure that most of us

would agree that an elephant's trunk does look somethink like a snake. Yet, we who see the whole animal, would never say that an elephant is like a snake.

There are many people who reach their conclusion about the Bible and its overall meaning, just like the blind men reached their conclusions about the elephant. They read, for instance, the passage of Scripture quoted above, Eph. 2:8-9, and they say, "That's it! Its grace, just grace! But is that it? Are they unaware that the Lord says we are saved by grace, through a faith that accept and obeys God's will? Paul also says in writing to the Roman Brethren, Rom. 1:16-17, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith". In this we see, we are saved by the gospel of Christ, which is His Word or the words of Christ. When we obey the gospel we are partaking of God's righteousness: and it is through obedience to His Word that we are saved by His grace.

Beloved, There is great danger in basing our salvation on a small portion of God's word, and ignoring the rest. Rev. 22:18-19, "For I testify unto every man that heareth the words of the prophecy of this book,

If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

We realize this is applicable to the book of Christ's Revelation, but we believe it is applicable to the whole gospel, the entire Bible, for Paul says, II Tim. 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine;" As well as other things. We are speaking of the doctrine of our salvation. By divine inspiration the apostle Peter said, "Save yourselves from this untoward generation", Acts 2:40. The apostle Paul said, "Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling", Phil. 2:12.

According to these scriptures, men must do something to be saved. They must accept the whole gospel. Yet they cannot boast of being their own savior. We might illustrate this truth by referring to a drowning man who is thrown a rope. He takes hold of the rope and is pulled to safety. The man did something, and yet he could not boast of being his own savior. Someone else

saved him, yet in a sense, he saved himself when he took hold of the rope. Unless this man had accepted the rope he would have been lost.

This illustrates salvation by grace. Men are sinking in sin, and the Lord holds out the gospel to them. If they believe it, accept it, and obey it, the grace of God saves them. Otherwise they are lost. This article, with the article to follow, is one of the writers sermons, with some thoughts added, in our meditation. Please keep this first article at hand and study with the following.

To be continued.

Eld. Wm. Root,  
Great Bend, Kans.

### SKETCHES FROM GENERAL CONFERENCE

Saturday afternoon. First speaker, Bro. Walter Pease. Subject, Victory, 1 Cor. 15:57. "I don't believe there is anyone that does not want to accomplish something. We wouldn't have hope to be saved if Jesus had not risen from the dead. The majority of christendom has gotten away from the true doctrine. We know it is a fight and we must fight to win. Faith overcometh through prayer to victory. Matt. 7:13-20; 2 Tim. 4:3. Do we love God more than anything? We must keep away from worldly things and the snare of the devil. Blessed are the ones that do His commandments. May God add His bless-

ings".

Second speaker, Bro. Harley Flory. Subject, Are Ye Able? Matt. 20:20-28. "Why aren't more people here? Where are half of our members? There is a prepared place if we are able to partake of the sufferings. We should be a Dunkard 365 days of the year. Does that mean District Meeting, Conference, Communion or are these excluded? What are you able to do this afternoon? If that old Devil comes along with his breeze and you are not built on a firm foundation, you will be swept right into eternity. Are we willing to give the honor and glory due unto God? Are your able to maintain the faith? How far have we advanced in the last fifty years Spiritually? Are you going to be able to possess any of those mansions? How much of the cup of suffering are we able to handle. Are you able to stand fast? A man in a garage said, that he had plenty of time to have repairs made. He had not been sick, but in a few seconds he collapsed on the floor and died. He had plenty of time, how much time do we have? Are you able to lay up a treasure in Heaven? Others know our weaknesses better than we do ourselves. Where is our trust and faith today? Only God can make us able".

Saturday evening. First speaker, Eld. O. T. Jamison. Subject, Death of the Righteous, Luke 16:19-32. "Lazarus was prepared for the life

to come. The rich man never did anything, not even to feed the poor man. In this life we have to prepare, for the life God has prepared for us. I am afraid some of us are going to wake up, finding we are trusting in riches instead of God. The righteous one is going to lay up righteousness in Heaven. David was a man after God's own heart. That is what we should be. Yes, the righteousness has hope in his death, but the wicked has none. Living as God wants us to live we have no time for the foolishness of the world. Sometimes the Christian has a hard time in life. When I am gone, I want to go where happiness is. We have enough sorrow here. God knows our hearts, He knows when we love Him. He knew the poor man loved Him and He knew the rich man loved his riches. We are living in this life to help each other. We read of one here who did not die in the Lord. We must be on the Lord's side to receive these blessings. Sometimes we drift away from God's Word. Sometimes we are not as strong as we should be. No use to say, Lord, Lord, and not do what He tells us. We have many deceivers in the world today".

Sunday forenoon. First speaker, Eld. Herbert Parker. Subject, Beatitudes, Matt. 5:3-12; Rom. 5:1. "When we look God in the face, can we have a clear conscience? Be humble and kind. Do not strive for

power nor for a prayerless life. Am I too proud to enter the kingdom of Heaven? Am I too selfish? As we look into the deep recess of our life, we find a challenge. We can search the world for comfort, many people do. If we would be honest with ourselves, we would find a thorn in our flesh. Don't you want to be there? Don't you want God to come to you? What is good character? It is self willing to be a service to God. We see Him in many trying conditions. We find hungering and thirsting in natural life very demanding. Have you been so hungry for spiritual food? It is not the message-bearer who brings the message. Are you compassionate to your fellowman? Jesus Christ was a compassionate Christ. Have you the love of God in your heart? We must have a pure heart before we can see God. Have I washed my hands of sin? Do we have in our heart what is pleasing unto God? See that you love one another with a pure heart. The kingdom of God is joy and peace full of the Holy Ghost. Jesus did not pronounce this blessing upon the peaceful, but on the peacemakers. We find so many people are afraid of themselves, why? We find peacemakers are seeking righteousness and they give it. These blessings are upon the saints and cannot be removed. Have you these eight blessings in your heart? Do you want these blessings in your soul? Are you able

to stand the persecutions of life".

Second speaker, Eld. Ben Klepinger. Subject, The captive of sin, Rom. 6. "Measure up our lives by these scriptures and notice carefully; pointing out dangers of sin. Rom. 6:12,16. What is a captive? One who is held under bonds. Ez. 18:30. We must turn away from sin. We must not accept the wages of sin. We cannot serve two masters, no use to try. Rom. 8:9; Gal. 5:16-17. Under the bondage of flesh, we are in the captivity of sin. Rom. 1:28-32. If we are guilty of any of these things, we are under the captivity of sin. Measure up our lives to see if we are free from sin. David paid the penalty of being a captive of sin, even for a short time, Job paid also. We too will not be able to escape the penalty of sin. How shall we escape if we are captives of sin? We cannot escape. Your services are to those whom you obey. We must expect the wages of sin. Stand still and see the blessings of the Lord".

Sunday afternoon. First speaker, Eld. George Dorsey. Subject, Am I my brother's keeper? Gen. 4:1-13. "What is a church? I think of it as a crew. How can we be a crew without being individuals? Am I, not we my brothers's keeper? God is concerned about His creation as a group and individaully. How far are we willing to follow Jesus Christ as individuals? Matt. 10:28-31; Gal. 6:2. We must be concerned about

our fellowman, but not a selfish concern. Jealously, hatred, selfishness and pride are causes of the crucifixion of Jesus Christ. We should try to elevate our fellowman to God. Amusements are idols. Excuses cause people to shift responsibility. Help ourselves and reach out to our brother. We say we are not able. We can do all things in the power of God. When we say we are not able to have responsibility, we should prove we cannot. To shift responsibility on others is an excuse. Another responsibility is the sounding of the Word of God. We do not get to know many of you nor meet you, but we feel there is fellowship between us. Some are afflicted and some older ones have been afflicted, become discouraged in old age. Let us try to review the glories of Heaven and the horrors and snares of hell. You can act the love of God. Sometimes we say we cannot do anything. Our dress tells the world. We cannot lie unto God. We are going to have to have a good memory. Keep in mind, I am my brother's keeper. There is no escape of judgment. Not a thing we can hide from God. God is concerned about us, we should be concerned about each other. You don't need to do much to miss heaven and land in hell".

Second speaker, Eld Harry Gundersman, "Human nature is still prevailing and unconvincing. God repented that He had made man. You

and I are responsible for our duties one to another. I believe many a brother has been pushed over the brink because someone never had the love to help him. Where you have pushed me, there you will be found. It is not christian to push everything away from us, that persecutes us. Some of us have sown wild oats. Strengthen our brother. The greatest thing is to meet Jesus Christ. If we have not met Him on earth, we won't meet him in Heaven. It is hard for me to carry out someone elses instructions. It isn't that I want to be obstinate. Some have suffered much for the love of Christ We make an excuse, but it is a lie to God. With God all things are possible. We have had no additions. Many things our heart desires. Do we visit each other, go into the homes and give encouragement, or maybe something for the home? I don't believe any of us can show the line where our brother and sister are."

Sunday evening. First speaker, Eld. Dale Jamison. Subject, The church speaking in our time, 1 Cor. 12:14-31, Isa. 9:6. "The church speaking in our time. I am more concerned in life's future. The church is God's people. The church polity is to exercise authority. We have a surplus of everything. The church spoke in its time and will speak in our time We should take care of things for the Lord. Christians

should have respect for fellowmen. I wonder if we are keeping our conscience as clear as we should. How do we toil and labor for money? How we spend it really tells what we are interested in. It takes money and effort on someones part, to bring God's Word to people. We sometimes go after things the wrong way. I know lives can be changed You meet your conflicts when you are a christian. Most of us live in friendly little communities. Rom. 12: 1-3. Let God mould our minds from within. He cannot unless it is open, can He? The church needs to be a united group. The church depends on each individual. What are you going to do? Stand still, go forward or go backwards?"

Second speaker, Eld. Edward Johnson. Text 2 Tim 3:5. "If we fill each obligation we will be busy. Where is the power of God? We do not always tell the children, why not to do things. God desires our attention. We can see God's power everywhere, but can we see it in lives? The ten virgins, I wonder what difference there was in their appearance. How many of us are showing where the oil is? You and I have to go to Higher Power to get our oil. We are not fulfilling our work. How many of us parents, take time to sit down and talk to our little children? Why is the world in the condition it is? What are we putting in the minds of our young people?"

Monday forenoon. Bible study, Bro. Reed young peoples teacher. Subject, Israel in Egypt Gen. 45:5-7; Gen. 46:1-7; Ex. 1:8-22. "God works wonders for His people. God wanted His people to be stronger by them going to Caanan. God protected their religion by their faith in Him. Jesus came to deliver us as Moses delivered the Israelites from the Egyptian government. Heb. 11:23; Ex. 2:3-10. We see how God protected this child and brought him to his mother, Moses was in the wilderness 40 years before he lead the Israelites, he learned everything about the wilderness before he lead them out. The Israelites would not have been willing to leave if they had been well treated. Let us all love Jesus and obey Him, that we may all be delivered of eternal death. The Israelites were brought to Caanan to preserve them. As people we should hold on rather than give up. Be true to God that God might trust in us and the church might grow. The Israelites lost faith and began to murmur. We should guard against the day when we might murmur against our God. What great lesson can we apply to our lives today? God will care for His people. Take the example of Joseph. Bow to the Will of the Lord. It should be a great lesson to us to obey God. He willing to do for others. Go out of your way to do something for brother or sister. Re-

turn His love by doing one for another".

Bro. Daniel Skiles, subject, Service to God. "We came here seeking something and I hope we will find it. I hope you have chosen me to speak through God, not to get me off the bench. If we lose sight of God, you will not see me. You never know you can do it, unless you try it. Rom. 12:1-5. I think I know the troubles the young people have. Most of us are prone to forget the trials and troubles they had to go through. If they aren't taken care of right, you won't have any members in the church. Many young people feel unwanted if they are not given anything to do. Many people mature at different ages. Each of you can do more than you can imagine. Ex. 4:1, Example here to show us how we are to act when asked to do something. We can keep back something in our lives or with money, no matter if we are in or out of the church. Ananias and Sapphira did not find themselves in very good conditions. Maybe it will be the last thing the Lord asks us to do before He calls us home. 2 Cor. 9:6-7. God makes many calls to each one of us. I didn't answer the first call, was not as wise as I should have been. Once you hook yourself up with the world, it is hard to get out. Paul says it is reasonable to act in the service of the Lord. If we try, we at least give ourselves a little boost, I have never

been so happy as when I began serving the Lord. Young people, you have a place in the church. It won't be long until you will be in the same harness as your parents. We should be of a mind we can meet our God, at any time and anywhere, God does not want a part time servant. You all have a place in the church".

Monday afternoon. First speaker, Bro. Eldon Flory. Subject, Labor Unions, 2 Cor. 6:14. "God is not present where there is any evil at all. I believe there are hundreds of slaves under the labor unions. If we do not want slavery, we better be doing something about it. We just live in a little shack by the river, but it is home and we don't feel we are part of the hustle and bustle of the world. I cannot feel that God had a hand in an institution such as we are preaching about. What is the benefit of it in our church? Twenty years from now, are our children going to know there was such a commotion over this problem, or will they join right in with it? To stop eating meat if it offends a brother or sister, is no harder than giving up a job. If we decide upon something, let us do it according to God's Will".

Second speaker Bro. Earl W. Strayer. Subject the home. "The purpose of the home is the basic building block of our civilization. Everywhere you find civilization, you find the home as the basic block. Did you ever think of the schools

these days, as sources to tear the home down? Well they are. Two things God sanctioned, the Church and the Home. Did you ever think of the things that are used to correct juvenile delinquency? Start at the thing that started it. They are not at home. Prov. 25:17, Titus 2:5. If young people are not taught responsibility at home, little things hurt and then greater things. They cannot even think for themselves. If the home crumbles, the church is going to crumble. What should be taught in the home is respect. How can we expect order in the church when there is not order in the home? We cannot expect something in the church if it is not in the home. The children that get into trouble, are the ones with the key in their pocket and don't even know when the parents will be home. Gen. 2:23-24; Ecc. 9:9; Eph. 5:25; 1 Cor. 7:10; Eph. 5:22. Give substance to my intentions. Man was meant to have one wife and live with that wife. I don't want to under-estimate the value of the church, but am speaking of the home".

(These two brethren found it very difficult to speak, it rained so hard, making it hard to even hear over the speakers. We usually sang until it slackened enough to hear the speaker).

Monday evening. First speaker, Eld. Hayes Reed, text Dan. 6:14-16. "We feel weak in a way and yet strong because of you brethren

and sisters. May each heart be opened tonight. Daniel's service went on without interruptions. You may be ill, but you can still be of service. I believe those that cannot see well, could give a much better testimony than I. If you are in these services, you can be a servant of God. You may also help someone. We can have the Holy Spirit upon us. We feel this day and age that we are a little better but we do a lot of complaining. The quality of service shows our influence upon others. There is work for us to do. Daniel's God will deliver you as He did Daniel. Our lives are going to be a living testimony to the Lord. A minister visited a mother, who said she never had time to give testimony to the Lord, for caring for her family. Two of her sons were on the Mission field and the other two were studying for the field. The minister told her he would like to have her mansion. Mother, are your sons choosing the Lord's service? 1 Sam. 2:30, God will bless us abundantly if we continue in his service. I know there are some that feel they are slipping and feel discouraged. Daniel was faithful and a man of God. You must be faithful to God. Don't give up, take hold of yourself. Renew your faith in Christ. When the time comes, God will take the soul from this clay body. When Jordan begins to roll, I want to see all of us marching in."

Second speaker, Eld. Paul Reed. Subject, The harvest of neglect, "How shall we escape if we neglect so great a salvation. There is no remedy for neglect. The consequences must be reaped. Do we realize the result of neglect? You may have the wild oats but not the harvest reaped. Young people, don't sow wild oats. It will have to be reaped with bitter years. God has not promised, to change the tares we have sown into wheat. Also the wild oats you and I have sown, may lead some girl or boy into sin? How many of us have left things undone that we should have done? Don't let the thought of sowing wild oats enter your mind. Heb. 12: 16-17, we may seek these things, but reap with tears. Where are you going to spend eternity? The salt of the earth is the church. Has the church lost its Saviour, Jesus Christ? God is not looking into the world for salt, but to the church. There is not much we can do with what we have brought over, but you can. All I feel is the hardness of neglect. How many of you think, of the unkind words you have said to your parents and the deeds you could have done? Psalms 55:6, Make use of your salvation, for the blessed of the Lord shall rise first. Are you going to neglect the opportunity that is yours tonight? Who is going to be able to stand? Is it going to be well with my soul on that day?"

After services there was young

peoples singing. Sister Lillian and six Navajos sang a few songs in their native language, which was very interesting.

Tuesday forenoon. Bible study with the children. Bro. David Skiles, 2 Tim. 2, "Following Jesus day by day is something valuable. It is a dreadful thing to think of a man giving his life for someone he loves. Jesus gave His life for the wicked. Think of what it takes to be a good soldier. If you are not a good soldier, you cannot go to the battle. We should be able to return love for love. Do you really realize what freedom is? Ecc. 9:10, There will be no chance to serve the Lord after we reach the grave. None of us have a promise of life, so do today what you must do. Ecc. 10:17-18, My desire is that none of you will have your faith overthrown. I think it is a good time to look on our lives today, for a little examination I wonder if you or I don't need to be recorded. Don't put it off. We find the faithful and elect have a promise of reward. We find the seven churches in Revelations were back-sliding. Have we lost our first love? We find the Bible the only yardstick to go by. God has not given us up, but we have things we could repent of. What do we lack? Is something leading us from Christ? If you come close, come all the way. I believe we can learn a little obedience from Abraham. Gen. 22:1-14. Can you picture ourselves

sacrificing our beloved child? Let us not question God, take Him at His Word'.

Tuesday afternoon. Eld. Sherman Reed gave a long report from the Torreon Mission. "If you want a missionary sermon, go to God. You must pray for what you expect. The church is expanded, with mission points at different places. What is progress? Have people been converted? Another missionary on the field said, he worked three years before he had a convert, which was not bad. The Gospel had been preached to him for seventeen years. What kind of government do we have to buy good land and then put the Indians on sand? They believe the Bible as near as they can comprehend, appreciate it explained to them. It costs much money to run a mission and help the needy, but none of us can take it with us".

Tuesday evening Eld. Paul R. Myers. Subject, Preach the Word unto them, Mark 2:1-5. "If the Word of God is preached and we listen, it can get into our hearts to do good. God never authorized any minister to do anything but to preach the Word. There is much teaching being done, but not much about baptism. Teach and preach all things in the name of our Lord. We may not know where the seed will fall and raise good seed. How sure are we that the soul in peril is not our own? Preach the Word. God has not compelled anyone to be fol-

lower of the Lord, that is our choosing. There are too many that do not want to hear the Word of God any more. Do you know the true and honest conversions are few and far apart? Acts 5:42; 1 Cor. 1:23; 9:15. Do your duty. God is no respecter of persons and we should not be. If you treat a brother in an unbrotherly way, you are slapping Jesus in the face. We are all ministers, are we ashamed to be recognized? Sisters wear your prayer veil and don't let it get smaller everytime you make it. Matt. 15:9. The Word of God must be preached to the heart instead of the head. What God has written, He has written. The modern minister is afraid to preach the old time religion. The Bible don't need to be rewritten, but re-read and obeyed. It takes repentance to be a Christian. Do not be ashamed that you are a christian. Live a Christian life from your youth. It is almost a disgrace to drive through town sometimes. Brethren, preach the Word, live the Word. We cannot all be missionaries and preachers but we all can pray. We need your prayers. Acts 11:29-30. Determine to do good. Give as if you were giving to the Lord. It is not the amount but the spirit. We are either for Him or against Him. One soul is worth more than all the world. They have itching ears and want flowery beds of ease. May the Lord depend on you to preach the

Word".

Young peoples singing again this evening. Can we give thanks when we are afflicted? Let us remember God is keeping a diary of us. Never go back, go forward. The journey is too great for you and me, we must lean on the Almighty. Get on both knees to worship, become humble. We need you, take courage and keep going. Only one pattern for our lives and we all know what that is. How many can bless the Lord with all the strength that is in us? If the mortar is weak between you and your brother, will it hold? It is not a marvel but a wonderful experience when the soul is filled with the Holy Spirit. Come and say, fill me Lord. It might be little that we can do, but let us find it out and do it. We are not condemned for having a beam in our eyes, but for leaving it there. You and I have to struggle between flesh and spirit. Where would we be if God would take away the Bible right now? Would we feel any different? Let us try to keep the church pure and holy by accepting our responsibility. May these few lines encourage those who read them, especially the afflicted whom God loves.

Martha I. Harman,  
Industry, Ill.

### KEEPING THE LAW

"He that despised Moses' law died without mercy under two or

three witnesses" Heb. 10:28 also see Deut. 17:2, 6. The language of our subject was applied to those who were under the law. The subjects of a law, know that law and understand it, and it is over those that the law has power. He that willfully and presumptuously despised or disobeyed "the law of Moses" suffered the penalty is more severe. A sorer death. The law of Moses came from God and had power over its subjects So also the "law of Christ" has come from God and has power over those who willingly become its subjects.

He that sinned against the law of Moses died under two or three witnesses, so he that willingly violates the law of Christ dies not a temporal but a spiritual death. The law of Christ is higher, holier, more pure and more powerful; consequently the penalty is more severe. A sorer punishment awaits those who have trodden under foot the Son of God and crucified Him afresh, after that they have tasted of His goodness.

In the law of Christ the criminal also receives his sentence under three witnesses namely; The Father, the Son and the Holy Ghost. In all cases of law pardon is obtained from the highest power, hence when these three, being one and composing the Godhead from whence all power cometh, bear witness against the sinner he dies without more mercy.

When once the highest power, yea the Judge, has turned witness

against the criminal, it is evident he cannot be forgiven, for there is then no source from when pardon can be obtained. "Therefore let us, who are subjects of the law of Christ, take heed to the things which we have heard " lest we fall into the condemnation of the law.

Sel. by Emanuel G. Koonen.

### THE IDLE WORD

It passed away, it passed away,  
Thou canst not hear its sound to-day;

'Twas water last upon the ground,  
Or wind that vanisheth in sound;  
O who can gather it or tell  
How idly from the lip it fell?

'Tis written with an iron pen  
And thou shalt hear it yet again;  
A solemn thing it then shall seem  
To trifle with a holy theme.  
O, let our lightest accounts be  
Uttered as for eternity.

### HYMN

O Father of mercies my soul flies  
to Thee,  
As I view the dark storms that my  
sins have aroused;  
Nor refuge, nor rest from its fury  
I see,  
Till safe in the mansion my soul  
shall be housed.

O Father, behold me and pity  
my chains,  
A weak wandering child, that comes  
pleading thy love,

Comes pleading alone, in a Sav-  
iour's dear name,  
For grace that may lead me to man-  
sions above.

O pity and shield me: clouds,  
tempests and night,  
Have gathered around me and loud  
thunders roll,

O scatter them all and on my path-  
way shed light

And safe in Thy mansions give rest  
to my soul.

Sel. by John W. Koones.

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### OTHERS

(We are not certain of the pur-  
pose for which this was selected.  
However we should at least gather  
three lessons from it: The many  
blessings we now enjoy, Our duty  
and privilege for others, the terri-  
bleness and hardships of war—What  
alone will prevent wars, Prayer and  
strict obedience unto God's Word.  
Editor).

Freedom, Washingtoun County,  
Tenn, June 30, 1866.

Dear Brother in Christ:

I take this opportunity to answer  
your welcome letter. I will endeav-  
or to answer your interrogations as  
best I can. I do not feel to com-  
plain of our destitute lot, or offer  
myself or ourselves as beggars; but  
I feel it my duty, especially when  
called upon, to state to you dear  
brethren our condition and leave it  
to your judgment whether we are  
yet needy or not.

You will see in the Companion

of Oct. 31 and the Visitor of De-  
cember my report of the money  
sent last summer and how distribut-  
ed. You see that only ten and fif-  
teen dollars could be given to fami-  
lies of poor widows and a number of  
helpless children. Wheat has been  
sold, ever since last spring, at \$2  
per bushel, corn at \$10, Bacon from  
15-25 cents per pound, common  
plain clothing from \$1 to \$2 per  
yard, shoes from \$2 to \$3 and other  
necessities in proportion. At these  
rates, how far would \$10 or \$15 go  
in support of such families? Many  
poor widows are here whose hus-  
bands fell during the war and who  
are without a bushel of grain, a  
pound of meat or a dollar in mon-  
ey.

We who had any surplus, left all  
go in a manner that we could spare.  
We all have been robbed and when  
last troops left here there was not  
a good horse in my county. We liv-  
ed here in the advancing and re-  
treating of the armies and each army  
would take all they could get for  
fear the other would get it. They  
took all our horses, mules, most all  
the sheep, hogs, cattle, corn, bacon,  
flour, hay, money, clothing and  
even the bed covers. But worse than  
all this, they tied our brothers,  
fathers and husbands arm to arm  
and drove them before them. Many  
were forced to wade the creeks and  
rivers, even on the coldest days,  
while the poor wives and children  
were left at home sobbing out a mis-

erable life. The families have no horse and no money to buy, as they were robbed of everything with which to make a living.

Our last years wheat was a failure, due to the rust and many fields were not even harvested. The average yield throughout the state was estimated at two bushels to the acre. Corn was tolerable good in good land, but on poor upland it was very light as a consequence of the summers drouth. The Government issued rations to the destitute while the armies were here, but since they are gone nothing is being done for the poor at present. I suppose the widows will draw a pension after while, but perhaps not until the war debt is paid. Also we have many widows whose husbands were slain in the rebel army who will not draw anything but disgrace.

Now dear brethren, from what I have already written, you can judge for yourselves our need, may the Lord direct you in the right way. As for myself, I have been made quite destitute by the rebellion. Our stock, grain and produce of every kind was taken. We had three deaths in our family during the midst of the war and even the rest of us were confined to our beds for some time with the fever. While three of us were lying at the point of death, eight ruffian rebel soldiers come and took the last horse I had.

Since I have kept most of my appointments on foot. I bought a

horse on credit and expect to sell my little home to get a start again. But with all this I feel thankful that soul and body are still together and that it is no worse than it is. Dear Brethren this world is not our home. Thank God we can lay up treasure in Heaven, where the thieves cannot approach. Our treasure is safe there, so brethren pray for us. Yours in the bonds of christian love and fellowship.

P. R. Wrightsman.

Sel. by Emanuel G. Koonen.

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## NEWS ITEMS

### SAVAGE, MD.

The Broadwater Congregation plans to hold a ten-day revival meeting, the Lord willing, from July 25 to Aug. 3. Bro. Paul Reed from New Paris, Ind., will be the evangelist. Our Lovefeast will be on Aug. 2. All who can, come and enjoy these meetings with us. Pray that much fruit will be reaped for the Master.

Sister Viola Broadwater, Cor.

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### McCLAVE, COLO.

The Lord willing the Cloverleaf Congregation will begin a revival meeting August 17, with Bro. Dale Jamison as evangelist. The meeting will continue one week, with a Lovefeast on Saturday, Aug. 23, beginning at 10:30 in the morning and services all day on Sunday, with the closing service Sunday evening. We invite all to come and worship

with us. May our prayers all be for a heart full of faith in a living Christ.

Rosella Kasza, Cor.

### REVIVAL MEETINGS

Elkins, W. Va. July 5-20

Pleasant Ridge, O. July 6-20.

Shrewsbury, Pa. Aug. 3-17.

Eldorado, O., Aug. 17-24.

### TRUE TO NAME

The word true means: Faithful to fact, Loyal, Genuine. Accurately, Pure, Correct, Truthful. Rev. 3:9, "Behold, I (Jesus) will make them the synagogue of Satan, which say they are Jews and are not, but do lie". The Jew was understood to be a believer under the old dispensation, the Mosaic law and the prophets, although they were usually racial descendants of Abraham. The words heathen or gentile were unbelievers of the law, But now under grace, whosoever believeth on the Lord Jesus Christ can be saved.

A true believer is called christian. The disciples were first called christians at Antioch, because they were christ-like. With one purpose of heart they clave unto the teachings of Jesus. No doubt to serve the Lord was the uppermost object of their life, the most important or most essential thing of life. Acts 7: 51, The apostles were rebuking and exhorting the Jews, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy

Ghost". We wonder if this is not the case with some christians? The disciples at Antioch were true to name. There are some christians today who are true to name and will be till Jesus comes; but they are few according to the population of the earth.

The apostle Peter said, I then remembered the words of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them (the gentiles) the like gift as He did unto us (Jews), who believed on the Lord Jesus Christ. What was I that I could withstand God? Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. These were the first converted Gentiles. Some people tell us, the Gentiles need not be baptized to be saved. Jesus commanded His apostles, Mark 16:15-16, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned".

Acts 17:26, "Seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations", But

some people are so important that they like to abolish or destroy those, who do not think as they do and still go under the name of christian. Do you think this to be true to the name? We have today all kinds of people under the name of christian. The apostle Paul states, after the most straitest sect of our religion I lived a Pharisee. My manner of life from my youth among mine own nation at Jerusalem, all the Jews which knew me from the beginning. Yet he had to be struck down by the Lord, repent and be baptized to become a christian. Those who walk in pride or self-esteem He is able to abase. Jas. 4:6, "God resisteth the proud but giveth grace unto the humble".

Matt. 12:50, "For whatsoever shall do the will of my Father, which is in heaven, thou same is my brother, and sister, and mother". Matt. 23:8. "For one is your Master, even Christ; and all ye are brethren". 1 Jno. 3:14, "He that loveth not his brother abideth in death". We know that we have passed from death unto life, because we love the brethren. Acts 2:37, "The multitude were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost".

Are we bearing fruit? John 15:2, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit". Matt. 7:19-20, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" Matt. 12:33, "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit". Are we bearing fruit true to name? Are we witnesses, that we may be known and read of men? Are we a light to the world? Are we a one day a week christian? or a seven day a week christian? Is anyone able to see Christ in us? Many are the Lord's professors, but how many real possessors. He the Lord, doth only know, Time will reveal all things in due time.

Heb. 13:1, "Let brotherly love continue". It must first exist, that it might continue. Brotherhood is: a class of people of one accord, of the name profession, a group trying to live on equality. A group of associated or affectionated friends termed as brothers but not necessarily of any kin relation. Brethren express a sacred or solemn feeling for one another. We as human beings are only saved by grace and subject to sin, but striving towards perfection. We should grow in grace and in the knowledge of our Lord

and Saviour Jesus Christ. Our Lord would have all men to be saved and come unto the knowledge of the truth. May we so live that our name will not be blotted out of the Lamb's book of life. Are we a cast-away or are we true to His name?

In about the year of 1708, a group of german speaking people of Germany, believers of the New Testament teachings, pledged themselves to accept and practice the entire New Testament. They emigrated to America and later were called German Baptist Brethren. As time passed the general usage of that language disappeared and the word German, to distinguished them from others, was dropped. The majority of this group later changed their name to the Church of the Brethren, to signify equality and common fellowship, one with another. If we are their descendants, are we true to name? Brethren also implies a group which has love for one another. If we love not our brother whom we have seen, how can we love God whom we have not seen? If any man say, I love God and hateth his brother he is a liar. We have this commandment, "He who loveth God, loveth his brother (or brethren) also". So we might ask ourselves, Are we true to name?

In order to be a true christian we must be fundamental, stand on the basic principles of the doctrine of the New Testament. Jesus gave commission, He that believeth and

is baptized shall be saved, see Acts 2:37-38. As a matter of fact, we must obey our Lord Jesus Christ to be true to name, without which we cannot be a christian. We must be fruitful in the service of our Lord. He shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Brethren, give diligence to make your calling and election sure. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. We might make many comparisons or imitations in the world of material things. In the religious world the grievance is working hardship and injustice on someone, causing many sorrows and heartaches and some regrets. How good it would be if every thing were true to name and everybody were truthful. Jesus saith my words are truth and they are life, John 1:17, "Grace and truth came by Jesus Christ". Is your all on the altar of sacrifice laid? You can only be blest and have peace and sweet rest, as you yield Him your body and soul. Tell me, Jesus my Saviour, is my name written there? On the page white and fair, in the book of Thy Kingdom, is my name written there?

William N. Kinsley,  
Hartville, Ohio.

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## THE BANK OF FAITH

I have a never-failing Bank—

A more than golden store;

No other bank is half so rich;

How then can I be poor?

My Banker smiling, says,

“Why don’t you oft’ner come?”

And when I draw a little note,

“Why not a larger sum?”

Yea, twenty thousand ten times told

Is but a trifling sum,

To what the Father has laid up

Secure in Christ His Son.

Since, then my Banker is so rich,

I have no need to borrow,

I’ll live upon my cash today,

And draw again tomorrow.

The leper had a little note;

“Lord if Thou Wilt, Thou Can”.

The Banker cashed his little note,

And healed the sickly man.

We read of the young man indeed,

Whose riches did abound;

But in the Banker’s book of grace,

This man was never found.

But see the wretched dying thief

Hung by the Banker’s side;

He said, “Dear Lord, remember me”,

And got his cash and died.

Should all the banks of Britain  
break,

The Bank of England smash,

Give in your notes at Zion’s bank,

You’ll surely get your cash.

Sel. by Mrs. Dewey Shaffer.

## DEAR FRIEND

Don’t you love to look to Jesus,

Just to know His glorious power

And the joy of deep communion,

Every day and every hour.

Don’t you love to talk things over

With this precious loving Friend,

Who will never, never leave you,

Wholl be with you to the end!

When your heart is deeply bur-  
bened

And your cups full to the brim,

In the midst of pain and sorrow,

You may safely trust in Him.

Let the atom bombs break o’er  
us,

Let the worlds crash all around;

Through the grace of our Redeemer

In His presence we’ll be found.

## IN HIS KEEPING

Like mist that veils the valleys

Is the cloud before our eyes

That shrouds all our tomorrows

From each dawn till daylight dies.

God hides in his own keeping

The pattern of our years;

But his hand is ever guiding,

So why our foolish fears?

If we could see the future,

Our courage would grow dim,

Our eyes would be on things of  
earth

Instead of unto him.

But our years are in his keeping,

Our times are in his hands;

And grace sufficient is supplied

Just as our need demands.

**MY DAILY PRAYER**

Lord, may I live to help the man  
That tries to keep me down;  
May I greet him with a smile  
Who greets me with a frown  
And may I be too big to see  
The things that others do to me.

Lord, may I never hold a grudge,  
Nor hunt up scattered strife -  
And may I never seek to find  
The faults in another's life,  
But always be too big to see  
The things that others do to me.

Lord, may I ever use good sense  
And always take this stand;  
To me, nothing is offense  
As there's no perfect man,  
And may I smiling overlook  
The things that others do to me.

Sel. by Sister Montez Zigler.

What we can do is a small thing;  
but we will aspire to great things.  
Thus if a man cannot be great, he  
can be good. It is little we can  
bring to pass, but our wills and de-  
sires may be large, they may grow  
till they lose themselves in God.

Everything that a man leans up-  
on, but God, will be a dart, that will  
certainly pierce his heart through  
and through. He who wholly leans  
upon Christ lives the highest, choic-  
est, safest and sweetest life.

**IF WE COULD SEE**

If we could see behind the guarded  
eyes

The gnawing hunger that the look  
belies,

Would we not share the Bread that  
satisfies?

If we could see!

If we could see behind the smiling  
face

The grieving soul lost in its own  
disgrace,

Would we not share the Saviour's  
healing grace?

If we could see!

Lord Christ, who left thy loving  
ministry

In these weak hands which we lift  
up to thee,

Help us to reach the secret agony.

Teach us to see!

**DAILY DEVOTIONS FOR  
AUG. 1958****HOPE AND DESPAIR**

Memory verse, Prov. 14: 32, "He  
that oppresseth the poor re-  
proacheth his maker: but he  
that honoureth him hath mercy  
on the poor".

Fri. 1—Psa. 31:8-24.

Sat. 2—Rom. 8:12-25.

Memory verse, I Jno. 3:3, "And  
every man that hath this hope  
in him purifieth himself, even  
as he is pure".

Sun 3—Psa. 42.

Mon. 4—I Cor. 13.

Tues. 5—Col. 1:1-10.

Wed. 6—Psa. 71.

Thurs. 7—Eph. 2.

Fri. 8—Jer 2:14-37.

Sat. 9—Isa. 50.

Memory verse, I Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead".

Sun. 10—I Jno 3:1-15.

Mon. 11—Titus 2.

Tues. 12—Rom. 4:8-18.

Wed. 13—Heb. 6.

Thurs. 14—Job 17.

Fri. 15—Jonah 4.

Sat. 16—I Thess. 4:8-18.

Memory verse, Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scripture might have hope.

Sun. 17—Rev. 9.

Mon. 18—Exod. 6:1-14.

Tues. 19—Ecc. 2:12-26.

Wed. 20—Lam. 3:1-21.

Thurs. 21—Ezek. 37:1-14.

Fri. 22—II Kings 6:8-23.

Sat. 23—Matt. 14:15-36.

Memory verse, Rom. 8:24, "For we are saved by hope; but hope that is not seen is not hope: for what a man seeth, why doth he yet hope for?"

Sun. 24—Ecc. 4.

Mon. 25—Psa. 73.

Tues. 26—Prov. 13:1-15.

Wed. 27—Jno. 16:20-33.

Thurs. 28—Acts 27:21-44.

Fri. 29—Exod. 14:19-31.

Sat. 30—Matt. 10:16-33.

Memory verse, I Cor. 13:13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity".

Sun. 31—Psa. 146.

## SUNDAY SCHOOL LESSONS FOR AUGUST

### PRIMARY LESSONS

Aug. 3—(Review) Learning to be Unselfish. Acts 20:31-38.

Aug. 10—Ruth, Who gave up something she loved. Ruth 1:2-10; 14-17.

Aug. 17—Temperance, Daniel refusing the King's food. Dan. 1:3-15.

Aug. 24—Esther, Who risked her life? Esther 2:15-18; 3:14; 4:7-17.

Aug. 31—Daniel, praying only to God. Dan. 6:4-23.

### ADULT LESSONS

Aug. 3—Paul and Silas imprisoned. Acts 16:1-24.

Aug. 10—In prison, Paul and Silas pray and sing. Acts 16:25-40.

Aug. 17—Temperance, To be used by young and old. Tit. 2:1-15.

Aug. 24—At Berea, Paul found they searched the Word. Acts 17:1-21.

Aug. 31—Paul preaching from Mars Hill. Acts 17:22-34.

# BIBLE MONITOR

VOL. XXXVI

AUGUST 1, 1958

No. 15

**"For the faith once for all delivered to the Saints."**

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## NEGLECT

"For the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him". Heb. 2:2-3. The apostle Paul brings this text in the form of a doubtful question, because it is so certain that the thought in question is a fact. Throughout the Old Testament the words, brought from God by angels and with the help of angels, are definitely true. The punishment of many individuals and many ages, who were not careful enough to minutely observe each word is sufficient reason to assure us that these words were steadfast. "Who have received the law by the disposition of angels, and have not kept it" Acts 7:53.

Moreover, under the law of "An eye for an eye and a tooth for a tooth" we have page after page and incident after incident revealing the punishment for every transgression and disobedience. Remember we

are dealing with the same God and Father of all. However we are at present living under the age of the Grace of God and we may neglect His Holy Word, feeling that so many things are not being punished and we may thus escape. God through His Son is showing us mercy, but things will not always be so merciful. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?". Heb. 10:28-29.

Again the apostle brings us a very important question; "How shall we escape, if we neglect so great salvation?" "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved", Acts 4:12. Is the hope of salvation great to you? How highly do you value it? What were the promises of God worth to: Noah, Abraham, Moses, David, Isaiah and

many others we might name? "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you" 1 Pet. 9-10.

How shall we escape? is the thought which comes to everyone, when they realize they have done wrong. This is a question which immediately brings fear, horror and often unwise action of some kind. Men and women will go to extreme efforts in their attempt to escape, but usually they actually get into worse trouble than before. Dear reader, this time will come before God and at the same time a recollection of the deeds for which we will be held accountable. Moreover the fact will be realized that God knows our shortcomings and He also knows which ones we have asked forgiveness for. Do you know that it will be too late to escape? No doubt now you still have time to escape through confession and restitution.

Now comes the main thought which we want to call our attention to "If we neglect". We are living in a day and age of many, many activities. So many that most people can only do a small part of that which they wish to do. As a result most people plan and attempt to perform those which seem most important and neglect the others, for the time being at least. Generally speaking man's success or failure depends up-

on how well he can choose the important activities of life and pass over (neglect) the others. Perhaps many things one would like to do are neglected, for the time being at least, hoping to take them up later. As a rule most of these are never taken care of. So dear reader, which activities of life are you neglecting? Can or dare anyone afford to neglect their soul's salvation? "It is appointed unto men once to die, but after this the judgment" Heb. 9:27. Neither you nor I know when this appointed time of death is. Dear reader, of all the things of life, our salvation is one thing that we dare not neglect.

An individual may do some foolish things, some horrible things, some useless things, but nothing we can do will have worse consequences than to push aside and neglect our soul's salvation. It should be our number one activity. It should come first and foremost, above all other things in life. We cannot give an answer to that all important question. "How shall we escape, if we neglect so great salvation" because there is no answer. If we neglect this part of life, we must suffer the penalty. God, our Savior, and all His witnesses testify to the same thing, warning us, whatever we do in life. Do not neglect our soul's salvation. "If they escaped not who refused him that spake on earth, much more shall not we escape, if

we turn away from him that speaketh from heaven" Heb. 12:25.

### WHATSOEVER YE DO

1 Cor. 10:31 reads like this. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God". I preached from this verse at the Englewood church, the first Sunday of July long years ago. When I was put in the ministry, I promised to preach the Gospel and by God's help I intend to do just that. No true minister has the right to preach anything but the Gospel. Now whatsoever the church asks you to do, will you do it? Do you want your own way? The Bible says we are to be a separate people from the world. Can you dress like the world and say, Its to the glory of God? When your mistakes are pointed out to you, Do you get your feelings hurt? Can you bring things into the church that ought not to be and say, Its to the glory of God? Does God agree with you? Things we do and say, if we cannot say Its to the glory of God, then don't do it but leave it be. Can we partake in any evil deeds? There are many things to draw our eyes and also our feet, in this evil day. How can we partake and say, Its to the glory of God?

Can we spend money for T.V. sets and the family all gather around and watch the ungodly scenes that are flashed on. Is that to the glory of God? The modern trend of to-

day is to wear as little clothing as possible, Is that to the glory of God? or the glory of man? Many children are put out on the streets almost naked and mother and father are away working. The mother's place is in the home, taking care of the children. If this was done we would not have so many things happening. What are the parents teaching these days, anyway? In this evil day, the mother is out with some other man and the father with another woman. Oh shame, on such a so-called christian Nation. Thousands of people make no profession at all. Don't we as church people need to set the right example? Are we doing things that we cannot say. It is to the glory of God? If so, we are going down instead of up.

With the immoral conduct of people today even in the schools, what will the future church be? I will be 90 years old in the fall if God lets me live that long, and I have never seen so much unrest, dissatisfied, confused and complaining people in the land of plenty. People striving hard, working day and night almost to have more money, but we act like we're staying here always. How low do we stoop sometimes to get that extra dollar? Can we say then that we spend it to the glory of God? There is more that could be said on this subject but let us each take this home and think on this verse, "Whatsoever ye do, do all to the

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Glory of God". Not to the Devil.

I look around and see people doing things that are not to the glory of God. I am not judging either, by their fruits you shall know them. Some people do not believe in the Lord's supper or feet-washing. Jesus told Peter, If I wash thee not, thou hast no part with me. So Peter quickly changed his mind and said, "Lord not my feet only, but also my hands and my head". As I see people departing from the faith, it proves to me more each day, that we are nearing the end of time. As we live, we die. As we die, we meet judgment. So, where will you spend eternity?

Joseph P. Robbins.

Bx. 34, Potsdam, Ohio.

**BLIND LEADERS****Part Two**

If the grace of God alone will save us, all men will of necessity be saved, for Paul said, "the grace of God that bringeth salvation hath appeared to all men", Tit. 2:11. But the very next verse tells us, the grace of God teaches us that we must deny ungodliness and live soberly, righteously, and godly in this present world. So God's grace teaches us to obey the Lord's will, and when we do obey His will, it saves us.

Coming back to the thought. It is the gospel that saves us. It is in the gospel that the righteousness of God is revealed. When we obey the gospel we are partaking of God's righteousness. It is through obedience to His Word, that we are saved by His grace. But when we speak of obedience to His commandments, men object. Why? Peter said, Acts 2:40, "Save yourselves from this untoward generation". And he had told them as recorded in Acts 2:38 they were to "repent and be baptized". Told them what to do, when they were convicted sinners to be saved. God and Christ did their part. It was grace but through a working faith. Yea: there is something for man to do for his salvation. It is revealed in the gospel. Rom. 10:3, "For they, (Israel) being ignorant of God's righteousness (revealed in the gospel) and going about to establish their own

righteousness, have not submitted themselves unto the righteousness of God", Paul said, Phil. 2:12, "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling". We are not to be as blind leaders are, "Having the understanding darkened (spiritual ignorance) being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart". Eph. 4:18.

Beloved, let us be, as Peter admonished. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance:" 1 Pet. 1:14. We fear much of the lust and pleasure of professed Christians to-day is overlooked by the ministry (blind leaders) and sometimes encouraged in this our day. According to these scriptures which we have cited, Men must do something to be saved, yet they cannot boast of being their own savior. "Not of works, lest any man should boast", Eph. 2:9. One of the blind men of Hindustan touched the elephant's tusks and he said, "An elephant is like a hunter's horn". Now, the tusk of an elephant may look like a hunter's horn but does it look like an elephant? No. Well, just so, someone will read Christ's statement to His disciples where He said, Jno. 10: 27-29 "My sheep hear my voice, and

I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand". And then they say, "That's it! That's it! Once saved, always saved".

Very well, If that is it, so be it! But friends, is that it? In the passage just cited Christ promised to give eternal life to His sheep after they follow Him or when they follow Him. He does not say that He gives them eternal life now, in this world, to the extent that they cannot be lost regardless of how they live. They must follow Him all the way to the end to receive the crown of life. He promised that no man could pluck them out of His hand, of course not, while they are following Him. But we read in the fifteenth chapter of John, Christ taught that His Father would cut off His people who became unfruitful. He said, "Every branch in me that beareth not fruit He taketh away: . . . I am the vine, and ye are the branches! . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned", Jno. 15: 2-5-6.

No man can pluck Christ's disciples out of His hand, but the Father can; and the Bible says that He will cast off those who become unfaithful. In writing to the Church at Laodicea (which is a symbol or

likeness to the Church in the last period of the Church age), Christ said, "I know thy works, that thou art neither cold nor hot; I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth", Rev. 3:15-16. In this passage Christ was talking to His people, and He threatened those who do not overcome to spew them out of His mouth, because of their lack of warm zeal. Does that sound like "Once saved, always saved?"

Peter promised Christians that they would be kept by "the power of God through faith", but Paul warned that some would "depart from the faith", 1 Pet. 1:5; 1 Tim. 4:1. The power of God is the gospel Rom. 1:16. As long as Christians believe and obey the gospel they are kept by the power of God, but if they depart from the gospel they will be lost.

In describing some who had turned from the gospel the Lord said, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning", 2 Pet. 2:20. As the elephant may loose its tusks if it lingers in the path of the hunter, so the Christian may loose his "pearl of great price" (his soul) if he succumbs to sinful temptations.

In writing to the Christians Paul

reminded them of how God dealt with His people under the law of Moses. He said, "But with many of them God was not well pleased: for they were overthrown in the wilderness". Then the apostle said to Christians, "Now all these things happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall", 1 Cor. 10:5, 11-12. Some may say, But these people were not saved by the blood of Christ, and hence they could fall. Paul answers that objection in two ways. First he reminds us that the people who fell "drank of that spiritual Rock that followed them: and that Rock was Christ", 1 Cor. 10:4. In the second place, the apostle said, "But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ", 2 Cor. 11:3. The apostle says the Lord's people today can fall just as they fell before the death of Christ.

One of the three blind men touched the elephant's tail, and he said, "The elephant is like a rope". Now, an elephant's tail may look like a rope, but does it not look like an elephant? No. Well just so, some will read Paul's statement in Rom. 3:28 where he said, "Therefore we conclude that a man is justified by faith without the deeds of the law",

and they say, "That's it! That's it! We are saved by faith alone". Well, if that's it, be it so, but is that it? We agree that if this were the only passage in the Bible on the subject of faith it might look like we are saved by faith alone, just as the blind man concluded after feeling of the tail, that the elephant was like a rope. But only when we read all that the Bible says about faith do we get a complete and accurate picture of how it saves us.

The Lord said, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead, being alone. . . . Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also",

Jas. 2:14-2.

In this passage James impresses upon us the lesson that faith must be perfected in obedience or it will not save us. Abraham is used as an example of how faith saves. His faith was imputed unto him for righteousness after he obeyed the Lord. Without obedience to the Lord's will, our faith is as dead as a body without a spirit. To teach that we are saved by faith alone is to teach that we are saved by faith without its own expression, which is obedience. As the body and the spirit must be united for us to have physical life, so faith and obedience must be united for us to have spiritual life. The relation of faith and works may be illustrated by a boat with two oars. One oar is marked "faith" and the other "works". When only one oar is used, the boat turns round and round and gets nowhere; but when both oars are used the boat glides smoothly through the water to its destination.

When we read one passage in the Bible and conclude that we are saved by faith only, because only faith is mentioned in the passage, our conception of faith is as inadequate as that of the blind man, who touched only the elephant's tail and concluded that the elephant was like a rope. Gospel faith is not only intellectual thinking. It is the acceptance of the works of God, by man's obedience to the word of truth. Otherwise man is lost. Heb. 5:8-

9, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him". Yet we have blind leaders, teaching false doctrine, living in apostasy and hypocrisy teaching Asceticism for the way of salvation. This by teaching only a part of the whole Gospel. If the blind lead the blind both will fall into the ditch.

To be continued.

Eld. Wm. Root,  
Great Bend, Kans.

### **THE GOLDEN RULE MAY BECOME A GOLDEN CALF**

A great many people of today seem to feel that the golden rule contains and expresses their whole duty toward God and man. They say, "I live by the golden rule". Do unto others as you would have them do unto you", that's my knowledge and my religion".

The golden rule of doing good, from a heart that loves its neighbor as itself, is indeed a christian duty and requires true christian love for it's fulfillment, but it never was intended as an approach to God, nor as a way of salvation. It is a result of salvation rather than of human responsibility for it. Altogether too many people profess to live by the golden rule as their hope of salvation, but to do so is to make a golden calf of the golden rule. It is to substitute as did Israel of old,

an idol of their own making, in place of the true revelation of God and the way of approach to Him.

While Moses was up in Mt. Sinai, receiving the law at the hand of God, Aaron and the people on the plains below, fashioned a golden calf and bowed down to worship it. Do not allow your practice of the golden rule become a golden calf. Do not make an idol of your own goodness. If you aspire to live by the golden rule and earnestly try to do so, the aspiration and effort are commendable, from the point of view of human social relations, but as a substitute for God's plan of salvation through faith in His Son, the gold of your golden rule will be found to be but tarnished brass. It becomes brazen effrontery of God to say, I will lay claim to heaven by my good works and have no need of your Son as my Saviour.

God's Word says in Rom. 3: 21-23, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God". There is no gold in a golden rule, which exalts self righteousness and refuses the Saviour of sinners.

Susanna B. Johns,  
35 E. Lincoln Ave.

Lititz, Pa.

## HOW READEST THOU?

In this article we wish to mention some of the important and notable features of the commandments which are the essentials of Salvation. That which edifieth and is profitable for doctrine, which every true christian can rely upon to be saved. All is vain but what is written in the Holy scriptures

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me", John 5:39. Search the scriptures, make sure your life measures up with the Holy Bible for it testifies and proves that Jesus is Christ and Lord and that He has the ability and power to give eternal life. Thinking alone is not sufficient, it is too serious a matter to neglect and lose. "How shall we escape, if we neglect so great salvation", Heb. 2:3. "And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God", Matt. 4:2-4.

The spiritual inward man must be supported by the Word of God and the bread of life, Jesus Christ. "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more

than my necessary food. But he is one mind, and who can turn him? And what his soul desireth, even that he doeth", Job 23:12-13.

As Jesus was lead to the cross of Calvary, looking upon them weeping for Him in their sad condition, in this world of sin, He had compassion upon them and their children; for He loved them unto the end. "And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children", Luke 23:27-28.

"And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readeest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?". Luke 10:25-30.

The parable of the priest, Levite and good Samaritan is a lesson of inspiration to every true christian, to go and do likewise. We must be a good neighbour ourselves to have good neighbors. "Which now

of these three- thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise", Luke 10:36-37. The lawyer's answer was correct. He that shewed mercy loved him and was interested in his soul's welfare.

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. It is easier for heaven and earth to pass, than one tittle of the law to fail", Luke 16:15, 17. How readest thou, the parable of the rich man and Lazarus is a sad narrative. "But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented", Luke 16:25.

"And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified

God. And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger", Luke 17:11-18. Only the Samaritan was cleansed; both soul and body. Jesus's answer was, "Go thy way: thy faith hath made thee whole", Luke 17:19. Without faith it is impossible to please God

How thankful we should be to our Lord for His healing and cleansing grace, from the leprosy of sin and for the blessings of each day. Do we kneel at our bedside before retiring for the night and commit our lives in His keeping? Every christian is indebted unto Christ to give Him their life's service. "Go ye" means every one who has accepted Jesus as their Saviour. All the commandments are essential for salvation and are the most important theme of life. It is impossible to serve two masters. Blessed are the merciful, for they shall obtain mercy, of the Lord our good Samaritan. We are demanded of the Scriptures, to do unto others as we wish to be done by. We are obligated to them, otherwise we are not in favor with the Lord and have no part with Him. "Let us hear the conclusion of the whole matter: Fear God and keep his commandment: for this is the whole duty of man", Ecc. 12:13.

The ten commandments are very strict but must be obeyed. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it", Luke 17:33. We need Jesus' assistance every moment of life, to live a christian life. We need Him for every breath we breathe, for growth in the wisdom and knowledge of the truth. The end will come sooner than the world expects. We have no time to waste. Improve it while the opportunity is ours. "My days are swifter than a weaver's shuttle, and are spent without hope", Job 7:6. May we be ready when the time comes. We have no excuse for not being ready for the resurrection day. The most unsafe and difficult problems in living a christian life are: falling away from the faith and drifting back into the world of sin again.

How readest thou? If we obey God's written Word and do as it tells us, we know we are living right with Jesus our Saviour, otherwise we have no promise of eternal life. How readest thou? Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. We can expect to reap the kind of crop we have sown. Grace is a christian growth. "But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. To him be glory both now and forever", 2 Pet. 3: 18. How readest thou what is written in the perfect law of liberty? The Bible is perfect, we

dare not take from or add to it. Something perfect cannot be made better; it is only made imperfect by our application of it.

The Word of God is established in the truth and what the Word says, must be and will come to pass in their appointed time. "God is a spirit: and they that worship him must worship him in spirit and in truth", John 4:24. God is love and we must worship Him through love. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love", 1 John 4:7-8. All the commandments are essentials of salvation. "For where your treasure is, there will your heart be also", Matt. 6: 21.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But who-so hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion for him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth", 1 John 3:16-18. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" 2 Tim. 3:16. "But I say unto you, That every idle word that men shall speak, they shall give

account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned", Matt. 12:36-37.

"But speak thou the things which become sound doctrine", Tit 2:1. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened", Luke 11:9-10. "Blessed are the merciful: for they shall obtain mercy", Matt. 5:7. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand", Rev. 1:3. The end of the world is near. We need to take heed and be ready for that great day of His coming.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-word, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness looking

for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Pet. 3:9-13. The will of God is that all shall be saved, whosoever will may come.

Bro. C. M. Kintner,  
Converse, Ind.

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## NEWS ITEMS

### POSTAL REGULATIONS

Please remember the following changes in U. S. postage: A postal card now requires three cents postage. A letter containing anything written or typewritten requires four cents for each ounce or part of an ounce, thus a letter over one ounce would require eight cents postage. Note, that six or seven cents means no more than four cents, it must bear four cents for each ounce or over. Also there is now a five cent penalty for a letter which does not have sufficient postage.

We are charged five cents for a second-class matter which is not properly addressed. In addition this item is not delivered to you but destroyed. Please notify us if possible, two weeks in advance, of a change of address. Editor.

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### CLEARVILLE, PA.

We, the Dunkard Brethren of Wards Church wish to extend our thanks and appreciation, for the many brethren and Sisters who came from far and near to worship

with us, Sunday, June 29. We had one hundred twenty-three present for all-day services, dinner was served in the Fletcher woods, returning back to church again for afternoon services. Twelve Elders and Ministers each delivered a message, which was edifying and uplifting to the soul.

We want to thank Bro. Otto Harris, who came into our midst and labored from June 20 to 29th. Bro. Harris gave us eleven spiritually uplifting messages. The good seed has been sown and we feel that which went forth from evening to evening will not return void, but the Word will prosper in time to come. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it", Isa. 55:11.

We are trusting in God that which has been done, has been done for Christ and the Church, that when our labors are ended and we have come to the end of our journey, how blessed it will be to hear the Master say, "Well done, thou good and faithful servant, enter into the Kingdom", where we will live with Christ throughout eternity.

Eld. Owen Mallow.

### NOTICE

Inasmuch as Standing Committee has authorized the General Mission Board to solicit for Funds, and

since our funds are depleted, we must depend on donations to meet our obligations. We the Board are appealing to the Brotherhood, our immediate urgent need.

Upon authorization of General Conference the Torreon Mission near Cuba, New Mexico was purchased over 2 years ago. The minimum cost of operation plus the need of further development, requires time labor, and money; In addition the Mission Board sponsors in part, the work of four other Mission points. The Board urges each member to support this work with their prayers and contributions, as the Lord has prospered us.

Herbert Parker, Sec. G.M.B.

### ELDORADO, OHIO.

The joint Harvest meeting of the Englewood and Eldorado congregations will be held at the Eldorado church on August 17.

Sister Mary Gibbel, Cor.

### CERES, CALIF.

Sunday, July 6, the Pleasant Home congregation was made to rejoice with the presense of: Bro. and Sister Schultz of Los Angeles; Bro. and Sister Paul Byfield of Torreon Mission; Bro. Vernon Byfield and Bro. Billie Bashor of Pennsylvania. Bro. Jerry Carr, who has been staying at Fresno, has come back in our midst. These are all members here but are living elsewhere at the present time.

Bro. Schultz brought the morning

message on "Faithfulness". He gave us many things to think about: especially to be faithful to our church and our Lord. Bro. Paul Byfield followed the morning message and gave an outline of their work at the Torreon Mission and brought the message in the evening to a well-filled house.

We were glad for the presence of these Brethren and Sisters. May God bless them in their efforts, wherever they find work to do. May the churches stand firmly and faithfully behind them, as we learn of their needs, in helping to bring the Gospel to the Navajo's. As our correspondent is visiting in the East, she asked me to substitute for her.

Sister Emma Ruff.

#### PERU, IND.

The Midway congregation met in regular council Saturday afternoon, June 21, with Bro. Hostetler in charge. There was little business at this time.

Bra. Paul Morpew returned home May 4 from the Robert Long Hospital after his three months confinement due to a fungus infection. He and Sister Morpew were able to attend General Conference, also our own services for five Sundays. Then on June 16, he returned to the hospital for further treatment, and we are thankful that he was again able to return home July 15.

Paul B. Myers, Cor.

## IF MAN SHOULD REACH THE MOON

I'm sure you've heard or read about

The satellites in space:

How Russia and United States

Are in a Rocket Race.

To hear them talk, it won't be long;

For space they'll conquer soon,

And then what next will man attempt

If he should reach the moon?

If man should ever reach the moon,

There's one thing that is clear:

He'll ruin everthing up there,

Just as he has down here!

With sin and crime, with lust and greed,

He's got enough to do—

To clean the mess he's made on earth,

And you know that is true!

The sickness and the want and fear

The broken hearts and shame,

And hungry millions cry each day,

And man is all to blame:

I think we better set our sights

Above the moon and space,

And let's explore eternity,

While there is time and grace.

It's not the moon we need to reach,

It's God; Who put it there:

The One Who went to Calvary,

A rugged cross to bear;

For sin of men with wicked hearts,

He died one afternoon;

With faith in Him you'll have no fear

If man should reach the moon!

Walt Huntley, Sel. by A. B. Keller.

**ALMS**

Give of your best to the Master;  
Give of the strength of your youth,  
Throw your soul's fresh, glowing  
ardor

Into the battle of truth.

Jesus has set the example,

Dauntless was He young and brave;

Give Him your loyal devotion.

Give Him the best that you have.

Give of your best to the Master;

Give Him first place in your heart,

Give Him first place of your ser-  
vices,

Consecrate every part.

Give and to you shall be given,

God His beloved Son gave.

Gratefully seeking to serve Him

Give Him the best that you have.

Give of your best to the Master;

Naught else is worthy His love,

He gave Himself for your ransom

Gave up His glory above.

Laid down His life without mur-  
mur,

You from sin's ruin to save.

Give Him your heart's adoration

Give Him the best that you have.

Sel. by Sister Montez Zigler.

**CONSCIENCE**

Conscience is something that every person possesses in life. It is a God given principle and is hard to explain. It is influenced greatly by our childhood environment and teaching. As we come to accountability we can alter it but not al-

together dispose of it. The word conscience meaning: The ability to make decisions as to what is right or wrong. The power of self understanding. Many criminals refer to their crimes to ease their conscience. Many secrets have been revealed by a guilty conscience.

1 Tim. 4:2, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron". A hardened conscience is inactive according to God's gift to man, a sad condition. 1 Pet. 3:16-17, "Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing". God has left each individual to study and direct our minds, thought and to keep our conscience pure. 1 Tim. 3:9, "Holding the mystery of the faith in a pure conscience".

Acts 23:1, "Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day". How about us? I would to God we could all be so, always speaking the truth. 2 Cor. 1:12, "For our rejoicing is this the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God". Too

much fleshly wisdom in this day and age and not enough divine, heavenly wisdom, with a pure conscience void of offence. Acts 24:16, the apostle Paul tells us, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men". The apostle Paul writing to the Corinthians, For we preach not ourselves, but Christ Jesus the Lord, by the power of spirit manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

Our conscience should be a guidepost to detect right from wrong. Heb. 4:13, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do". John 8:9, They which heard what Jesus said, He that is without sin among you, let him first cast a stone at her, they being convicted by their own conscience went out one by one. After God spoke to Cain, he said, Am I my brother's keeper? His conscience had given him knowledge that he had done something that he should not have done. Where did Cain get all that knowledge? His conscience was troubled.

Cain went to a far country to get away from that guilty conscience. Many today are trying this very thing. Sometimes it becomes such a heavy burden they have to admit their guilt, in order to get ease of conscience. Some people today call

for Elders to go through services for them, when death faces them and then if they get well they continue on in sin. In some churches the members are to pay a certain amount of money to have their conscience eased. The prodical son went to a far country and wasted his: good life and time in riotous living. But he changed his course to have ease of conscience and he came back home repenting of what he had done.

There is only one solution in most cases, to repent and make a full restitution to men and to the Lord Jesus. We will have to face a guilty conscience now or sometime in the future, when we face the great judgment day. Then it will be too late to repent and make restitution. Jacob's conscience spoke to him back in his day, his conscience was bothering him because he was not right with God. When Joseph's brothers sold him and put blood upon his coat, to make his father believe some wild animal got him, their conscience still bothered them many years later, when they came before their brother. We never will get entirely away from our conscience, for it is a divinely given principle.

Paul tells us in Heb. 13:18, "Pray for us: for we trust we have a good conscience, in all things willing to live honestly". Jesus said, Lo I come to do thy will O God. He taketh away the first will that He may establish the second, by the which will

we are sanctified through the offering of the body of Jesus Christ once for all. The blood of Christ, who through the eternal Spirit offered Himself without spot to God, to purge your conscience from dead works to serve the living God. Having therefore, brethren boldness to enter into the holiest by the blood of Christ, by a new and living way. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience (seared conscience, made evil by Satan) and our bodies washed with pure water. Some people get this scripture twisted and have their bodies sprinkled.

Having renounced the hidden things of dishonesty. Not handling the Word of God deceitfully. We wonder whether there is not some of this in our day? But by manifestation of the truth commending ourselves to every man's conscience in the sight of God. Unto the pure all things are pure: but unto them that are, defiled and unbelieving nothing is pure, even their mind and conscience is defiled. Paul speaks to Timothy in 1 Tim. 3:9, Holding the mystery of the faith in a pure conscience". The grace of our Lord was exceedingly abundant with faith and love, which is in Christ Jesus. Godliness is profitable to all things, having the promise of the life that now is and that which is to come. Stand for the right, with a con-

science pure and clear and do not allow Satan to sear it.

Wm. N. Kinsley,  
Hartville, Ohio.

## THE SMOKERS PARADISE

The smokers paradise is on the bus,  
He blows his smoke over the rest of us  
Till the air's so thick we almost choke.  
Then it's time to take another smoke.

He smokes by day and he smokes by night,  
Must have another one at the peep of light.  
It certainly must be a lot of fun  
To use those coffin spikes from sun to sun  
And puff the smoke in anothers face  
As they ride the bus from place to place.

The women too, must use the weed  
For they should be like the men, indeed.  
Yes, she looks as ugly as can be  
Puffing her smoke right straight at me.

Sure, the bus-driver smokes 'em too  
But puffs his smoke away from you.  
This stuff should be used to kill the bugs  
Not to burn holes in clothes and rugs.

Puffing on, in his paradise  
It chokes the breath and burns our  
eyes

I tell you what—Its pretty tough  
To breath this second-handed stuff.

In heaven there will be no smok-  
ing,

In the Glory Land no more puffing,  
Yet no paradise for smokers in hell  
So to quit right now they would do  
well.

(Written on the bus, on our way to  
Conference 1958)

V. O. Whitmer,

Waterford, Cal.

### IF THE LORD SHOULD COME

If the Lord should come in the  
morning

As I went about my work,  
The little things and the quiet things  
That a servant cannot shirk,  
Though nobody ever sees them,  
And only the dear Lord cares  
That they always are done in the  
light of the sun,

Would He take me unawares?

If my Lord should come at noonday,

The time of the dust and heat,  
When the glare is white and the air  
is still

And the hoof-beats sound in the  
street;

If my dear Lord came at noonday,

And smiled in my tired eyes,  
Would it not be sweet His look to  
meet?

Would He take me by surprise?

If my Lord came hither at evening,  
In the fragrant dew and dusk,  
When the world drops off its mantle

Of daylight like a husk,  
With flowers in wonderful beauty;  
And we fold our hands and rest,  
Would His touch on my hand,  
His low command,  
Bring me unhopd-for zest?

Why do I ask and question?

He is ever coming to me,  
Morning and noon and evening,

If I have but eyes to see.  
And the daily load grows lighter,  
The daily cares grow sweet,  
For the Master is near, the Master  
is here,

I have only to sit at His feet.

Margaret E. Sangster.

### LEGACY

Of wealth I have little  
In kinds of silver and gold.  
But I'm rich in the things  
That no purse can enfold.

For gold cannot purchase  
The beauty of spring,  
The love of a child,  
A bird's song on the wing.

A beautiful morning,  
A night's sweet repose,  
A raindrop bejeweled,  
The scent of a rose.

With a body that's strong  
And a mind that is free,  
God gives me the world  
As my great legacy.

**CONFLICTS IN CORINTH****Acts 1:1-16**

After the Council at Jerusalem which followed Paul's first extension tour, he and Barnabas conferred about taking another missionary journey, to the churches established on their first journey. They disagreed on personnel, so Barnabas and John Mark went to Cyprus, while Paul and Silas went on to confirm the new converts of Syria and Cilicia. The decisions of the Jerusalem Conference were taken along and delivered to the churches. Fellow travelers on parts of this journey were Timothy, who joined the company at Lystra and Luke, who probably aided Paul during illness in Galatia and became the scribe from Troas on.

Paul was very alert to the leading of the Spirit, who deterred him from going to Bithynia. In a vision it was made plain to Paul that he should go to Europe. He obeyed the Macedonian call, and with the Gospel planted in Macedonia, he advanced to repeat the effort in the Grecian province of Achaia. At Philippi he resorted to the place of prayer and Lydia was his first convert, although a native of Asia. Disturbances, jealousies, prejudices and hostilities followed Paul. Everywhere his sojourn at one place often depended upon the degree of opposition that arose. Paul was determined to maintain his courage

and exalt his Saviour. He presented the true wisdom of God, the efficacy of the cross of Christ, in contrast to the culture of Athens. When the damsel of Philippi was freed from an evil spirit, her masters became so incensed that Paul and Silas were imprisoned. Prayer and praise in the prison led to the conversion of the jailer. In his notable sermon to the Greeks at Athens, on Mar's Hill, Paul declared their ignorance of God and advanced the doctrine of a living God.

Paul came to the city of Corinth, a great center of commerce and culture, in those days. He found new fellow helpers in Aquila and Priscilla, who came from Rome, having been expelled by Emperor Claudius. They became associates in tent-making, Paul's trade for his own sustenance. He preached regularly on the Sabbath in the synagogue, both to Jews and Greeks, persuading them to have faith in Jesus the Christ. His greatest opposition came from the unbelieving Jews and he had to declare against them; and continue his teaching to the Gentiles.

Paul withdrew from the synagogue to the house of Justus, a devout believer. In his ministry there conversions and baptisms included many Corinthians and Crispus, the chief of the rulers of the synagogues. Paul was shown, in a night vision, that his courage should be strong and that yet many were to be won

in Corinth to the Gospel. Filled with new zeal and assured of protection from dangers, he continued preaching and teaching for eighteen months. Even Gallio, the deputy before whom the Jews would arrange Paul, was considered and refused to make an issue of Paul's work. The two letters to the Corinthians give abundant evidence that many problems in this church needed attention, but God was with him and gave him many souls.

—Selected.

### SALT OF THE EARTH

In this hurried and worried world, people are abused, insulted, degraded, pushed around, misunderstood and denied elementary justice.

They need and require understanding, sympathy, appreciation, fair play and love.

How will these blessings ever be gotten? By being given. Or, better, by being exchanged. "Whatsoever ye would that men should do to you, do ye even so to them".

There in the Golden Rule is the essence of all sociology, economics, and ethics.

Do you yearn to be appreciated? Then appreciate others when they do their best and create something fine.

Do you ask a square deal for yourself, your family and friends, your community? Then give it to others beyond your circle and your interest.

Do you need forgiveness for your mistakes and missteps? Then forgive.

Do you want beautiful things to happen to you? Then help make them happen to others.

People who are heart-hungry to be highly regarded, praised and loved must pay the full price and create these values. The Golden Rule works. It works two ways.

A great accomplishment in this world is to fit into other people's needs; to know when to speak and when to be silent; to know when to stay and when to go; to know what to do and when and how to do it. Such people make ideal companions, and are the cement of society.

We call them the salt of the earth, and rightly. What they really do is add just a part of themselves to every situation so as to bring out the most divine possibilities.

Sel. by Sister Montez Zigler.

### HAPPINESS

Happiness is found in simple things  
A perfect day, or the joy it brings  
To know the sweat of honest toil  
In God's own rich, life-giving soil.

Happiness is found in a promise kept,

In tears of compassion, silently wept

For those whose burdens are greater than ours;

In the words of a song, and books and flowers.

Happiness is found in a word of cheer,

A blessing shared, a friend held dear,

In quiet meditation, true gentleness,  
In grace through prayer, and a child's caress.

Happiness is found in discipleship,  
In kindness to others, and good fellowship,

Gratefulness for a land where freedom rings.

Happiness is found in simple things.

### TAKE TIME TO PRAY

Oh there is no other way  
To keep the victory every day:  
You can reason as you may  
Matters not what others say,  
You must take time to pray.

When the tempter is too strong  
And everything is going wrong  
When the day is dark and long  
And you've lost your happy song,  
Then is when you need to pray

When your burdens hard to bear  
And there's none who seems to care:  
Those you trusted proved unfair  
And you long to be elsewhere,  
Then is when you need to pray.

When you need financial aid  
All your bills are still unpaid,  
Heavy burdens on you laid,  
Do not fear or be dismayed,  
Then is when you need to pray.

When your body suffers pain  
And your health you can't regain,

Do not grumble or complain  
If you would be well again,  
You must take time to pray.

Mrs. T. R. Dawson.

### THE WORD OF THE LORD

Thy Word is like a garden, Lord,  
With flowers bright and fair;  
And every one who seeks may pluck  
A lovely cluster there.  
Thy Word is like a deep, deep mine,  
And jewels rich and rare  
Are hidden in its mighty depths  
For every searcher there.

The Word is like a starry host;  
A thousand rays of light  
Are seen to guard the traveler,  
And make his pathway bright.  
Thy Word is like an armory  
Where soldiers may repair  
And find, for life's long battle day,  
All needful weapons there.

Oh, may I love Thy precious Word!  
May I explore the mine;  
May I its fragrant flowers glean;  
May light upon me shine.  
Oh, may I find my armor there!  
Thy Word my trusty sword,  
I'll learn to fight, with every foe,  
The battle of the Lord.

—T. H. Gill.

### THE BASIS OF GREAT NATIONS

The basis of great nations is the home  
No land can be considered great  
when Christ

Has gone unknown, unloved, un-  
served and when

The teaching of his Word is sacri-  
ficed

For earthly pleasure and frivolity  
No nation can stand firm upon  
earth's sod

When parents lose their opportunity  
To give their growing children faith  
in God.

But nations can be great if he be  
first

Beneath the roof, beside the glowing  
hearth.

When family life is center on his  
truths,

There is no power strong enough  
on earth

To destroy that nation. Christian  
homes can be

The basis of a land's security.

by Grace Noll Crowell.

### TAKE NO THOUGHT

I'll not reach for tomorrow;

Today has cares of its own.

No need for me to borrow

Ghosts from the yet unknown.

Lest as I reach I stumble

Through tasks befitting today.

Forgetting to be humble

As once I pass this way.

I may not see tomorrow;

Its realm is another day.

Enough of joy and sorrow

If I fulfil today.

### JUST REMEMBER

When your life is lonely burdened  
And you're weighted down with  
care,

Just remember One is watching.

Hears your ever humble prayer.

When your days and nights are  
empty

And you're weighted down with  
care,

Just remember One is watching,

Hears your ever humble prayer.

When your days and nights are  
empty

And the time drags slowly by,

Just remember One knows all,

Hears your ever humble cry.

When the days seem dark and  
dreary

And you have no ray of light

Just remember the guardian angel,

He will always lead you right.

When your earthly life is ended,  
Still you will not be alone,

Just remember your Redeemer,

Who will guide your spirit home.

Looking at Calvary during the  
Supper will turn us from grabbing  
Christians into giving Christians.  
How else can it be when Christ  
says:

"I gave my life for thee,

My precious blood I shed,

That thou might'st ransomed be,

And quickened from the dead;

I gave, I gave My life for thee

What hast thou giv'n for Me?"

Frances R. Havergal.

## CHRISTIAN WORKERS LIGHTHOUSE

Acts 27:9, "Now when much time was spent, and when sailing was now dangerous. Paul admonished them, and said, I perceive that this voyage will be with hurt, and much damage, not only of the lading and ship, but also of our lives". Nevertheless the Centurion believed not what was spoken by Paul, even though he had gotten this instructions, concerning the voyage, from an angel of God.

As I read all of Acts 27, I thought of the voyage of life. We, who have met the Saviour are so much like Paul. Many difficulties arise, but there is a great opportunity to be real christian workers, when the going seems to be impossible to the casual observer. If the followers of the Lord Jesus Christ rely on the Words of their instructor (the Holy Spirit), every circumstance of life will become an avenue for witnessing. If the church had always adhered to what She was told at the first, all division, all malice, all gossip and evil speaking would not have brought the judgment of God upon the denominational system. There would only be one church.

Paul had to cope with the traditions of men, even Jesus himself condemned them. Therefore any organization built on man-made traditions will come to destruction, as did the ship on which Paul was traveling. But individuals, who are

forced to stand alone, have the promise in Rev. 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me".

Oh, what a comfort this is to all who are forced to stand alone. When love and spiritual power have left an organized group one may still get help. Even though Paul suffered adversity, he was able to witness to the barbarians and those about him recognized that he had a power which was far above human power.

We face the same evil one that Paul had to cope with but we too, have access to the Power he knew. The One who is Master of the wind, waves and every circumstance of life. How wonderful how marvelous to see the light and know that we are absolutely safe, when He takes the details of our life's voyage in His hands.

Elice B. Neher,  
Bx 322 Empire Cal.

## ANSWERS

When God says yes,  
Clouds roll away, and all the world  
is fair.

The song of gladness echoes every-  
where.

We offer praises that our cause is  
won,

With happiness

To know it is our will that shall be  
done.

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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## ENDURANCE

Having ability to last, holding on to the end, to continue in a useful state. In this world there are all kinds of endurance tests, first to show one's ability or stamina to hold out and continue a certain skill or performance, and, second, to test the wear and usefulness of various items. Most any person can develop themselves to perform a certain feat, but how long can they do it or to what usefulness can they put their ability? An item can be easily made to look like something valuable, but will it do the job or how long will it maintain its usefulness?

"But he that shall endure unto the end, the same shall be saved", Matt. 10:22; 24:13; Mark 13:13. A number of Christ's teachings are recorded several times in the New Testament, but seldom are they worded the same. The lesson they teach may be the same or the purpose similar, but here we have the same words given at three different places. The truth expressed must be of great importance to Christ and His followers or else why take up the space so many times. The

facts expressed in our text must convey some very important teaching to the readers.

Let us meditate upon this text to see what it contains. First, it is a general admonition open to anyone who accepts it. "He", whosoever will, none is deprived of the offer. Its offer is for me, if I only will accept its provisions. Does that "he" include me, if not, why not?

"That shall endure", this fact is conditional, it is offered to all but apparently all have not accepted its opportunities. This fact is stated in the future tense, in other words, it is not concluded as yet for me. It will be concluded some time in the future, if I endure. The original word in the Greek is also translated several places as submit and suffer but more times "endure". Without question, the fact of enduring may require submitting to His will and also suffering for His glory. "Ye did run well; who did hinder you that you should not obey the truth?" Gal. 5:7. There are not many right minded people who do not want to be in a useful state, but how long are we able to stay thus? Are we willing to submit and suffer that we

might endure?

It is astonishing to read and see to what extent people will go to prove endurance, in one line or another. For the example, we are thinking of the man in Baltimore who is trying to stay on top of a 65 foot pole, longer than 163 days which is now the record. We might enumerate many other, just about as foolish, endurance tests. Yes, many will even take a chance that the suffering may even end their life, for only name or a similar small temporal reward. Notice our text, dear reader, the reward offered here is "the same shall be saved". There is no question, chance, or gamble about it, we shall be. Yes, at God's own time in the future. He is willing and able to give the reward, we are taking no chance, but "we shall be saved", if we only endure unto the end.

Will that "end" be a long time away, with untold suffering? No it may be tomorrow, God only knows. At the most it can only be a few short years, only as yesterday in the sight of God. Any accountable person cannot help but appreciate and most highly value the chance to be saved. The chance of enduring is no gamble either, we are definitely able to last and win the prize, if we only desire to do it. Where we lack in ability, opportunity and comparative talent, God will supply, but we must do what we can, we must accept His plan and most of all we

must endure faithful unto the end.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting", Gal. 6:7-9. We cannot deceive anyone, God knows our efforts, our labors and our purpose in living. "But Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end", Heb. 3-6.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death", Rev. 2:10-11. Natural death is feared by most people, even the most hardened of this world, but how much worse and more lasting will be the second death. If we overcome the evils of Satan, God will take care of us in natural death and even will not allow us to suffer in the second death.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us

run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God". Heb. 12:1-2.

## REDEMPTION

Those who are redeemed, cry aloud to the world for their redemption, the only way to salvation. The Saviour has come to redeem His people. The word redeem means: to recover, to deliver from bondage, to atone or make amends for, reclaim, to pay a price, to restore or buy back. It took Jesus' life and His precious blood to redeem man from sin.

1 Pet. 1:18-20, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you". Many people today follow the traditions of their fathers. A sad condition, for thus many are deceived. Gal. 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap".

Luke 1:68, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people". To give

knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God. Rev. 5:9, "For thou (Christ, the Lamb of God) wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation". 2 Cor. 6:17-18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty". The teaching of the commandments of men shall all perish with the using and may lead many souls astray.

No man is justified by the law in the sight of God. Gal. 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree". If you are not redeemed, you will be in a pitiful condition at that great judgment day. Are you laboring to save sinners, or to accumulate wealth? Gal. 4:4-5, "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons".

According to the teaching of the apostle, some Jewish men had preached of keeping the law, as some of this day and age, but Paul

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preached Christ. These Judaizing teachers had endeavored to seduce the churches into a recognition of circumcision and had openly sought to depreciate the apostolic claims of Paul. Salvation is impossible by the works of the law. Christ alone can save. Rom. 3:20, "Therefore by the deeds of the law, there shall no flesh be justified in His sight". For all have sinned, and come short of the glory of God. For Christ is the end of the law for righteousness to everyone that believeth.

Gal. 5:3, "For I (Paul) testify again to every man that is circumcised, that he is a debtor to do the whole law". Who is he that keeps the whole law to the letter? Stand fast, therefore, in the liberty wherewith Christ hath made us free, and

be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you, if ye be circumcised, Christ shall profit you nothing. Therefore, we are still in our former sins, or not saved. Christ is become of no effect unto you. Whosoever of you that are justified by the law: Ye are fallen from grace. 1 Cor. 1:30, "Of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption". None can by any means redeem his brother, not give to God a ransom for him.

Looking for that blessed and glorious appearing of our Saviour, Jesus Christ, Who gave himself for us, that He might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Psal. 111:9, "He sent redemption unto his people". Holy and reverend is His name. Ye have sold yourselves for naught and ye shall be redeemed without money. The redeemer shall come to Zion, unto them that turn from transgression in Jacob, saith the Lord. Let the words of Christ dwell in you richly in all wisdom. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that we might be redeemed. That the name of our Lord Jesus Christ may be glorified in you, and ye in him according to the grace of our God. Thanks be unto God for His un-

speaking gift.

Redeemed by the blood of the Lamb, redeemed, how I love to proclaim it. Are we telling it to the world around, what a Saviour we have found? Or, are we spending our time in worldly amusements: ball games, golfing, watching television, living in ease and on vacation trips? I have a song I love to sing, of my Redeemer, Saviour and King. Since I have been redeemed, I will glory in my Saviour's name. The redeeming love has been the theme. He so freely redeemed us with His blood, His praises aloud we should proclaim

Redeemed and so happy in Jesus,  
No language our rapture could tell,  
Redeemed through His infinite  
mercy,

We think of our blessed redeemer,  
He who washed us with the blood  
of the Lamb.

William N. Kinsley  
Hartville, Ohio

## NEWS ITEMS

### LOVEFEASTS

Aug. 23—Swallow Falls, Md.

Aug. 23—McClave, Colo.

Sept. 7—Vienna, Va.

Sept. 20—Midway, Ind.

Sept. 28—Mt. Dale, Md.

### REVIVALS

Swallow Falls, Md.—Aug. 17-24

Eldorado, Ohio—Aug. 17-24

McClave, Colo.—Aug. 17-24

Goshen, Ind.—Aug. 24-Sept. 7

Berean, Va.—Aug. 31-Sept. 7

West Fulton, Ohio—Sept. 14-28

### VIENNA, VA.

The Vienna congregation plans to hold their Lovefeast, Sunday, Sept. 7. Services beginning at 10 a. m. All who can are urged to come and worship with us, in the Ordinances which Christ taught.

Sister Almeda Lorenz, Cor.

### PLEVNA, IND.

The Plevna and Midway congregations plan to have their joint Harvest meeting on Sept. 14, at the Plevna church. Bro. Lester Senften is to bring the Harvest sermon. A hearty invitation is extended to each and everyone.

Sister Lois Miller, Cor.

### OAKLAND, MD.

The Swallow Falls congregation met in council June 21. Eld. Z. L. Mellott opened the meeting by reading 1 John 3 and prayer. Eld. George Dorsey then took charge of the meeting. Several items of business came before the meeting and were disposed of in a christian manner. Bro. Homer Mellott led the closing prayer.

The Lord willing, the Swallow Falls congregation will begin a revival meeting August 15 with Eld. Roscoe Q. E. Reed as the evangelist. The meeting will continue one week, with Lovefeast on Saturday, Aug. 23, services at 2 p. m. and services all day Sunday. Revival

meeting will start at 7 p. m. E.S.T. Pray that much fruit will be reaped for the Master.

Sister Patsy Werdebaugh, Cor.

### ENGLEWOOD, OHIO

The Englewood congregation enjoyed the blessings of a two weeks revival meeting. Bro. Eldon Flory, our evangelist, gave us many soul stirring messages, which were the means of encouragement and inspiration to all who were privileged to hear them. The meetings were well attended every evening, not only by our own members, but also by many other denominations.

We are thankful that God has messengers who proclaim the whole Gospel and as Paul instructed Timothy, 2 Tim. 4:2 "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.

We trust that all who heard these messages will not have received them as the prophet Ezekiel says—only as a lovely song, of one who has a pleasant voice, for they hear the words but do them not; but rather hear them in such a way as to bring forth fruit to His name.

Bro. Flory brought out the thought in one his sermons how much we need to fear the Lord and have the desire to love and serve Him, above everything else in life. Not only the sinner, but also the church members must heed the knocking and listen for the gentle

pleading of His tender voice. "O! Lovely attitude He stands, with melted heart and loaded hands". How much He has done for us, and we so little for Him.

May the Lord richly bless Bro. Flory and his efforts as he goes to other fields of labor.

Sister Maxine Surbey, Ass't Cor.

### GOSHEN, IND.

The Goshen congregation plans to hold their Harvest meeting on Aug. 24, which is also the beginning of our Revival meeting, with Eld. Edward Johnson as evangelist. Our Lovefeast will be Oct. 4. You are cordially invited to any or all of these services.

Sister Maurine Carpenter, Cor.

### WAUSEON, OHIO

The Lord willing, the revival meetings at the West Fulton church will begin Sept. 14, and continue for two weeks. Our Harvest meeting will be at the close of the meetings, Sept. 28 Bro. James Kegerreis of Penna. will be our evangelist.

Everyone is invited to attend these meetings and might we all pray that there will be souls won for Christ.

Sister Leola Beck, Cor.

### RIDGE, W. VA.

The Ridge congregation plans to have a revival meeting, the Lord willing, from October 10 to 19. Eld. James Kegerreis will be the evangelist. Our Lovefeast will be Oct.

18. We invite all to come and worship with us.

Irene Harris, Cor.

## OBITUARY

### WILLIAM T. O'BRIEN

Son of John and Mary (Likens) O'Brien was born in Grant County, near Antioch, W. Va., on June 9, 1874. He departed this life on May 13, 1958 in the Memorial Hospital at Cumberland, Md., at the age of 84 years. He was a member of the Dunkard Brethren church at Ridge, W. Va., and served as a deacon for many years.

Survivors include a daughter, Mrs. Gertie Whiteacre, Wiley Ford, W. Va.; three sons: Floyd O'Brien, Greenville, Ohio; Ervin O'Brien, Buffalo, N. Y., and Fred O'Brien, Hagerstown, Md.; two brothers: Edward O'Brien, Antioch, W. Va.; and Robert O'Brien, Ridgely, W. Va.; two sisters: Mrs. Martha George, Purgitsville, W. Va.; and Mrs. Mary Hill, Keyser, W. Va.

God saw the road was getting rough,

The hills were hard to climb;  
He gently closed his loving eyes  
And whispered "Peace be thine".

His weary hours, his days of pain,

His weary nights are passed;  
His ever patient, worn-out frame  
Has found sweet rest at last.

Funeral services were conducted

at the Knobley Church of the Brethren, by Addison Taylor, Otto Harris and Raleigh Chaney. Interment was in the Knobley Cemetery.

Irene Harris, Cor.

### ELIJAH MONROE ALLEY

Aged 80, of Dallas City, Illinois passed away suddenly June 27, 1958 at a Jacksonville, Illinois hospital.

Brother Alley moved to Illinois from Virginia thirty-nine years ago, and farmed south-east of Dallas City. He became a member of the Dunkard Brethren Church, November 21, 1954.

He was born November 20, 1887 at Floyd, Virginia to William Thomas and Sarah Kathryn Hill Alley. Married in 1904 at Canton, W. Virginia to Rosanna Duncan, who passed away January 30, 1953. Surviving are a son, Noah of DeKalb, Illinois; three daughters: Mrs. Ada Thompson, Dallas City; Mrs. Bertha Jones and Mrs. Elsie Grubb, both of Burlington, Iowa. Five grandchildren and a great-grandchild. A son and daughter by a previous marriage, Mrs. Besse Howell and Charlie Alley, both of Willis, Virginia. Three sisters and a brother, also of Virginia.

Two sisters, a brother, six children; and three grandchildren preceded him in death. Services were held at the Martin Funeral Home in Dallas City. Burial in Durham Cemetery.

Martha I. Harman, Cor.

## THE LORD'S SUPPER

The last night before Jesus was laid  
in the new made tomb.

He met with His beloved disciples,  
in the upper room.

Having loved His own He loved  
them unto the very end.

'Twas wondrous love for you, my  
brother, my sister, my friend.

One more way in which to demon-  
strate His gracious love.

Only such love could come of Him  
who had the abiding Love.

A supper was ready and they came  
at the close of the day

Now I see the Lord as a servant,  
yea, girded with a towel.

Ready to wash the feet of the  
eleven and one so foul.

With water in a basin our humble  
Lord starts down the line.

Washing one by one, but Peter said,  
Thou shalt never wash mine.

But one not washed by the Lord,  
with Him shall never have a part.

Unless one is cleansed by the Blood  
He cannot have a clean heart.

Now Peter lost his conceit  
when he heard what the Lord said.

Willing not only the feet,  
but also "My hands and my head".

The answer was, those who were  
washed need only wash the feet.

And the much needed cleansing  
Would now be quite complete.

He gave us an example that we  
to each other should do.

And said, "As I your Lord and  
Master have done unto you".

There is cleansing, joy and bless-  
ings in obeying the Lord.

And loving one another as He  
commanded in His Word.

While they ate the supper with Sav-  
iour as servant and the "I am".

He told them of the coming mar-  
riage supper of the Lamb.

Girded again to seat and serve the  
watching servants of God.

And those of the first resurrection  
raised from beneath the sod.

The bread which He blessed and  
broke, He bade each to partake.

This was His broken body, the  
sacrifice He was to make.

The cup which He blessed and gave  
them represented His blood.

Which soon would be flowing from  
His side as a crimson flood.

Judas, the traitor and betrayer,  
now fallen from grace.

Missed the bread and cup, sold his  
Lord and went to his deserving  
place.

Now if we love not our brother,  
for whom our precious Savior  
died.

Or if our lives are ugly and void  
and our hearts filled with pride.

We'd better be cleansed by the  
Blood

and the washing of the feet.

For only then can we be worthy  
to sit at the Lord's table and eat.

Victor Whitmer,

Waterford, Cal.

## IF I COULD PAINT AS ARTISTS DO

If I could paint as artists do  
Who have a mighty skill,  
I'd like to paint a masterpiece  
And give the world a thrill.  
I'd paint the picture of a girl  
Like noble men admire;  
A natural woman like God makes  
Without the world's attire.

She wouldn't have a cigarette  
Stuck in between her lips;  
She wouldn't drink her beer nor  
dope  
Nor take her liquor tips.  
She wouldn't be a movie star  
Nor idler on the street;  
She would indeed demand respect  
From all whom she should meet.

Her hair, you know, would be full  
length,  
No ugly boyish bob;  
She wouldn't be the flapper.  
She wouldn't be a powder puff.  
Her lips no paint would daub.  
With virtue thrown away;  
She wouldn't be a butterfly,  
A simple flirt and gay.

I'd picture her in neat apparel  
With honor on her brow;  
Her face would be an index  
To her character somehow;  
And she would show the world  
around  
That womanhood is grand  
When lived upon the high plane  
That God for her had planned.

She'd be a lifter to the world,  
A leader in the right;  
She'd stand for all that's pure and  
good  
And all that's wrong she'd fight,  
Until the world around would say:  
Thank God for womankind,  
Who points us to the royal way  
Where gems of life we find.  
Sel by Sister Montez Sigler.

## WHERE DO WE STAND?

Am I living in close communion,  
Does His Spirit lead all the way,  
Do I follow the path He has outlin-  
ed,  
Am I yielding to God today?

Or do I carelessly follow,  
Thinking that I'll get by,  
With only a half-hearted service,  
My conscience to satisfy?

Lord God, in these days of crises,  
Of hatred, bloodshed and strife,  
While many are brutally slaughter-  
ed,  
Make Jesus, Lord of my life.

While the forces of evil rampant,  
Working havoc in every land,  
Keep me true in the hour of trial,  
With Christ let me take my stand.

Edna M. Wertz.

## CHASTENING

I know not why His hand is laid  
In chastening on my life  
Nor why my little world  
Is filled so full of strife.

I know not why, when faith looks up  
And seeks for rest from pain,  
That o'er my sky fresh clouds arise,  
And drench my path with rain.

I know not why my prayer so long  
By Him has been denied,  
Nor why, while others' ships sail on  
Mine should in port abide.

But I do know that God is love  
That He my burden shares,  
And though I may not understand,  
I know, for me, He cares.

I know the heights for which I long  
Are often reached through pain,  
I know the sheaves must needs be  
Threshed to yield the golden grain.

I know that though He may remove  
The friends on whom I lean,  
'Tis that I thus may learn to love,  
And trust the One unseen.

And, when at last I see His face,  
And know as I am known,  
I will not care how rough the road,  
That led me to my home.

Author Unknown.

### BLEST

So very blest is any home,  
Though humble it may be,  
Where books are read and songs are  
sung,  
Where people may walk free.

Where wholesome families live and  
love,  
Where fires are warmly red,

Where seeking hands reach up to  
Him

Before they go to bed.

So blest, indeed are those who can  
Withdraw from worldly care,  
Into the peacefulness of home,  
And find contentment there.

### A LITTLE LAMB ASTRAY

Oh, I wonder if there ever  
Was a little girl like me,  
With so many many heartaches,  
That nobody seems to see

Oft I've heard the great, wise  
preachers,

And the elders good and kind,  
Tell about the way to heaven,  
And how easy 'tis to find.

And I've thought and thought about  
it,

For I long to know the way,  
But I'm such an awful sinner  
That sometimes I cannot pray.

How I wish they'd come and tell  
me

How their Jesus I might seek,  
For they say he loves the children  
And will guide their tender feet.

Into pastures green and pleasant,  
And by waters calm and still,  
Make them gems of brilliant beauty,  
Their Redeemer's crown to fill.

But 'twas just while at our home-  
gate,

When our pastor's step I heard,  
That I thought he saw me listening  
And would stop and speak a word.

When he only said "Good morning",

With the usual "Are you well?"  
Though I pressed the hand he gave me, . . . . .

Hoping thus my grief to tell.

Then I stole away in secret

And I cried so very long  
That mamma was greatly troubled,  
For she feared I had done wrong.

And at night she tucked me snugly  
In my little trundle-bed,

And so softly pressed the tear-stains  
With a loving kiss, but said—

Not one word about her Jesus

I was hungering so to know;  
Oh, my poor heart was breaking,  
For I longed to find him so.

I have tried so hard to seek him,

But I do not know the way,  
And nobody seems to notice  
There's a little lamb astray.

Does their Jesus care, I wonder,

If I ever find his fold?  
No, I'm almost sure I love him,  
Though I'm not so very old.

I should think the grown-up people

Would so love to speak his name,  
When he did so much to bring them  
To the home from which he came.

And when I'm a Christian mamma

I will tell my little girl  
Simply how to come to Jesus,  
How to find the priceless pearl.

Then I'll tell the dear, good pastors,

Who do know the way so well,  
"Always stop the little children,  
And the sweet old story tell".

"Sheep are sometimes taken over a bad road to a good pasture."

## CHRISTIAN WORKERS LIGHTHOUSE

Paul was a christian worker. He received his commission personally from the highest authority. There wasn't any room for doubt. When he was amid the storm, he was sure that the Captain and the compass were the best on earth. When the viper bit the hand of Paul, even then, Paul was being used as a christian witness. We are just as sure of our life's voyage. We have the same Captain and the same compass, if we have been enlisted under the order of Matt. 28:19-20.

We have had smooth sailing at times and periods of rest, but the viper of ingratitude and impatience have attempted to ruin our testimony. D. Earl Yoder said, "One of the most common sins is that of taking things for granted". Thus it takes the form of selfishness, it is a cancer in the soul; it boils over into fault-finding and criticism; it produces a coldness in the home and in society; it irritates social relations; it takes the joy out of living; it interferes with right relations with God and man. The only cure is a transformed life, produced by the Spirit in which praise and thanksgiving are generated.

There are four kinds of patience that need cultivating. There is a patience that needs to restrain us

when the impulse arises to return evil for evil. There is a patience that is required in preparing to do some difficult task. There is a patience that makes us slow to condemn others. And there is a patience that helps us to not easily give up something worthwhile. Let patience have her perfect work, that the light may shine before men.

I have been sent into places which were too hard for me and I have had to admit that I was unable to do the job alone. I am willing to confess that the Lord came to add strength, wisdom and courage, in answer to fervent prayer. Sometimes chastisement came because of my impatience and until I was willing to give the Lord time, to answer in His way; I had to learn to be still and know, that He is able to supply the help we need when we are in His will.

Impatience and ingratitude should be uprooted, if we are to become effectual christian workers. I read of a man who just couldn't find rest. He went on a long ocean trip. He wanted something to happen to him, which would cause him to have a belief in God. His ship was destroyed at sea. He was tied to a board and was floating about on the vast ocean. He called out in his desperation, "If there is a God, send us to rescue me". The ship came—belief also came to him. Many things come to us to help establish our belief. Paul had unmisstable belief. We have a belief

equally as strong, because of all the power given to us by the Holy Spirit. \*Psa. 27:13-14 is my witness and comfort, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord".

Elice B. Neher,  
Bx. 322, Empire, Calif.

### CLOSE COMMUNION

(For members only)

"Prove all things; hold fast to that which is good", 1 Thess. 5:21. "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body", I Cor. 11:28-29.

Communion is defined by Webster, "A body of christians having one common faith and discipline. A common, admitted meaning of communion is a common union". There is danger of committing the terrible sin of eating and drinking damnation to ourselves, this is plainly set forth in the text. The occasion therefore, ought to be one of care; hence the propriety of examination and that self-examination, to see we can have a communion.

To sit together at the Lord's table indicates a communion. But if there is no union, there can be no

communion and as such the occasion presents a false picture. It is hypocrisy and I greatly fear, as a result, the sin of eating and drinking condemnation to ourselves will follow.

1. "Examine yourselves whether ye be in the faith", 2 Cor. 13:5. Unless there is a union in faith, there can be no communion. It is impossible to commune with each other and not commune with Christ. To commune with Christ while communing with each other, we must have the faith of Christ and practice in our lives "according to the faith once delivered unto the saints". To be in union with Christ is to be in union with His Word. Peter placed himself at variance with Christ on the occasion of feet-washing. To this Christ promptly replied, "If I wash thee not, thou hast no part with me". This defect in Peter's faith quickly unfitted him to commune with Christ.

2. Our peace is a necessary prerequisite to communion. Relative to the world it is simply enjoined, "If it be possible as much as lieth in you, live peaceably with all men", Rom. 12:18. But of the church, as members of the body of Christ, it is imperatively enjoined, "Be at peace among yourselves" 1 Thess. 5:13. Christ says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come

and offer thy gift", Matt. 5:23-24. Our peace with God, with Christ, is obtained by a living faith in the precepts of the Gospel, led by a meek and humble spirit.

3. The communion service being a Lovefeast, we examine to see if we have love. And this love must be found in the heart. The apostle bids, "Keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth", 1 Cor. 5:8. The Jews, anciently before their feasts carefully cleansed their dwellings of all leaven. Before christians can acceptably associate in their lovefeasts, the heart must be cleansed of all wickedness "Wherefore laying aside all malice and all guile and hypocrisies and envies, and all evil speakings", 1 Pet. 2:1.

By this time, the error of what is called open communion ought to be apparent, to the thinking, unprejudiced reader. The writer was present some time ago, at a communion service. The first exercise was feet-washing, to which a general invitation was given and a number participated. After that the bread and wine were administered, the invitation was renewed and about twice the former number went forward. I inquire of the reader, Was that a union? Could there be a communion thus? If so, then Christ is divided. His Spirit certainly is to lead us. Did His Spirit lead half that

number to follow His example in footwashing and the other half to reject the ordinance? People are commonly taught that communion consists in eating the bread and drinking the cup of communion together. But the sacred service has a much deeper signification than that. There is a mind, a spirit, a faith, that must be in the work; and these must all be of Christ. Two churches or bodies of different faiths may eat bread and drink wine together, but they cannot commune together, because there is no union. I repeat, to have a communion there must be a union.

The minister that teaches and practices what is called open communion misleads his congregation as to what constitutes communion; and he throws himself under the liability of leading innocent souls to eat and drink damnation to themselves, if so, the minister himself becomes an accessory to the woeful sin.

We are criticized for close communion. It is said to be selfish and uncharitable. The careful, observing reader knows that things are not always what they seem. There is not the hindrance in "close communion" usually represented. None are excluded, it is only conditional. The conditions are faith in Christ, and peace and love with each other. To have a lovefeast, certain conditions must be met; so likewise to have a communion. The conditions of a communion must be complied with.

Let us see, "without faith it is impossible to please God", Heb. 11:6. "Hence, whatsoever is not of faith is sin" Rom. 14:23. In open communion, in many instances, persons are invited to do that in which they have no faith; which is inviting those persons to sin.

For instance, the writer has been present on occasions when he was invited to commune by taking the bread and cup in midday, calling them the Lord's Supper, though there is nothing in the Gospel to support the practice. The writer therefore lacked faith in such observance and hence, in being invited to do that wherein he had no faith, he was certainly invited to sin.

From the above standpoint open communion services leads its subjects into the inconsistency of receiving persons by the hand in communion, whose hand they would promptly refuse in membership. For instance, a certain church was about to dismiss a local minister because of his membership with a secret order. To evade this he steps over and quietly gives his hand in membership in another church. He returns next Lord's day and communes with his former brethren. By the aid of a peculiar something, they call charity, they were enabled to shake hands right over that gulf of inconsistency. It does occur to me that, in order to be consistent, they should hold in fellowship those

with whom they are willing to commune, through honest Godly faith.

Selected.

## JESUS LED OUT TO BE CRUCIFIED

When the cross, upon which He was to be executed was laid upon His bleeding shoulders, He meekly bowed under it and bore it along, amid loud exclamations and bitter taunts. Thus occupying the most humiliating, as well as, suffering condition. And when fallen beneath the cross, exhausted in His humility by excessive and protracted suffering, His spirit groaned but without complaint.

Then He looked upon His accusers and tormenters with pity. Then He remembered their depraved state and felt compassion for them. Thus the Savior of sinners suffered, when none sympathized, save a few personal friends, whose spirits agonized with Him but who had no means to offer aid.

He bled, groaned, fainted and fell, but no tear stole down the hardened cheeks of those cruel Jews. No soft hand touched gently His wounded temple. No words of consolation were spoken to Him. Alone He endured, alone He bled, alone He struggled to bear the cross. How could those who witnessed fail to sympathize with Him? Or mortals refrain a tear? How fail to love one so excellent? How prevent their souls from adoring so

worthy an object and the more especially since He suffered, not only innocently, but for their and our salvation.

Sel. by Emanuel Koonen.

## THE IMPORTANCE OF CHURCH MEMBERSHIP

The church is of high origin. It is of God. It is of priceless value. Its establishment cost the blood of Christ. It is held in high esteem, for Christ loved the church and gave himself for it, Eph. 5:25. The church is the kingdom of God and His kingdom is an everlasting kingdom, "Of the increase of His government and peace there is no end". Isa. 9:7.

It is important to become a member of the church, for in the church one is enabled to practice all the things necessary to salvation. We have no promise of salvation out of it. We get into the church through Christ. We cannot enter in any other way. "By me if any man enter in he shall be saved", John 10:9. We enter the church in christian baptism and if we are in Christ we are in the church. "For as many of you as have been baptized into Christ have put on Christ", Eph. 3:27.

If I leave the church we leave Christ. In the struggle for eternal life, the crown is to him that holds out faithful to the end. "Be thou faithful unto death, and I will give thee a crown of life", Rev 2:10. In

the church we learn the great lesson of perseverance, a faithful continuance in well-doing. It is there that we learn the lesson of brotherly love and brotherly forbearance. Without the church there could be no preparation for heaven. We would lack life's discipline, the struggle of the newborn soul for victory over the world. There would be no means of growth in knowledge and spiritual life, no life of separation from the world, no means of self-denial, of bringing into subjection all that is evil in human nature and developing all that is good.

In the church there is communion with God, union with Christ, and fellowship with the saints. The church is the "pillar and ground of the truth", and holds up before the world the pure Word of God, and invites sinners to come to Christ the way of salvation. It is the church that sends out God's faithful ministers and sustains their labors by her example in obeying the commandments of God, and in maintaining the principles of the Gospel of Christ. Each member has a part in this great work, and as each one gives and as each one dies, so shall be his reward. It is a work for Christ who gave himself for the church. In the church "we are laborers together with God", then as God gives the means and the power to do, each one should use them and not withhold them.

complete within itself. All her members receive her care, her love and her protection. All who join the church must come out from the world and be a separate people. God has put within the church all that is good, all that is needful for man's happiness here and hereafter. In the church the soul is fed with the Bread of Life; and the thirsty soul may drink the Water of Life. Within her embrace is life and liberty, and exercise for all that is lawful, and pure, and holy.

The first step towards the church is a step towards heaven. The first step from the church is a step towards sin and death. Sin degrades, seeks lower levels, the level of the world that lieth in sin. Some are drawn away by a desire to dress after the fashion of the world. That desire is sinful; God would not have us decorate the body that shall die, but he would have us adorn the soul with christian graces. Others are enticed into the meshes of some secret order where they spend their time and means to the furtherance of the kingdom of darkness. Then others, becoming restless under the restraints which Christ has thrown around His people, for their protection from the inroads of the world, the flesh and the power of the Devil, seek more liberty in ways where the cross of Christ is not felt, and they need not bear His yoke.

—Selected.

The church is an organization

It has been well suggested, that people's excuses for neglecting duty, are not generally their reason for such neglect. The excuse is very commonly the method of concealing the true reason.

The most pleasant things in the world are pleasant thoughts; and the greatest art in life is to have as many of them as possible.

### LIFE'S VOICES

In the glad springtime, life's voices are as silvery bells, bringing music to our ears and gladness to our hearts. Discordant sounds may abound, but our unpracticed ears do not perceive them. Sad echoes may fill the air, but our inexperienced hearts do not understand them. Joyously we run along the smooth, narrow way anxiously, often heedlessly, pushing into broader roads and more extended avenues.

Truth, friendship, sincerity and all the virtues stand in bright array before our longing eyes. Hope, the chief star in our youthful skies, beckons us to the realization of the pleasures by which our ideal is surrounded. Yet is there nothing real in all these anticipations? Are all these beautiful pictures wavering and fading, as the changeable things of earth? To some they are even so, for they do not heed the warning that comes first, in the still small voice of conscience. Yes that blessed gift of God, which His providence

so mercifully brought about, but to others they come rounded off, shaken down and prepared to fill the heart with a deep lasting joy.

They give to life an earnestness, in the performance of duties, an abiding faith in the mystery of goodness. They give to the weary soul a foretaste of eternal joys, the reward of course based upon the principles of truth. Let us then keep life's voices of childhood in youth and old age. In childhood, when they are soft, tender and persuasive. In youth when they warn us of the bitter results of sin and folly. In old age when they speak in thundering tones of coming judgments. They are ever before us as landmarks in a strange country, ever reminding us of realities, stern realities which cause our beautiful visions to fade away.

As the morning mists—let us then

Welcome life's voices, for 'tis better to bear

Then shrink from the cannon or die of our fear;

They speak but a warning when us they implore

From youth to remember, we're dreaming no more.

Sel. by Emanuel G. Koonen.

### THE LORD'S DAY AND THE SABBATH

"Remember the sabbath day, to keep it holy", Ex. 20:8. "This is

the day which the Lord hath made", Psa. 118:24.

Part 1—The Sabbath was given in the wilderness.

The first time the institution of the Sabbath is named in the history of God's people is in the wilderness, before their eventful halt at Sinai's base, after the lapse of twenty-five centuries of man's history. The allusion is as follows: "See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day", Ex. 16:29. The above text is not only the first record of the Sabbath law, but it is the first time the seventh day is called Sabbath. Shortly after this the Sabbath law was incorporated in the Decalogue, the law given at Sinai.

As proof of the foregoing we offer the following: a. "Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire. Thou camest down also upon Mount Sinai, and spakest with them from heaven. And madest known unto them thy holy sabbath"; Neh. 9:12-14. He does not say "restore" but "madest known", hence the Sabbath was a revelation, something they never knew before.

b. "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. Moreover also I gave them my sabbath" Ex. 20: 10, 12. Mark

the language, "I gave them my sabbath." This language clearly indicates that they did not previously have the Sabbath.

c. They did not know how to prepare victuals for the Sabbath. "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses", Ex. 16: 22. God was preparing them to learn to hallow this day.

d. They didn't previously know how to rest on the Sabbath. "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. See, for the Lord hath given you the sabbath, abide ye every man in his place, let no man go out of his place on the seventh day", Ex. 16:27, 29.

e. They did not know how to deal with the violations of the Sabbath; the circumstance is related thus: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they brought him to Moses. And they put him in ward, because it was not declared what should be done to him", Num. 15:32-34. The reader should be impressed with the weight of this last thought for it is conclusive, that if the Sabbath had been previously given to the patriarchs as the Sabbatarians claim, they certainly would have known how to dis-

pose of the offender.

f. It is a fact that the sin of violating the Sabbath is not once named previous to the giving of the Sabbath in the wilderness; after this the violation of the Sabbath is frequently named. "Ye bring more wrath upon Israel by profaning the sabbath", Neb. 13:18. "My sabbaths they greatly polluted", Ex. 20:13; 22:8.

A stereotyped expression of the Sabbatarians is: "The sabbath was given in the creation week". Their writer say, "The command to observe the Sabbath is associated with no moral precepts; which are binding upon all men during all time". "Which day do you keep and why". Again, "For over four thousand years this day was sacredly observed by the people of God". But the sacred record says, "And on the seventh day God ended his work which he had made; and he rested on the seventh day, from all his work which he had made. And God blessed the seventh day, and sanctified it", Gen. 2:2. The foregoing text only affirms three things: God ended his work on the seventh day, God rested on the seventh day and God blessed and sanctified the seventh day.

The sacred record simply tells, what God did as a matter of history. The language is not imperative, nothing commanded. Besides, the record does not say when God blessed the seventh day. Hence the theo-

ry of the founding of the Sabbath upon Genesis, chapters one, two and three is clearly without warrant.

Israel's deliverance from Egypt dates a new era in the history of that people; with this new era there is strong presumptive proof that there was a change in the reckoning of time. "This month shall be unto you the beginning of months: it shall be the first month of the year to you", Ex 12:2. In this new era God gave His people a Sabbath, not named in any previous one.

Part 2—The Sabbath was given to Israel and those within their households.

"Speak ye also unto the children of Israel saying; Verily my sabbaths ye shall keep for it is a sign between me and you throughout your generations", Ex. 31:13 "The Lord God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day", Deut. 5:2-3. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel", Mal. 4:4. Here we have Israel's own testimony that the covenant in Horeb was made not with their fathers but with them.

God himself names who shall keep His Sabbaths. "Israel". In a text previously quoted, God again through the prophet says, "I made known to them my holy sabbaths" after which it is said, "So the peo-

ple rested on the seventh day", in humble obedience to the new law given.

It is further explained that "one law shall be to him that is home-born, and unto the stranger that sojourneth among you", Ex. 12:49. Hence Gentile servants or strangers, tarrying in Jewish families, were required to obey the Sabbath law. Under similar circumstances common courtesy requires the same in our society today. Hence, nothing is strange in this provision of ancient Jewish law.

Sabbatarians sometimes criticise the expression, "Jewish Sabbath". I remind them that they use in their writings, the expression "Jewish altars" "Jewish synagogues". In a parallel sense God said, "her sabbaths", Hos. 2:11. "From even to even shall ye celebrate your sabbaths", Lev. 23:32. "The adversaries did mock at her sabbaths", Lam. 1:7.

Part 3—The sinaitic Covenant included the Ten Commandments.

The first covenant was the solemn contract or agreement between God and the people of Israel concerning the law of God. "And he wrote upon the tables the words of the covenant, the ten commandments", Ex. 34:28. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments and he wrote them upon two tables of stone", Deut. 4:13. See also Deut. 9:9.

In Heb. 9:1-4, after showing that the old covenant was faulty, hence the necessity of a new, a faultless covenant the apostle gives an itemized account of what was contained in that old covenant. He starts with "ordinances of divine service, and a worldly sanctuary, tabernacle, candlestick, table and the shewbread, and the tables of the covenant" The texts quoted are too plain to need comment showing the truth of the heading of this chapter.

As shown in Josh. 7:11, Achan violated the eighth commandment, and it is called "transgressing my covenant". In Josh 23:16, Israel bowed to other gods; and violated the first commandment. It is said, "Ye have transgressed the covenant of the Lord".

It is conclusive that a covenant includes a contract or an agreement; but what is there in an agreement or a contract, unless associated with the matter agreed about or upon? "All that the Lord hath said we will do" was Israel's agreement at Horeb. What is that agreement worth unless we have the laws and ordinances agreed upon? Hence we close as we began the ten commandments were included in the covenant in Horeb.

Part 4—The Sinaitic Covenant was to cease; to be abolished.

"For if that first covenant had been faultless, then should no place have been sought for the second..

Behold, the days come, saith the Lord; when I will make a new covenant with the house of Israel and with the house of Judah" Heb. 8: 7-8. It would not be difficult to name a number of objectionable features in that old covenant; hence, it was wise to abolish it. Besides the old was but the shadow; the new is the true substance. Therefore, "he taketh away the first that he may establish the second". "Wherefore then serveth the law? It was added because of transgressions, till the seed should come", Gal. 3:19.

To further prove our proposition we call up the following metaphors:

"The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband... Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another even to him who is raised from the dead..How are we delivered from the law, that being dead to the law, just as we are to be dead to the world. Our union dissolved, our relation is severed.

They were delivered from a law, "Wherein they were held" it being dead. The law that held them was the law of Moses, the decalogue and law of ceremonies. As they were once "baptized unto Moses" so are we now "baptized into Christ" To make the facts further plain: first, Moses. Second, Israel, joined with

Christ crucified, cancels the law. Third, Israel becomes joined to the law of Christ. Hence now true Israel is delivered from the law, that being dead wherein they were held.

The Ten Commandments were to be done away. "If the ministration of death, written and engraven in stones, was glorious, how shall not the ministration of the spirit be rather glorious? For if that which is done away was glorious, much more that which remaineth is glorious", 2 Cor. 3:7-11.

Ministration means service or agency. That the ten commandments were the ministration referred to, is evident, for they were the only ministration or service ever written on stones. It was a ministration of death, because the law of Moses, including the Decalogue, had no grace, no favor and was purely a ministration of condemnation, of death. Even in the sacrifices there was only a remembrance of sin. "Life and immortality has been brought to light through the Gospel".

The ministration of the Spirit is the Gospel, for my words are spirit and they are life, Christ tells us. It therefore, was Gospel "good news" for the apostle to pen to the Corinthians, that the ministration of condemnation and death, given at Sinai, which imparted so much fear and terror, had been abolished; and that the ministration of the Spirit,

the Gospel, remained.

Sabbatarians tells us, "It was the glory on the face of Moses that was done away. Think of the apostle writing to the Corinthians for their encouragement, that the glory on the face of Moses, exhibited at Sinai's blazing summit, had been done away fifteen centuries after the venerable patriarch had been dead. The facts are, that glory was divine, heavenly glory. That glory never has been done away and it never will be. It may be transferred, but will always remain. The redeemed will be clad in that glory.

It was further good news for the apostle to tell his brethren, "Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. For they could not endure that which was commanded, . . . and so terrible was the sight, that Moses said, I exceedingly fear and quake: but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn and to Jesus the mediator of the new covenant", Heb. 12: 18-24. When the apostle tells those ancient Hebrews, "Ye are not come to the mount that might be touched", he does not mean the literal mount, for that would be no news to them; they well knew that. Besides, the terror he described had

ceased long ago; hence he must have meant, they are not come to the law delivered on that occasion, which as seen clearly, included the Ten Commandments. Hence the apostle would give us the glad some news, that we are not under the old law, given at Sinai; but are under the Gospel, are come to the loving Jesus, the Mediator of the New Covenant. The entire scene at Sinai was one of fear and dread: even Moses himself said, "I exceedingly fear and quake".

"For they could not endure that which was commanded" That this had special allusion to the Decalogue is clear. Who could endure the manner of keeping the ancient Sabbath? Who could endure the severe penalty of its violated law?

Our proposition is further vindicated in the striking figure of Abraham with his two wives: "which things are an allegory; for these are the covenants; the one from Mount Sinai which gendereth to bondage, which is Hagar. But Jerusalem which is above is free, which is the mother of us all. Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman". "To be heir with the son of the free woman" most emphatically means to turn from Sinaic law, the law of Moses and be joined to Christ. As Hagar and Sarah could not dwell together, so neither, can the law and the Gospel.

When you arrive at the substance, the shadow ceases. "No man putteth a new piece of cloth into an old garment" or "new wine in old bottles". Sabbatarians violate this teaching; they try to put a new piece of cloth (the Gospel) to an old garment (ordinances and institutions of the law). They vainly seek to join Hagar and Sarah.

As Abraham was called upon to hear Sarah and drive out Hagar, so are we called upon to hear Christ, "for by the works of the law shall no flesh be justified". "So then, brethren, we are not children of the bondwoman, but of the free". "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage", Gal. 5:1

To be continued.

The apostle Paul was very poor in this world's goods, but he made many rich in the faith of the Gospel, possessing all things in the grace of Jesus, our Lord. How great to abound in such riches. 2 Cor. 6:10; Rom. 11:33-34; Eph. 3:8.

## DAILY DEVOTIONS FOR SEPT. 1958

### COURAGE

Memory verse, Psa. 3:6, "I will not be afraid of ten thousands of people, that have set themselves against me round about".

Mon. 1—John 19:1-13.

Tues. 2—Psa. 27.

Wed. 3—II Sam. 10:1-15.

Thurs. 4—Phil. 1:21-30.

Fri. 5—Psa. 118:1-15.

Sat. 6—Deut. 20:1-10.

Memory verse, Prov. 29:25, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe".

Sun. 7—Isa. 30:1-19.

Mon. 8—Josh. 2:1-17.

Tues. 9—Gen. 3:1-15.

Wed. 10—Ezra. 10:1-9.

Thurs. 11—II Chron. 19.

Fri. 12—Num. 13:17-33.

Sat. 13—Dan. 6:1-24.

Memory verse, Psa. 118:6, "The Lord is on my side; I will not fear: what can man do unto me?"

Sun. 14—Prov. 3:13-27.

Mon. 15—Isa. 12:

Tues. 16—Acts 4:1-17.

Wed. 17—Eph. 3.

Thurs. 18—I Jno. 4:7-21.

Fri. 19—Heb. 4.

Sat. 20—I Tim. 3.

Memory verse, I Kings 2:2, "I go the way of all the earth: be thou strong therefore, and show thyself a man".

Sun. 21—I Sam. 17:32-51.

Mon. 22—Acts 14:1-19.

Tues. 23—II Tim. 2:1-19.

Wed. 24—Psa. 34:9-22.

Thurs. 25—Acts 27:21-31.

Fri. 26—II Chron. 32:1-9.

Sat. 27—Neh. 6.

Memory verse, Isa. 12:2, "Behold God is my salvation; I will trust, and not be afraid: for the Lord

Jehovah is my strength and my song; he also is become my salvation”.

Sun. 28—II Kings 6:8-17.

Mon. 29—Ex. 14:10-31.

Tues. 30—Heb. 11:29-40.

## SUNDAY SCHOOL LESSONS FOR SEPTEMBER

### PRIMARY LESSONS

Sept. 7—(Review) Doing Right Things Psa. 1, Rom 12:20-21.

Sept. 14—People Building a Wall Together. Neh. 4:6-23.

Sept. 21—Ezra, Teaching the Law. Neh. 8:1-9.

Sept. 28—(Review) Learning to Please God. Psalms 8:1-9; 24:3-5.

### ADULT LESSONS

Sept 7— The Lord tells Paul that He is with him. Acts 18:1-28.

1—Do you think the Jews realized what it really meant to lose their position of having the word brought to them first?

2—Why did Paul continue to keep the law by shaving his head, keeping the feast, circumcising Timothy, etc?

3—Even the eloquent and mighty in the Scriptures sometimes come short, under what conditions should we be free to correct or admonish such?

Sept. 14—Paul finds the Spirit missing at Ephesus. Acts 19:1-20.

1—Is it necessary to be concerned about proper baptism?

2—What might be some present-day accomplishments if we were to magnify the name of the Lord Jesus as the disciples did at Ephesus?

3—Do you think the ungodly men of this world would change their way of thinking, if they only realize that even the evil spirits recognize Christ?

Sept. 21—Paul's preaching stirs up the idolatrous worshipers. Acts 19:21-41.

1—Do you think Demetrius was more concerned about Diana or about his wealth?

2—What attitude should we adopt if Christian principles conflict with our means of livelihood?

3—Will Gospel preaching reveal and expose idolatry today, and do we still have people like Demetrius, who prefer their idols and the income therefrom, to the Church or the Gospel?

Sept. 28—Paul holds an all night service. Acts 20:1-16.

1—Does the breaking of bread indicate a communion or a simple meal?

2—What were the benefits of Paul's all night preaching?

3—Was the falling of Eutychus a punishment for him or an opportunity for Paul?

BIBLE STUDY BOARD

# BIBLE MONITOR

VOL. XXXVI

SEPTEMBER 1, 1958

No. 17

**"For the faith once for all delivered to the Saints."**

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## A WORD TO THE WISE

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart", 2 Tim. 2:22. Youth is an age of activity, of stored up energy and a great desire to do something; without the experience and caution, learned by wisdom and knowledge of the results of various activities. The period of youth may exist at different ages in different people and it may last for a long or a short period in different individuals.

Youthful lusts are usually carnal lusts and such as do not realize their end. Youthful lusts are usually followed, during a stage of unused energy, by taking up what we see, hear or think of; without considering or realizing the results. From the New Testament and secular history we gather that Timothy was a very cautious and God-fearing young man. However Paul still saw the need to sternly caution him to "flee youthful lusts". Paul knew the activity of youth, the temptations of youth and the lack of wisdom of youth. Are we following

his advice or do we go near, just taste a little, I must have a little fun; I know what I am doing and when to stop? This is need for extreme caution; because youth does not know the dangers of lusts nor the difficulty of breaking away from a habit once formed.

Paul did not stop with his warning to Timothy, what to avoid and even flee from but he goes much farther and advises him what to do. "Follow righteousness" that which God tells us is right, "faith" the belief that God is and that He is the rewarder of them who trust Him and obey Him, "charity" love and concern for others, "peace" with our God and among ourselves.

Notice how these virtues are practiced "with them that call on the Lord out of a pure heart". Not with false witnesses, hypocrites, wolves in sheep's clothing, but with those who, true-heartedly and whole-heartedly serve their Lord. Not with those who do, say or go as they should, because they must or because they fear not to, but those who love and enjoy a conscience free service with their Lord and Master.

The virtues are practices among those who love one another, those who enjoy fellowship with those who are trying to be christians, those who have forsaken sin and are trying to avoid it. I care not what the commodity, purity and unadulteration is appreciated, but the finding of flaws, counterfeits and impurities is disgusting with any matter. "Dear-ly beloved I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul", 2 Pet. 2:11. Dear reader, do you realize that the future of your soul is at stake?

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren see that ye love one another with a pure heart fervently", 1 Pet. 1:22. Notice the beginning "Seeing ye have purified your souls". The New Testament gives all the principles necessary that this may be fully carried out, but our acceptance of God's plan for forgiveness of sins and devoted living, must be, carried out to the best of our ability, in order that we may even start christian service. If we sincerely try to obey, the Holy Spirit will guide us in the way of truth. Will we go all the way or will we try to avoid this or that practice of principle, and try something a little easier and less antagonistic to the carnal nature?

In our age God, has sent the Holy Spirit to enlighten our soul to

sin and lead us to that which purifies our soul and glorifies our Lord. "God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith", Acts 15:8-9. "And every man that hath this hope in him purifieth himself, even as he is pure" 1 Jno. 3:3. "O fear the Lord, ye his saints: for there is no want to them that fear him" Psal. 34:9.

## THE BURDEN LIGHTENED

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light", Matt. 11:28. Under the law the yoke was larger and the burden much more heavier for God's people. Jesus came and gave us better things. He said, "If ye know these things, happy are ye if ye do them", Matt. 11:28, and we find it so. Even the apostles rejoiced to suffer for Him. Their hearts and their burdens were light because they loved Him so.

In the 15th chapter of the Acts, we read of the decision made by the church concerning circumcision. They sent brethren to Antioch, Acts 15:23, "And they wrote letters by them after this manner". Dear read-

er, turn to this chapter and read this account for yourself. Here we read of the burden made lighter in verse 28, "For it seemed good to the Holy Ghost, and to us, to lay no greater burden upon you than these necessary things".

Some may think that our church is laying an unnecessary burden upon us, in some things that we do. For instance our manner of dress. They say, "The Bible does not tell you to wear the cut-coat, the bonnet and so forth". Dear reader please read in our Church Polity, beginning on page 12, if you do not have a copy write for one.

Actually we find it to be a blessing and a wonderful privilege, to carry out these things which apply, that which is taught in God's Word. They are a means by which we can witness for the Lord. They keep us from many evils of the world. They unite us together in love and fellowship. 1 Cor 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment". May we pray earnestly that God will help us, to be humble as little children that we might be eligible to enter into the Kingdom of our Lord.

Bro. W. C. Pease,  
Quinter, Kansas.

## HARVEST MEETINGS

The time is approaching when many of our churches conduct what we know as Harvest meetings. So I offer these thoughts and questions along that line.

I have been wondering how and when and where these meetings began or what is the history of their origin. Were these observed before the Brethren organized in 1708? Were they begun by Alexander Mack? Or since his time? If since did they originate within the Brethren? Or did some of the Brethren adopt them, after they were established by some other group? We seem to just take them for granted, but there must have been some definite conditions and reasons leading to their establishment. I believe they would mean more to us now, if we knew why they were instituted, if possible.

More than a year ago I inquired on this matter of a brother then past ninety-one, who has given much study to church history, Brethren mostly. He replied that he was unable to find a record of the origin of the Harvest meeting. He added that as far as he knew and remembered, the Brethren churches have held Harvest or Thanksgiving meetings, each year after the ingathering of the summer harvests. If any of you has information on the beginning of these meetings, I would

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appreciate your sharing it, either through these columns or personally.

I think of the second of the three feasts the Jews were to keep unto God in the year "the feast of harvest, the first fruits of thy labours, which thou hast sown in the field" Ex 23:16, the detailed instructions being given in Lev. 23. I wonder whether this observance might have been, the basis for instituting the Harvest meetings, that have been brought down to us.

I also think of our National Thanksgiving Day proclaimed annually and the earlier event observed by the New England colonists in 1621, after their first harvest here, which the present holiday commemorates. Under "Thanksgiving Day" Funk and Wagnalls encyclo-

pedia records in part, "In 1623 a day of fasting and prayer, in the midst of drought, was changed into thanksgiving by the coming of rain during the prayers; gradually the custom prevailed of appointing thanksgiving annually after harvest. These appointments were by proclamation of the governors of the several New England colonies" It seems to me that if our Harvest meetings were originally prompted by these American Thanksgivings, the two would more generally be observed together as nearer as one, then they actually are now.

Then again, the word "harvest" is often used in a spiritual sense. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest", Luke 10:2. "Look on the fields; for they are white already to harvest", John 4:35. "The harvest is the end of the world; and the reapers are the angels", Matt. 13:39. "Thrust in thy sickle, and reap for the harvest of the earth is ripe", Rev. 14:15. A good spiritual harvest, together with good seed and the culture necessary to produce such a harvest, should be the main theme and purpose of all our services throughout the year. So it seems only logical that the persons responsible for starting this, one service a year called Harvest meeting, would have had something in mind in addition to the spiritual

harvests mentioned in the preceding references.

Finally, whatever the reason for the services being started, or even if we can never know, let us consider our conduct at such meetings. At Harvest meetings, as they are observed in our time (and at some other meetings likewise), there are three levels of thought and activity open to us. There is the food in the basement, the people on the main floor, and the spiritual values of God which we see only by faith. Surely the "harvest" significance of these meetings should not be found merely, in the display of and feasting on, the prepared harvests of the earth. Then on this occasion we might choose to have a good time, socially, engaging in conversation concerning merely temporal matters. But also, here is an opportunity to come before God's presence with thanksgiving, for the natural and spiritual harvests He has given us, repent of our sowing to the flesh and seek His guidance and strength for sowing to the Spirit in this brief natural life, that we might reap life everlasting in that eventual Harvest. On which level will you be most occupied?

Paul B. Myers,  
Rd. 5, Peru, Ind.

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### PLXASX XXCUSX THXSX XRRORS

Wx do ask you to plxasx xxcusx our xrrors. Wx arx rxally asham-

xd of this articlx. Whxn wx wxrx about to writx this articlx for somx rxason, onx of thx lxttxrs of thx typxwritxr rxfusxs to function as it should. So it rxquirxd xfort on our part, to work with it and sxx if it would not takx its plaex on thx kxy board and do its part.

All xfforts failxd. It would not do its part. So wx arx thankful for thx "pinchhittxr". Wx arx making no apologixs for his xfforts for hx is doing his bxst undxr thx circumstanexs.

Hx is doing his own work bx-sidxs thx work of anothxr. Wx arx ovxrworking him, but hx doxn't mind. Wx xxprxss our dxxp ap-prxciation to him.

Xvxn though wx arx ablx to gxt thx work donx in an xxcusablx mannxr, without thx work of this littlx fllow who rxfusxs to do his part, thx finishxd pagx will bx far from what it should bx.

Wx arx hoping this littlx fllow will bx so ashamxd of thx xffort that hx will nxvxr bx so indiffxrnt and unconcxrnxd in thx days to comx.

You sxx, our gxtting this work donx, in thx fxxblx mannxr wx havx, or vxvn had wx bxxn ablx to makx it pxxfxct, still thx inactiv-ity of this unprofitablx littlx mxm-bxr can not bx xxcusxd.

It just now occurs to thx writtxr that thx work of thx congrxgations look about likx this to thx Lord.

whxn onx of thx mxmbxrs rxfusxs to takx thxir part in thx church.

Pxrhaps thosx who rxfusx nxvvr think of how much thxy arx missxd, or how incomplxtx this work will bx without thxm.

No onx would havx guxsxsd how thx inactivity of just onx littlx mxmber, of thx kxyboard of this typxwritxr, nxarly causxd thx can-xllation of thx writing of this articlx. Wx arx dxxply indxbtxd to onx who was willing to ovxrdo, that thx work might bx carrixd on.

But doxsxn't this articlx look txx-riblx! Bxcausx onx mxmber rxfusxd to do his part.

If this writxr is correct in his opinion, how must wx appxar bx-forx God and how must Hx fxxl, whxn wx rxfusx to do our part? What will wx say for oursxlvs on thx day of judgmxnt? Our livxs bx-forx God will bx as much in xrror as thx spxlling of thxsx words in this articlx.

Brxthrxn, if any of us havx bxxn acting likx this littlx lxttxr, by rxfusing to do our part, or rxndxrng xxcusxs, and causing thx othxr mxmbxrs to bx ovxr-workxd, in ordxr that thx Lord's work might go forword, lxt us go to our knxxs, in thx most sincxrx and humblx mannxr wx know how and ask God to grant pardon and forgivx us of our indiffxrnt attitudx.

Wx nxxd to bx rxady to mxxt thx grxat judgx. So lxt xach mxmber takx his placx in thx church.

Thxn thx rxcord will look bxttxr and no onx will nxxd offxr xxcusxs whxn thx Lord comxs.

Paul R. Myers,

Box 117,

Greentown, Ohio.

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## BLIND LEADERS.

### Part Three

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Continuing our story of the three blind men, one touched the elephant's side and he said, "The elephant is like a wall". Now an elephant's side may look like a wall, but does it look like an elephant? No. Well, just so, some will read Acts 16:31, where Paul said to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved", and they say, "That's it!", and so Baptism has nothing to do with our being saved".

Well, if that's it, be it so but is that it? No, when we study the story of the jailor's conversion to Christ, we learn that Paul preached to him the word of God, and the man was baptized the same hour of the night, Acts 16:32-34. Paul and Silas did not tell the jailer that faith alone would save him, for "to believe on the Lord Jesus Christ" is not the only condition of salvation taught in the Word of God. Sure it takes belief, but it takes also other conditions mentioned in the Gospel to save. Not just the side of the elephant makes the whole animal. Likewise it takes the whole Gospel to save.

The jailor did more than believe; he obeyed the Lord. It is said of the Lord Jesus Christ, "And being made perfect, he became the author of eternal salvation unto all them that obey him". And after the jailor's obedience he rejoiced. The writer does not call to mind a single Scripture text, after Christ gave the Great Commission where the Lord says anyone was saved until after they were Baptized.

All the letters of the New Testament were written to people, who were commanded to be baptized "for the remission of sins". Acts 2:38; Mark 16:16. When a man uses Acts 16:31 to prove that baptism is not necessary he is taking a text out of its context and making a mere pretext of it. So, when the blind man touched the elephant's side, the animal appeared to him as a wall, and when some men read Christ's command that we be baptized they conceive of it as a wall between them and salvation.

But this wall disappears when they come to realize that baptism is part of the righteousness of God, and that Christ does the baptizing through His disciples, John 4:1-2. Baptism is not of ourselves; it is the work of God. Not of works lest any man should boast, not man's work, but God's work in us and through us. Eph. 2:9; Tit. 3:5.

The Bible says, "God is not the author of confusion": Then certainly

we must not create confusion, by using only a part of God's Word and not the whole. Those who do are blind leaders. God's Word is a book to be studied and learned, not a book to be used piecemeal. The second letter of Paul to Timothy states, that it is necessary to study the Bible—all of it—in order to be "approved of God." Also, all Scriptures are in harmony, and to array one Scripture against another Scripture, is to array God against Himself.

Therefore, we must not reach a conclusion from one passage of Scripture that does violence to other Scriptures. Consequently, my beloved trust no creed, That trembles to recall, What has been penned by one, And verified by all.—God's inspired Word. 2 Tim. 3:16-17, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works".

Eld. Wm. Root,  
Great Bend, Kansas.

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## NEWS ITEMS

### WINTER HAVEN CHURCH

The little Winter Haven chapel has much to praise God for and Sunday, July 20, will long be remembered by each of the little band of workers. Bro. and Sister Swal-

low from Sonoma Mt. and Bro. Hayes Reed and Bro. Jerry Carr from Modesto, arrived in Cherry Valley Saturday evening. Sunday morning we had our regular Sunday-school with twenty present, after which Bro. Reed gave us a wonderful sermon from Dan. 6:18. His subject was "Serving Continually".

Pot-luck dinner was served in the church and at 2:30 we again gathered for services. Bro. Reed conducted the devotionals after which Bro. Swallow took charge and moderated the meeting in which an organization was effected. All officers were elected to hold their office until Jan. 1, 1960. Bro. Swallow was almost unanimously chosen as our presiding Elder.

At the close of the organization Bro. David Brubaker was installed into the ministry, by the laying on of hands. He has been helping in the church services proving himself a humble servant of Christ. Everyone was made happy by the installation.

At the close of the services we were happy to have an elderly lady, who has been attending services, be baptized into the church. It was a touching scene as she seemed to appreciate the privilege so much of being baptized.

In the evening Bro. Swallow pictured the true church built upon the "Rock", with Christ as its minister. He told of the wonderful peace that comes to the true child of God.

We extend a warm welcome to anyone who wishes to make their home here. The land will be furnished for anyone, who wishes to build and leave the building for some other elderly people, when they are through with it. I can think of no better place, for older folks to live out their remaining years, than Cherry Valley, with the climate God has given it, plus the privilege of attending our own beloved church.

Sister Ruth Drake.

### ASTORIA, ILLINOIS

The Lord willing, the South Fulton congregation plans to hold our annual Lovefeast on Oct. 18 and 19. Saturday afternoon services at 2 P. M. and Communion at 7:30. All-day services on Sunday, with dinner served. We invite you all to come and be with us in these services.

Martha I. Harman, Cor.

### TORREON MISSION NEEDS A JEEP

At the last General Conference it was brought to the attention of the Relief Board that the old and thus far reliable Jeep, which was transferred to the General Mission Board with the other Mission property, is fast breathing its last. It has served well and long and should have been replaced long ago. It was hoped that when the international station wagon was bought last year, it could be used instead of the Jeep. But it has proved not practical to

follow this plan and it has been decided to purchase another Jeep, primarily for the shorter trips, using the station wagon for longer trips, such as taking patients to the hospital at Albuquerque.

Announcement of this matter has been delayed until final decision was made. However the need is now so great and the wisdom of furnishing the new Jeep, before winter is so apparent, that the Relief Board has decided to lend the General Mission Board the money for the new Jeep, until the various congregations have opportunity to contribute the amount necessary, which we estimate to be about \$2200. So the Relief Board is appealing for liberal donations to take care of this expense and repay the money, which has been forwarded by the Board. All donations for this purpose should be plainly marked, for the Jeep Fund" and sent to Bro. Kyle T. Reed, Minburn, Iowa or to Bro. Newton Jamison at Quinter, Kansas.

One hundred donations of \$22 each or two hundred donations of \$11 each, will pay the bill which after all, is very small compared to the good the Jeep will be to the Navajos. Those who heard Bro. Sherman Reed tell, at the Conference, for the pitiful need of the people served by the Torreon Mission, will gladly share their bounty. God has been good to us. Let us give a small portion of His gifts

back to Him for His work. Your prompt individual or congregational offerings will be much appreciated and will probably never do so much good elsewhere.

Ord L. Strayer, Chairman  
Relief Board.

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### BONDS

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Paul, an apostle of Jesus Christ by the will of God. It was not his will to preach nor the will of men, but the will of God. Neither did he receive his revelation of men. Gal. 1:11-12, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ". He was not like some of this day and age, who are taught by some church institution of some creed. As we study the Acts of the Apostles at this time we find much of the apostle Paul's experiences, missionary work, of his divine revelations, his instructions to this day and age and also his sufferings.

He was held under bond for preaching the Gospel, which was revealed to him by Divine authority. He did not glory in himself but in the cross, and in that saving grace of God, through our Lord and Saviour Jesus Christ. He wrote in 2 Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution". The word bond meaning: captivity, imprisonment,

that which holds or binds, one held for trial. They could not find any legal thing against him, but his accusers did not want him to preach the new Gospel. 2 Cor. 3:17, "Where the Spirit of the Lord is, there is liberty". All those who live under the influence of the Spirit, will not meet with an opposing power. But we in the United States are still protected and can live under the Constitution, which was framed and written largely by believers.

We should be thankful for the blessings we can enjoy. This country, under the Constitution, has been a place of refuge for christians that were under persecution, by the power of Satan. The apostle Paul stated, For though I preach the Gospel I have nothing to glory of. Some of the ministers like to receive glory and honour of men. Paul states, I keep under my body and bring it under subjection. Lest that by any means, when I have preached to others, I myself should be a cast-away. Did he ever put on his body things of the world, for display? Neither did we eat any man's bread for naught: but wrought with labor and travail, night and day, that we might not be chargeable to any of you. For I have not shunned to declare unto you all the counsel of God, though bonds and afflictions abide me. Serving the Lord with all humility of mind and with many tears. Testifying both to the Jews

and also to the Greeks, repentance towards God and faith towards our Lord Jesus Christ.

"Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you inheritance among all them which are sanctified", Acts 20:32. Paul was brought to Felix, who perceived that he was accused of their law, but to have nothing laid to his charge worthy of death or of bonds. Under the law they received a death penalty if found guilty. The apostle Paul defended himself saying, Neither can they prove the things whereof they now accuse me. And herein do I exercise myself, to always have a conscience void of offense toward God and toward men. Paul reasoned of righteousness, temperance and judgment to come. Felix trembled and said, "Go thy way for this time". If more people would think or reason about the judgment, they might tremble and come to repentance.

Please read Acts 25 and 26, concerning Paul's faith and his problems while preaching the Gospel. While before King Agrippa Paul asked, King Agrippe, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, "Almost thou persuadest me to be christian". The king added, This man doeth nothing worthy of death or of bonds. So it had been proven that Paul was not guilty but

suffered many false accusations. While Paul was held in bonds, he wrote letters to the brethren, or the churches at different localities, not different denominations like today. Jesus and the Apostles only established one faith, one church, but at different places. The whole truth and nothing but the truth, should be the foundation. We cannot stand on just any kind of creed.

Paul a prisoner for Jesus Christ yet free from sin. Stand fast therefore in the liberty wherewith Christ hath made us free. If we accept part of the law, we are guilty of the whole law. Living in the law, Christ is become of no effect unto you, ye are fallen from grace. This is some of the apostle Paul's revelations which he received from divine authority. God forbid that I should glory, save in the Cross of our Lord Jesus Christ. Many might glory if they received the divine revelation that was given to him. Luke 10:17, 20, "And the seventy (disciples) returned again with joy saying, Lord, even the devils are subject unto us through thy name. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven".

We have much good instruction in the Acts, written by Luke, of the things concerning the conversions, writings and preaching of the apostles. No doubt the Acts

were written at a later date than Luke's gospel. Luke was called the beloved physician and was a close friend to Paul. He was a gifted writer and a well educated Greek. He gives a good history of the life of Christ. I feel Luke is the most finished piece of writing that is found in the New Testament. The date of his birth and his conversion we have no record of. 2 Tim. 4:11, "Only Luke is with me". Acts 17:4, 11-12 no doubt will give some light to the conversion of many Greeks.

Christ hath redeemed us once for all,

Now we are free, no more condemnation.

Jesus provided a perfect salvation,  
A blessed salvation once for all.

Free from the law, a happy condition,

Jesus hath bled and there is remission.

Grace hath redeemed us from transgression,

O brother believe it, a gift to all.

O sinner receive it, once for all,

O cling to the Cross your burden will fall.

Christ the Redeemer, once for all,  
Come dear sinner, hear His sweet call.

William N. Kinsley,  
Hartville, Ohio.

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## WHERE ART THOU?

"And the Lord called unto Adam, and said unto him, Where art thou", Gen. 3:9. This is the first question that God ever put to man. Adam had yielded to temptation and had broken God's law. He was ashamed to be seen by God. When he heard his Maker approaching he fled. He vainly endeavored to hide himself from God's omniscient eye. He foolishly thought to escape from God's terrible justice. He fled, but where? He tried to hide himself. But what would conceal him? Nothing, he is summoned. He must appear. He is questioned, he must reply. But what can he say? He has sinned, sinned foolishly, sinned wickedly. He cannot with any show of reason or justice excuse himself.

This is just the case with every one of Adam's descendants. We have all sinned, sinned without any reason for doing so. We have broken a law which is holy, just and good. In addition to this, we have rejected a God who is gracious, merciful and full of compassion. We have refused to accept a pardon, a pardon procured at the expense of the sacrifice of God's only begotten Son. A pardon freely offered and urged upon us by everything kind and reasonable.

We have refused to be reconciled to God, though He has sent His servants and His ambassadors to us, beseeching us to serve our Creator.

We turned Him the back and not the face. We have wondered far from Him and now He comes near us and asks. Where art thou? Where Lord, among thine enemies, afar from Thee by wicked works and fearing to see Thy face. Where Lord, in sin; under condemnation and doomed to endless woe. We must all appear before the judgment seat of Christ, that every one may receive the things done in the body.

Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? Yes, guilt always dreads the eye of justice. The criminal always seeks concealment. From man we may hide, but who can hide himself from God? The eyes of the Lord are in every place, beholding the evil and the good. Adam tried to hide, but he could not. Adam tried to conceal his sin but he could not.

Hosts of great men, and rich men, and mighty men, and men of all classes will beg the rocks and mountains to hide them from the face of the lamb, but in vain. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. There is no place in God's Universe that can hide us from the face of God. We must meet Him. We must stand naked before Him. We must account for every sin, of thought, of word, and of deed unto Him. For God shall bring every work into judgment, with every secret thing, whether it

be good or whether it be evil.

Oh let us think of the day, when God shall single us out from among millions to stand before Him, to be judged by Him, when the history of our lives will be unrolled and we shall be required to answer for every day, every hour, every minute of our lives. If in an unprepared state, what would we give for a hiding place then? How would we feel? What would be our reflection? God's eye will pierce us through and through; and conscience which perhaps slumbers now, will be wide awake then, it will even take God's part against us on every charge. Then we will set our iniquities before His face, our secret sins in the light of His countenance. Then we will have no advocate, no friend, no way of escape, but be speechless before His glorious throne. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me" Psa. 139:7-10.

Sel. by Emanuel Koonen.

## FALSE DOCTRINE

Among all Christian professing peoples today there is one thing which is gaining ground at an alarming rate, and which should be of

great concern among us, lest we, too, be lulled to sleep by its effects. This thing to which we refer is "false doctrine". False doctrine is propagated by false prophets and teachers. I John 4:1 reads, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world".

The opposite of false is true. We have one source to follow which is all truth, and that is God's Word. Sometimes, in order to test the intelligence of individuals, declarative statements are made, and the one taking the test determines whether the statement is false or true. In the Bible everything, whether past, present, or future is true. This is verified by the words of Jesus upon one occasion: "My Word is truth".

Thousands upon thousands today are being deceived and misled by false teachers who say there is one ultimate end for all mankind, and all will arrive at the same place, even though traveling on different roads. Men tell us today there would be no justice in a God, who would send souls to hell to burn in torment for their wickedness here. But, we ask, where would the justice of God be in allowing such to inherit heaven, when all good people have renounced those evil deeds in this life so that they may inherit a place of "rest from their labors", and be forever free from sinfulness? "Have

no fellowship with the unfruitful works of darkness but rather reprove them". Is there any justice? Is there any judgment? How can any fair-minded person think there is no hell? The Apostle Paul, in naming over a whole catalog of sins so common among men, says, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them".

The masses of people today are putting all their dependence upon the preacher instead of searching for the truth themselves, and whatever he says, they are willing to hear. But again, what does the Word of truth say? "And if the blind lead the blind, both shall fall into the ditch". Matt. 15:14.

False teachers are spreading the false doctrine today that there is no longer a need for baptism; we have found an easier way. They claim there is no need for feet-washing; it is too much trouble and too humiliating. They see no necessity of partaking of the Lord's Supper; bread and wine is sufficient, any day, anytime. They are ashamed to salute each other with the Holy Kiss, claiming God is not that particular. "Because of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves". Matt. 7:15.

The doctrine that Peter and the other apostles were preaching one

time, and for which they were put in prison, was not false, but true. When the officers came to the prison the following morning, they were not there but were standing in the temple, teaching the people with the doctrine of Jesus Christ. These officers then apprehended the apostles and set them before the council: and the high priest asked them, saying "Did not we straightly command you that ye should not teach in this name? And, behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Peter's answer with the other apostles was "We ought to obey God rather than men." That cut the officers to the heart, and their desire was to slay them. But Gamaliel, a doctor of the law, stood up and told of two different men who had taught strange doctrines and of many who had joined themselves to them, but it all came to naught and they were dispersed. Then he said, "Refrain from these men, and let them alone: for if this counsel of this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it". Oh, what testimony for the doctrine of Jesus Christ! No wonder the Apostle Paul said, "We can do nothing against the truth, but for the truth".

Looking into the future and seeing the weakness of men, the Apostle Paul could say "the time will come when they will not endure sound doctrine; but after their own

lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables”.

Spreading false doctrine is one of Satan's great weapons today. It causes confusion among us, which discourages and causes an indifferent attitude toward spiritual things. Let us not become lukewarm to these conditions. Rather, may we labor for peace and harmony among us, that the peace which cometh from above may so rule in our lives that our hearts will be filled with the true doctrine of Christ. Then false doctrine and false prophecy will find no place to dwell in us.

“I am says Christ, the truth  
Then all that lacks this test,  
Proceed it from an angel's mouth,  
Is but untruth at best”.

Sel. from the Vindicator.  
By Bro. Willard A. Beam,  
Flora, Ind.

## THE LORD'S DAY AND THE SABBATH

(Cont'd. from Aug. 15 issue,  
page 23)

Part 5—Sabbaths were to cease.

“I will cause her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts”, Hos. 2:11. This text clearly includes all the days kept sacred by the Jews and plainly declares that they shall cease. This text

and its parallels have a special mission, which is to confront Judaizing teachers, who teach now as they did in the days of the apostles. The apostle Paul gives further evidence on this line as follows, “Blotting out the handwriting of ordinances that was against us, which were contrary to us, and took it out of the way nailing it to the cross. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of sabbaths; which are a shadow of things to come; but the body is of Christ”.

Ordinance is defined, “An established rite or ceremony”. Hence, the keeping of the Sabbath was an ordinance included in the text. Again “Which were against us”. The Decalogue was against us in the following ways: 1. The penalty was death in nearly every instance. 2. The manner of keeping the Sabbath. They were to do no work, Ex. 35:2. They were not to go out on the Sabbath, Ex. 16:29. They were to kindle no fires on the Sabbath, Ex. 35:3. 3. The law of their ceremonies rendered it a burden.

The above was surely a part of the yoke “that neither our fathers nor we were able to bear”. The apostle says, “They could not endure that which was commanded” alluding to Sinai, hence the Decalogue is clearly included in the law “that was against us”. Therefore Christ was taken the old law of Moses out of the way “nailing to the

cross". How clear then, that "we are freed from the law; that being dead wherein we were held".

Under the old law persons were judged for their meat, their drink and their Sabbaths; but not the same under the Gospel. The apostle further explains, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own minds' Rom. 14:5 The law governing their ceremonies being past, hence the ceremonies ceased.

Sabbatarians tell us that typical Sabbaths are done away, but the weekly Sabbath remains. Hence it is typical Sabbaths that are meant by the apostles in Col. 2:16. The same language that occurs in Col. 2:16, occurs repeatedly in the Old Testament. I will quote one text, "Behold, I build a house to the name of the Lord my God . . . to burn before him sweet incense and for the burnt offerings morning and evening, on the sabbaths and on the new moons, and on the solemn feasts", 2 Chron. 2:4. Sabbatarians admit that Sabbaths in this text includes the weekly Sabbaths. How can they honestly deny that the apostle, in Col. 2:16, includes the weekly Sabbaths, when the very same list occurs? See also 2 Chron. 8:13; 31:3; Neh. 10:33; Ez. 45:17.

The apostle further adds, confronting Judaizing teachers, "Ye observe days, and months and times,

and years. I am afraid of you", Gal 4:10-11. This is an oft-repeated list of feasts under the law, that certain proselyted Jews were keeping, from which the apostle sought to turn those brethren away. Again, "One believeth that he may eat all things . . . Let not him that eateth despise him that eateth not . . . One man esteemeth one day above another: another esteemeth every day alike". Listen to the reproof, "Why dost thou judge thy brother? . . . Let us not therefore judge one another any more" Rom. 14:2-13. Whatever this text might include, it stands as a bold reproof of the custom of practicing under the Gospel the feasts and sacred days kept under the law. Hence, Sabbaths were to cease.

Part 6. Christ is a Lawgiver.

In Israel God gave his law through Moses, including the ten commandments; hence they are termed the Law of Moses. "Remember ye the law of Moses my servant, which I commanded unto him for all Israel", Mal. 4:4. "He that despised Moses' law died without mercy under two or three witnesses", Heb. 10:28. "The law was given to Moses, but grace and truth came by Jesus Christ". John 1:17. See also John 7:19; 7:23; Acts 13:39.

Under the Gospel God gives his law through Christ, by which Christ became our lawgiver; hence the phrase, "the law of Christ". Moses said, "A Prophet shall the Lord

your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you", Acts 3:22.

At the transfiguration a voice from the clouds said, "This is my beloved Son, in whom I am well pleased: hear ye him". In Israel's prophetic allusion to Christ, the prophet says, "The isles shall wait for his law", Isa. 42:4. The apostle bids us, "bear one another's burdens, and so fulfill the law of Christ", Gal. 6:2. James says, "There is one lawgiver". This is evidently the person under the Gospel, vested with "all power", whom God himself said we should hear. This Lawgiver, this Christ, assures us that "no man cometh to the Father but by me". Christ being vested with the high authority as lawgiver, he could well say, "A new commandment I give unto you", John 13:34. "Teaching them to observe all things whatsoever I have commanded you", Matt. 28:20. If Moses, who was a type of Christ, though a servant, was a lawgiver, how much more would Christ, the Son be a lawgiver to whom "all power was given in heaven and in earth"?

Christ coming to the Jews as a lawgiver, as their king teaching a new system, a new order of things, he knew quite well the danger there would be of him being looked upon as a rival of Moses; hence, in his first sermon, he explains: "Think not that I am come to destroy the

law, or the prophets: I am not come to destroy, but to fulfill". In honor to the law, the prophet says, alluding to Christ, "He will magnify the law, and make it honourable", Isa. 42:21. How did Christ "magnify the law"? Sabbatarians answer, "By vindicating the ten commandments and the Sabbath". Christ said, "The Son of man is Lord also of the sabbath". That which we are lord of, is subject to our control. The above remark of Christ does not vindicate the ancient Sabbath.

In Matt. 5:21 Christ quotes the sixth commandment. In the 27th verse he recites the seventh. In the same connection he quotes a number of the different ceremonial laws of the Jews, following each quotation with the peculiar expression, "But I say unto you", which unmistakably indicates that the law he is presenting is superior to the law from which he is quoting. This law includes the ten commandments. Here again Christ fails to "magnify the law" of Moses by giving it his sanction, as Sabbatarians teach. I therefore repeat the question, How did Christ magnify the law? I answer, By meeting its types and fulfilling its predictions. Christ coming into the world as He did, rendered the prophecy of Moses, Deut. 18:15; Isa. 53; Micah 5:2 and a score of others, honorable. His coming was proof of the truthfulness of their sayings. Christ coming as He did, greatly magnified the law of the

temple services their offerings their priesthood, by meeting them as their antitype. Having served the purpose intended, they ceased. Surely Christ did not come to break the law but to fulfill it; hence, while "the law was given by Moses, grace and truth came by Jesus Christ", John 1:17.

Sabbatarian writers make a peculiar classification of the law of Moses. That part of it, governing the ceremonies in their worship, they call "The ceremonial laws". The ten commandments they term "the law of God, God's commandments". We quote from one of their works entitled "two Laws" page 76, "In Cor. 7:19, the apostle again shows a marked distinction between the two laws: circumcision is nothing, and uncircumcision is nothing. The keeping of the commandments of God, that is, the keeping of the ceremonial law, or its neglect, amounts to nothing, but the important thing is to keep God's commandments". On page 77, describing the saints who live at the second advent, the Lord says: "Here are they that keep the commandments of God and the faith of Jesus", Rev. 14:12. The faith of Jesus embraces the Gospel, the teachings of Christ. The commandments are those of God the Father, His moral law, the ten commandments. On page 35, "Truth Found" by T H. Wagoner, the author says: "We would not ask you to keep the law of Moses

nor any of the Jewish ceremonies: they have ceased, but we speak in behalf of God's law and his holy rest day instituted before the Jewish rites or the Jews themselves existed".

To this we reply, the Bible makes no such distinction. When God called Moses to his great works He said, "Now therefore go, and I will be with thy mouth and teach thee what thou shalt say", Ex. 4:12. Hence, Moses was simply God's mouthpiece therefore the laws and commandments of Moses were laws and commandments of God. As further testimony, showing that this classification made by Sabbatarians is not true, we name that the law of Moses is termed "their law" in John 7:23; "your laws" in John 18:31; Acts 10:34; 18:15; "our law" in John 19:7 Acts 24:6. This language is all true in one sense; but in a higher sense they are God's laws. As to Christ's mission He himself explains "The Father which sent me, he gave me a commandment what I should say and what I should speak", John 12:49. Hence the commandment of Jesus and the laws of Christ are all God's. 2 John 4 further explains: I rejoice greatly that I found of thy children walking in truth as we have received a commandment from the Father."

Doubtless alluding to the voice at the transfiguration, "Hear ye him", Christ assures us, "If ye keep my

commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love", John 15:10. In Acts 1:2 it is said, "He through the Holy Ghost had given commandments". In 1 Cor. 14:37 the apostle asks us to "acknowledge that the things that I write are the commandments of the Lord". Hence the teachings of Christ, and of the Holy Ghost, and of the apostles, were all of God. The facts are that God empowered his Son Jesus Christ, and Christ empowered his apostles through the Holy Ghost. The apostle to the Hebrews 1:1-2 plainly states that "God, who spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Hence the old and new are all teachings and commandments of God, through different mediums or agents.

Sabbatarians criticise the idea of Christ the Son, fulfilling, setting aside and thus abolishing the Father's law. We explain by quoting: "Let no man therefore judge you in meat, or in drink or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ", Col. 2:16-17. The Father's law by Moses was only the shadow of the Father's law given by Christ. The Father's law by Moses did all its Author intended; it was to remain only "till the seed should

come". The law was a shadow; the Gospel was the substance. "Heaven and earth shall pass away, but my words shall not pass away".

The reader will doubtless, be a little surprised to learn that Sabbatarians teach the following: "The New Testament alone does not furnish sufficient instructions upon every moral duty", Two Laws page 90. Mark the language "not sufficient", hence that means you must supply some teaching to the Gospel to get a complete system. At the transfiguration God said, "Hear ye him". Sabbatarians say, "Hear Christ in the Gospel and God in the ten commandments". Moses, as previously quoted in his prophetic allusion to Christ, said, "Him shall ye hear in all things that he shall say unto you".

Christ, on commissioning his disciples, said, "Teaching them to observe all things whatsoever I have commanded you". "Not so" say Sabbatarians, "as Christ did not embody the fourth commandment in His teachings, therefore Christ's teaching is not sufficient upon every moral duty; hence Christ's teaching must be supplemented with the ten commandments". Sabbatarians, therefore, are guilty of the grave sin of adding to the Gospel of Christ. In this sense they are at variance with the writings of the New Testament.

Upon the other hand, we affirm that this new covenant is faultless,

Heb. 8; that we are "thoroughly furnished unto all good works", 2 Tim. 3:17 that the Gospel is "a perfect law of liberty", Jas. 1:25. Previous to Israel's exodus from Egypt, they dwelt among other nations and were governed by the laws of the nations in which they dwelt. On leaving Egypt it became necessary for them to have laws for their protection. The Decalogue was the basis of their law both religious and civil. The first table contained general laws, governing their religious services. The second table embodied general principles for their civil code. Their government

was purely a union of church and state. That the Decalogue was simply an outline, virtually, of principles is clear, when we remember that they were as written on stone without penalty.

Having driven out Hagar, the bondwomen, the old covenant; we now become heirs of the free woman, Christ. We are called upon from the clouds "Hear ye him". In doing so we find that this Christ, this law-giver, has incorporated into His law many of the laws of Moses, including a number of the items of the Decalogue.

Let us see how many of the items of the Decalogue we can find incorporated in the Gospel. For convenience we arrange them thus:

The ten commandments of the  
Old Testament

1. "Thou shalt have no other gods before me", Ex. 20:3.
2. "Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself to them, nor serve them", Ex. 20:4-5.
3. "Thou shalt not take the name of the Lord thy God in vain", Ex. 20:7.
4. "Remember the Sabbath day to keep it holy", Ex. 20:8.
5. "Honour thy father and thy mother", Ex. 20:12.
6. "Thou shalt not kill", Ex. 20:13.

The ten commandments as found in  
the New Testament

1. "Worship God", Rev. 22:9.
2. "Little children, keep yourselves from idols". I John 5:21.
3. "I say unto you, Swear not at all . . . but let your communication be, Yea, yea: Nay, nay", Matt. 5:34-37.
4. The seventh day sabbath was not taught after Christ's resurrection.
5. "Children, obey your parents in the Lord: for this is right", Eph. 6:1.
6. "Thou shalt not kill", Rom. 13:9.

7. "Thou shalt not commit adultery", Ex. 20:14.

8. "Thou shalt not steal", Ex. 20:15.

9. "Thou shalt not bear false witness", Ex. 20:16.

10. "Thou shalt not covet", Ex. 20:17.

7. "Neither fornicators, nor idolators, nor adulterers . . . shall inherit the kingdom of God", 1 Cor. 6:9-10.

8. "Steal no more", Eph. 4:28.

9. "Wherefore putting away lying, speak every man truth with his neighbor", Eph. 4:25.

10. "Covetousness, let it not be once named among you", Eph. 5:3.

## THE OLD MAN'S THOUGHTS

A few thoughts upon this subject, were suggested to my mind a few days ago, as I passed an old man and was impressed with the serious side of life. He had hobbled out a few steps from his door and seated himself on a block. With his staff he was tracing the ground at his feet and a bright smile lit up his time-worn features. I would have given a penny for his thoughts, but for many a nickel I would not have asked him for them. For there is always something so venerable, so reverential about the aged: that one feels a natural inclination to treat with fatherly respect, one whose locks are silvered over with age.

It seemed to me I could read those thoughts, for the old man's face I said, Was lit with a smile and mirror-like reflected the very broodings of his soul. Let me see if I can divine those thoughts. They dwell not on those marks he makes upon the ground; this he does unconsciously, perchance 'tis force of

habit, but his mind has gone far back to the scenes of childhood. He remembers the time when his father imprinted soft kisses on his cheek; when his father took him upon his knee and recounted to him adventures with the fierce wild beasts of the forest; his encounters with the red man, or his struggle for freedom with the sons of Britain; he thinks of his playmates who ran and wrestled, fished and hunted with him.

He comes to that time when his heart first throbbed with strange emotions, the promptings of first love for some fair creature of the land. How bright his face is now; what pleasant workings of the imagination as he thinks of the wooings and winning of that fair ones hand; and still his face is bright as he traces the pathway of his married life, recounts the joys and sorrows his wife has faithfully shared, till death came and tore her away. Look at him now, see one tear, another and another roll down the furrows of his cheeks and we hear him

soliloquize "she's gone, she's gone, may God bless her and have mercy on me".

Some moments pass, a dark shade rests on his countenance. Now it begins to break away; his thoughts have turned to his children. Yes, he has still something to live for. They are dependent upon him for counsel and training, and he thinks how he led them on. Now his face wears frequent changes: this child has done ill, speaks sorrow; this one has done well, lit with joy, gladness even exalting pride. These laid aside he looks over business transactions. This I did as well as well as I was able, that I would that I had never done; this one has acted honestly and what a true friend; that one has duped and deceived. He casts a glance over his frame and seems to feel conscious of pride in what those limbs, these once active limbs have done for him and can hardly realize but that he still is young and active.

But the sun which never rests, has moved along and the shade has left the old man as we see him strive to rise the tale is told. We hear him groan with pain as his frame only yields to rise half erect and he totters back supported by his staff. On into the house and we leave him, expecting soon to hear that "his race is run" for "he has finished his course" and has gone to meet his Lord.

Sel. by Emanuel G. Koonen.

## HOW PAUL ATTAINED

The apostle Paul in all probability had the clearest and deepest understanding of the victorious life, given to any of the apostles. Paul had given up much to become a Christian. He was of the wealthy, intellectual, and superior sect of the Pharisees, and some even believe he was a member of the Sanhedrin. Moses of old had a background of similar opportunity along with Paul but Moses "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward".

There came a time in the life of Paul when those things only frustrated his desire to live a victorious life before his God. Paul tells us in his Philippian letter that "What things were gain to me, those I counted loss for Christ. Yea doubtless, and count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of

his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus", Philippians, 3:7-14.

Living a victorious christian life means more than just being a church member; We must have Christ living within. "As many as have been baptized into Christ have put on Christ". In putting on Christ means, we have opened the door of our heart through faith in His saving blood through Christian baptism we obeyed the command of Christ and let Him come into our hearts.

We must be willing to give up self, sin and the things of the world; and allow ourselves to be hid with Christ. May we allow the words of Paul, as given in the Philippian letter to become a part of our very being through faith in our Lord Jesus Christ, so that we can live such lives that others can know that Christ is living within.

We should often ask ourselves this question, "If Christ should come today, would we be ready to meet him?"

Hayes Reed,  
1433 Overholtzer Dr.  
Modesto, Cal.

## **STRIVE, WAIT, AND PRAY**

Strive, yet I do not promise,

The prize you dream of today  
Will not fade when you think to  
grasp it

And melt in your hand away.  
But another and holier treasure  
You would now perchance dis-  
dain,

Will come when your toil is over,  
And pay you for all your pain.

Wait. Yet I do not tell you

The hour you long for now  
Will not come with its radiance van-  
ished

And a shadow upon its brow,  
Yet far through the misty future,

With a crown of starry light,  
An hour of joy you know not  
Is winging her silent flight.

Pray, though the gift you ask for

May never comfort your fears,  
May never repay your pleadings,  
Yet pray, and with hopeful tears  
An answer, not that you long for,  
But diviner, will come one day,  
Your eyes are too dim to see it,  
Yet strive and wait and pray.

—Adelaide A. Proctor.

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# BIBLE MONITOR

VOL. XXXVI

SEPTEMBER 15, 1958

NO. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## A NEW COMMANDMENT

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if we have love one to another", Jno. 13:34-35, "A new commandment I give unto you" yet we find "For this is the message that ye heard from the beginning, that we should love one another", 1 John 3:11. Do these two scriptures contradict one another? No, nor any others but here this commandment was so forgotten, so little practiced, that it had been entirely wiped off their religious statutes.

God is love and continuously so manifests His love to each of us; that we cannot help but know that we cannot be His follower, without both loving Him and His followers. Cain is accused of not loving his brother, way back in the beginning, that he slew him. The opposite of love is jealousy, hate and envy; of which we cannot help but see so much today. Is "that ye love one another" a new commandment to you today? We fear it is, at least

to most of us. Just why is it so much easier to envy and hate one another, than to love one another? Notice our text further, "As I have loved you, that ye also love one another". How much did He love us? "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life", John 3:16. This is a brief summary of how much God loved us. Did Christ love us? Why did He come down from heaven and take on the mortal, suffering human nature, so often sacrificing and depriving Himself even here upon the earth? Why did He labor so long and patiently with those who were afflicted and those who did not believe in, nor place divine value upon the wise counsel which He gave? He loved mankind, however humble they may have been. Yes, He came to seek and to save that which was lost.

How often do we prove that we love one another, as He loved us? How much are we willing to sacrifice for one another, to prove that we love them? Do you realize that you cannot be a disciple of Christ,

unless you love one another? He is speaking particularly to those who know Him and claim to be following Him. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen", 1 John 4:20. Unless we are willing to even sacrifice, that we might show our love and concern for one another, we need not waste any time trying to get God to manifest His love unto us.

"By this shall all men know that ye are my disciples". Will it do any good to tell others that we are a disciple of Christ? Will it do any good to live like a disciple of Christ, if we do not love one another? Through our attitude, treatment and fellowship with one another; men will see our good works and glorify our Father, which is in heaven. Through love Father, Son and disciples will all labor toward one purpose in life. The Holy Bible is full of instances and manifestations of the love of God and also of the love of Jesus, our Saviour. How full is my life history of instances and examples of my love for the church and for the brethren and sisters?

May we sum up our thoughts with the personal thought, for each one of us, as found in our text, "As I have loved you, that ye also love one another". This is Christ's commandment unto us, how far do

I come short of it? How much meditation and effort am I going to put forth that I might obey this commandment, in the future? "See that ye love one another with a pure heart fervently", 1 Pet. 1:22, "Honour all men. Love the brotherhood. Fear God. Honour the king", 1 Pet. 2:17.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life in him. Hereby perceive we the love of God, because he laid down his life of us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:14-17. How much sacrifice and concern did Christ have for us, being so much greater than we are; how much sacrifice and concern are we having for our brethren, being on the same level with them?

### IS IT ENOUGH?

This question "Is it enough?" is one which we hear in all walks of life. Children, when asked of their parents to perform some certain work, try to avoid doing it all. After doing a part assigned them, often will ask Mother or Father "Is that

enough?". Employees are very conscious of this same thought, when they will strike in preference to doing "more than enough". The tragedy occurs, when we are too anxious about its answer in reference to our relationship with God. We too often and too readily ask "Is it enough?"

Is it enough just to send a card or bouquet to someone who is sick or a shut-in? No, that is not enough. Jesus said, "I was sick and ye visited me". When we visit the sick, encourage them, read from God's Word and have prayer for them, we not only are doing our duty towards them, but are visiting Christ also.

It is enough just to keep the parts of God's Word which appeal to us? No, that is not enough, all Scripture is profitable for us. We are to keep, to observe and obey, all the commandments of God. We have no authority to choose, what we want to keep and what we do not want to keep. God's command is to keep it all.

Is it enough to wish or pray for the hungry to be fed and the naked clothed? No, that is not enough, we are commanded not only to pray for them, but to feed them and clothe them. Again, Jesus teaches that when we do so to men, we do so to Him. When we do not do it to men, we do not do it to Christ.

Is it enough just to preach the Gospel at our home congregation?

No, that is not enough. Jesus gave us the great commission in Matt. 19. He definitely lays upon us responsibility beyond our own locality. "Go" is just as much a command as any other in the Word.

Is it enough on our part to shun our enemies, thereby avoiding conflict? No, that is not enough. Jesus commands us to love them, pray for them and do all in our power to win them. Are we doing just that?

Is it enough to say we are believers? No, it is not enough, but we are to be doers. We are to put into effect that which we say we believe. By so doing and then only, we are true witnesses of the Lord Jesus.

Is it enough just to give so much? No, that is not enough. We are to give according to our means, according as God has prospered us. We are to give liberally. We are not to give and then lament the fact. We are not to set up our minds against giving, for the cause of the Lord, because we are commanded to give.

To carry on the work of the church, mission, etc. requires money, laborers who are worthy of their hire and the feeding of the hungry and the clothing of the naked. That is the work of the church and God's order of the day. We are not doing enough when the funds for carrying on of the work are depleted. We are not doing enough if work and opportunities present themselves

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and cannot be performed, because of the lack of funds.

If you are not giving in proportion to the manner in which God has blessed you, you are not doing enough. Jesus taught several parables regarding the use of our talents. He taught them that we might gather their meaning and apply the teaching to our individual lives. Seldom did Jesus teach with the thought of getting the lesson across to the other fellow. He taught to get the lesson home to each one, personally.

Is it enough to forgive an individual once or twice? No, once or twice is not enough. Jesus taught "until seventy times seven" or as many times as necessary, without limitation.

Is it enough to go and hear the

minister speak? No, that is not enough, you should also pray for him. You should live true to your promises made the church, that you might spare your minister worry and anxiety over you.

Is it enough to go one mile to make or keep peace and unity? No, one mile is not far enough. Jesus commanded to go twain, or more than one. We are to do all in our power and ability for Christ and the church.

Is it enough to go to church services on Sunday morning, only? No, that is not enough. We are commanded to "neglect not the assembling of ourselves together".

The subject presents endless applications. The Bible teaches that there is more chance, that one will do too little or less than enough, rather than too much. As far as God is concerned, it is only when we have done our best, and earnestly have the desire in our heart to do more, that He will add His grace that we might be saved.

Paul R. Myers.,

Bx. 117, Greentown, Ohio.

## REVERENCE FOR GOD'S HOUSE

Reverence is a strong sentiment of respect and esteem. There is a spirit of irreverence prevalent in some churches, which is very displeasing to some and I am sure to God also. Where a building has been dedicated to God and set aside

as a place, for Him to meet with His people when they come to worship and adore His holy name, it becomes a holy place.

It is just as holy as was the tabernacle and the temple of old. Some people forget, or at least it seems that way, where they are and act worse than they would in a social gathering. God's presence is ignored, after a short service in which most of us have not felt His presence, we have perhaps a half-hour's visit with each other, sometimes even laughing and talking aloud. If we visit let us go outside the sanctuary of God.

"But we must be sociable" you say. Yes indeed, we can be sociable and reverent as well. A few kind words of greeting and of welcome to strangers, all spoken in a hushed voice, is all that is necessary. We need more visiting in people's homes, in the parks and in the market places, but not in the house of God.

In studying the life of Christ, we learn of the reverence He had for His Father's house. When He found those there who sold sheep, oxen and doves (even when these were necessary for their worship), He drove them all out. I fear He would drive us out because of our worldly conversation sometimes. The church is God's house, let us keep it holy.

Sister Olive VanDyke,  
R. 4, Kokomo, Ind.

## WHO HATH MADE THEE A DIVIDER?

Luke 12:13-14, "One of the company said unto him (Jesus), Master, speak to my brother, that he divide the inheritance with me. And he said unto him Man, who made me a judge, or a divider over you?" This seems to be a great question among many of this day and age, even who claim to be christians. Some take possession of the Lord's blessings and say, We give the Lord ten percent and keep the rest to do with it what we please. Some lay aside so much for drinks, so much for cigarettes and tobacco, so much for various games, so much for theaters and amusements, etc. So they have to budget it, to divide the Lord's money to make it reach according to their income.

The ten percent they call tithing. Now the question is what shall we take the ten percent of, the gross earnings or from the net earnings, after deducting all expenses? Luke 15:11-13, Jesus gave a parable and said, "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living". No doubt like many

of today, what they call having a good time.

Isa. 25:2, "Wherefore do ye spend money for that which is not bread? And you labour for that which satisfieth not?..Incline your ear, and come unto me; hear (obey), and your soul shall live". A true christian is only a faithful steward while living in this world, and he must give an account of his stewardship here. The earth and the fullness thereof is the Lord's, even the cattle, though they be thousands upon thousands, they are the Lord's, but we may eat thereof. 1 Cor. 6:19-20, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's". For ye are bought with a price, the precious blood of Christ, a Lamb without blemish and without spot. Therefore glorify God in your body, and in your spirit which are God's. What are you doing with your stewardship?

Jesus spake again to his disciples, in a parable. There was a certain rich man, which had a steward: and the same was accused he had wasted his goods. And he called him and said unto him, How is it that I hear this of thee? Give an account of thy stewardship. Suppose this was you or me? Could we justify ourselves? Have we dealt justly

with the Lord's things? Could or would we say like Zacchaeus? Luke 19:8, "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold". We wonder whether there are not some professors today, like unto Ananias and Sapphira, Acts 5:1-4, A certain man named Ananias, with his wife Sapphira, sold a possession and kept back part of it, and brought a certain part and laid it at the apostles feet. They divided it as they thought, yet claimed to be giving it all. Like some who justify themselves, for they have paid ten per cent to their church, thus have a temporary ease of conscience; and some ministers make them believe that is salvation. So Ananias was a divider of what part they would keep.

Some churches are wealthy, who have mostly rich members, having large incomes and pay tithe for their salvation. Who hath brought about the method of tithing? Did Jesus and His apostles teach it? The apostle Paul said, he shunned not to declare the whole council of God. We wonder how many ministers are doing this? They of Paul's time were sharing one group with another, as there was a drought at Jerusalem and other groups, were sharing with these drought stricken ones. 1 Cor. 9:18-19, When I

preach the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet I made myself servant unto all that I might gain the more. That I do for the Gospels sake, that I might be partakers thereof with you. Some understand that the apostle did not preach for any worldly gain. He had the love of Jesus in his heart and soul, and labored to the saving of souls.

If we are blessed with this world's goods, it becomes our duty to share with or help the ministry, to the advancement of preaching the gospel to sinners, as well as to the feeding of the flock. That now your abundance may be a supply for their want or need, that there may be equality. Every man according as he purposeth in his heart, so let him give: for God loveth a cheerful giver. Prov. 11:25, "The liberal soul shall be made fat: and he that watereth shall be watered also himself". 2 Cor. 10:18, "For not he that commendeth himself is approved, but whom the Lord commendeth." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come", 1 Cor. 16:2. For God has made us responsible creatures, to rightly or justly, make use of the things given in our possession or control.

We should be more concerned of

what we have left, than that we have given. Some folks like others to know what they have given. The Lord was concerned what Ananias and Sapphira had left. The poor widow gave all she had, and Jesus said, Of a truth I say unto you that this poor widow hath cast in more than they all. Give an account of thy stewardship; this may be the most important thought facing us, in the future. If we are an unjust steward, what shall our answer be When the great day of His wrath is come, who shall be able to stand? The steward said within himself, what shall I do? For the Lord taketh away from me the stewardship: and to beg I am ashamed.

Luke 12:15, Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth". For where your treasure is, there will your heart be also. We care not how much your possessions are, at one time you will have to give them up, or in other words, we lose the claim of them. 1 Tim. 6:7, "For we brought nothing into this world, and it is certain we can carry nothing out". Job 1:21, Naked came I into this world, and naked shall I return thither. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord. Luke 12:16-20, There was a certain man and his ground brought forth plentifully. What shall I do,

because I have no room to bestow my fruits? This will I do, I will build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. Is this not the trend of many of today? But God said unto him, Thou fool, this night thy soul shall be required of thee. Who will be the divider? Then whose shall those things be, which thou hast provided? For what is a man advantaged, if he gain the whole world, and lose his soul, or be a cast away?

Luke 18:17, "A certain ruler asked him (Jesus) saying, Good Master, what shall I do to inherit eternal life?" This should be the mind or question of all; a logical and practical question. Jesus answered it. Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. We hear some say, Sell some of what thou hast and give to the poor, this is man's idea. So it makes us a divider of what to give, and keep part what we call our own. To do with as we please or to use for purposes and influences which promote Christ's Kingdom? Jesus said, Come, follow me and the apostles obeyed.

1 Tim. 6:17, "Charge them that are rich in this world, that they be not high-minded, nor trust in un-

certain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute." The Lord wants a full surrender to Him and His will. We have no right to have any reservations, as what to keep back. Ye cannot serve God and mammon. That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 9: 19, "For who hath resisted his will? Nay but, O man, who art thou that repliest against God?" Who hath made thee a divider? Why hast thou made me thus? Is your all on the altar of sacrifice laid? Oh, we never can know what the Lord will bestow, till our body and soul, he doth fully control, when our all on the altar is laid.

William N. Kinsley,  
Hartville, Ohio.

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### WATCH

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer", 1 Pet. 4:7. My friendly reader, should you not "watch unto prayer lest ye enter into temptation? Yes, especially since "your adversary the devil, as a roaring lion, walketh about seeking whom he may devour", 1 Pet. 5:8. Must you be one of his victims? Must you fall a prey to his snares? No, not unless you will so to be. God the Father does not desire it should be so "For I have

no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye", Ez. 18:32. The Lord is "not willing that any should perish, but that all should come to repentance", 2 Pet. 3:9.

"God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life", John 3:16. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him and to our God, for he will abundantly pardon", Isa. 55:7. God the Son does not desire it, does He not say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest", Matt 11:28. "For the son of man is come to seek and to save that which was lost", Luke 19:10. "Ye will not come to me, that ye might have life", John 5:40. "Him that cometh to me I will in no wise cast out", John 6:37. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me", Rev. 3:20.

Would Jesus have the sinner die?  
Why hangs he then on yonder tree?

What means that strange expiring cry?

Sinner, He bled for you and for me.

Truly "he was a man of sorrows, and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed", Isa. 53:5. God the Spirit does not desire it, for is not the Holy Spirit commissioned to "reprove the world of sin, and of righteousness, and of judgment"? John 16:8. Is not the Holy Ghost styled the comforter, who shall teach us all things, and bring all the teachings of Christ to our remembrance? Is it not promised that he will abide with us forever? John 14:16. Is not the Spirit commissioned to strive with the heart of rebellious man? Gen. 6:3. Are we not exhorted to beware, lest we grieve or quench that Spirit? 1 Thess. 5:19; Eph. 4:30. Will you not listen to the beautiful and tender call of the Spirit saying, "The spirit and the bride say, Come. And let him that heareth say come. And let him that is athirst, come. And whosoever will, let him take the water of life freely", Rev. 22:17.

Obey the Word. In it is clearly proved, that if you are lost, it will be the result of your own free, deliberate choice. "Thou hast destroyed thyself", Hosea 13:9, will be burned upon you in letters of eternal fire. Now in the name of Him that died that you might live, I beseech you, Watch for the time when Jesus bids you come. "Behold,

now is the accepted time; behold,  
now is the day of salvation."

O turn ye, O turn ye; for why  
will ye die,  
When God in great mercy is coming  
so nigh?  
Now Jesus invites you, the spirit  
says come,  
And angels are waiting to welcome  
you home  
"Come, for all things are now  
ready".

Ready the Father is to own  
And welcome His returning Son,  
Ready the gracious Saviour stands  
And spreads for you, His bleeding  
hands.

Ready the spirit from above  
To fill the broken heart with love,  
To apply and witness Jesus' blood,  
And wash and seal you sons of  
God.

Sel. by Emanuel G. Koonen.

## NEWS ITEMS

### PIONEER, OHIO

The Lord willing, the Pleasant Ridge congregation plans to hold their Harvest meeting Oct. 19, with Bro. Harley Rush from Amboy, Ind. bringing us the Harvest sermon.

It has been decided to hold our Lovefeast Nov. 29-30. Thanksgiving service the evening of the 27th. Also services Friday evening the 28th. Saturday all-day starting at

10:30, with Communion on Saturday evening. Services Sunday. We give a hearty welcome to all who can come and enjoy these meetings with us.

Sister Ruth St. John, Cor.

### QUINTER, KANSAS

Elder Hayes Reed will begin revival meeting at the Quinter church Oct. 14 and close with a Lovefeast on Oct. 25-26, the Lord willing. We invite all who can to attend these services, also to pray that the Spirit may direct in these meetings.

Sister Elma Jamison, Cor.

### MARRIAGE

Bro. Jack Snyder, son of Mr. and Mrs. Herbert Snyder, of Bernville, Pa., and Sister Miriam Wise, daughter of Mrs. Emma Wise, of Lititz, Pa., were united in marriage in the Lititz Dunkard Brethren church May 10, 1958, with Bro. Laverne Keeney officiating. At present they are making their home at Langhorne, Pa.

### OBITUARY

#### HARRIETT CATHERINE BROADWATER

Wife of Harman G. Broadwater, died August 21, 1958 at Memorial Hospital, Cumberland, Md., where she had been a patient four weeks. She had been in failing health for the past few years. She was born in Garrett County, near Barton, Md., Feb. 6, 1886, a daughter of

the late Levi and Rebecca Broadwater Bittinger. She had reached the age of 72 years, 6 months and 15 days.

Leaving to mourn her departure: her husband; five sons: Howard W. and Grover C. Broadwater, both of Cumberland, Md. Edward and Herbert Broadwater, both of Baltimore, Md.; and Robert Broadwater of the home; 11 daughters, Miss Minnie Broadwater and Mrs. Dorothy Wilt of the home; Mrs. Edward Beeman and Mrs. Clifford Long, both of Cumberland, Md.; Mrs. Oscar Beeman, Lonaconing, Md.; Mrs. Howard Broadwater, Mrs. Edison Broadwater and Mrs. Dewey Llewellyn, all of Barton, Md.; Mrs. Carl Broadwater, Reading, Pa.; Mrs. Arthur Rounds and Mrs. Simeon Bittinger, both of Grantsville, Md.; three brothers: Joseph Bittinger, Grantsville, Md.; Harrison Bittinger, Baltimore, Md. and Samuel Bittinger, Lonaconing, Md.; two sisters: Mrs. George Beeman, Grantsville Md.; and Mrs. Charles Green, Nikep, Md.; fifty-six grandchildren, twenty-six great-grandchildren and a host of relatives and friends.

Early in life she became a member of the Dunkard Brethren Church and held membership at the Broadwater Chapel. She was a faithful follower of Christ until death, a devoted wife and mother and will be greatly missed by all who knew her. Funeral services were conducted

Sunday afternoon, Aug. 24 at West-ernport, Md. from the Brethren church there; by Bro. Paul R. Myers assisted by Bro. George Dorsey. Interment was in Mountain View cemetery, Moscow, Md.

The family wishes to thank their friends and neighbors for the kindness, floral pieces and expressions of sympathy, shown them during the illness and death of our loving wife and mother.

Mother dear, you are not forgotten. Though on this earth you are no more. Still your memory is ever with us, as you always were before. In our hearts your memory lingers, sweet, tender, fond and true. There is not a day, dear mother, that we will not think of you. We will miss your footsteps, your loving, gentle smile. 'Tis God who has bereft us. For just a little while.

God called you home, dear mother. For a rosebud in His realm. Some sweet day we'll meet you, dear. In that great and happy land. A precious one is from us gone. A voice we loved is stilled. A place is vacant in our homes, which never can be filled.

Sister Viola Broadwater, Cor.

## THE LORD'S DAY AND THE SABBATH

(Cont'd from Sept. 1 issue, page 21)

Part 7, Christ was to Make a Day.

"The stone which the builders

refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it" *Psa. 118:22-24*. How did Christ become the headstone of the corner? The master stroke, the crowning event of His life was His resurrection. During His natural life He alludes to it again and again. After His resurrection His great efforts and aims were to prove to His disciples that He was their risen Lord. The resurrection was a prominent point in Peter's effort on Pentecost. It was the resurrection that got Peter and John into trouble, recorded in *Acts 4*. It was the resurrection for which Paul was called in question. The Jews rejected Christ; they rejected His resurrection, and as a result, they rejected the day kept in memory of the event.

"We will rejoice in it and be glad". "We" christians, not Jews who rejected Christ, The Psalmist further qualified the day by saying, "It is marvelous in our eyes". I ask, Is it not marvelous that all, in every age, clime and country, who recognize Christ as their atoning, resurrected Savior, look upon His resurrection as the crowning work of our redemption No other message in the annals of time has afforded so much lasting joy and consolation as the resurrection. This fact led Peter to exclaim: "Blessed be the

God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead", *1 Pet. 1:3*. Associated with the event is the day. Then the Psalmist says, "The Lord shall make a day". He has done so and I call upon the united testimony and experience of the christian world for evidence. I call upon the Sabbatarians themselves, Is not the event of the resurrection and hence the day, a day of rejoicing? To this inquiry they are compelled to give their assent.

The apostle, in his epistle to the Hebrews, treats of various subjects, dwelling chiefly upon the superiority of the new covenant over the old. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his", *Heb. 4:9-10*. The order in which God entered into His rest in creation was: "On the seventh day God ended His work. . . and he rested on the seventh day". "He" in the tenth verse, refers to Christ for its antecedent, therefore He, that is Christ, has entered into His rest as God did. How true, how striking is the parallel. Christ rose from the dead, the finishing stroke of redemption, on the first day of the week, and entered into His rest which is not the rest of a day, but an eternal rest. After this e-

vent with Christ there were no more trials, no more assaults from Satan. His efforts were to strengthen, encourage and thus fit His chosen for the assault they were about to make on Satan's ranks. With the foregoing view the analogy between the two rests, God at the close of creation and Christ at the close of His work of redemption, is very striking.

We quote the comment of Dr. Patterson, of Glasgow, Scotland. After quoting the tenth verse the doctor says, "Certain interpreters refer this to Jesus Christ, and associating it with the statement in verse 9, literally a sabbatism, consider the passage as a testimony to the sabbatic character of the first day of the week".

We have in the New Testament Scriptures the following phrases: "Lord's table", "Lord's supper" and "Lord's day". As to the first all agreed, even Sabbatarians, that Christ instituted the table spoken of and hence is Lord of that table. We can readily secure the same admission as to the authorship and meaning of the Lord's supper. In all candor, why will not the Sabbatarians make the same admission as to the authorship and meaning of the Lord's Day? Instead of this admission they quote Rev. 1:10, "I was in the Spirit on the Lord's Day, as referring to the seventh day. The seventh day was never called "the Lord's

Day", but "the sabbath of the Lord thy God".

We repeat, associated with the event is the day, hence, under the Gospel, the first day of the week, the resurrection day, is the day that Christ the Lord hath made; in which, as in a mother's love, by natural response, we rejoice in it and are glad.

It was on the first day of the week that Christ held His first meeting with His disciples after His resurrection. In John 20:19, it is said, "the disciples had met, for fear of the Jews and hence it was not a religious meeting". There was much that the disciples did not understand, and they may not have previously understood the interesting character of this first meeting. But Christ meeting with them as He did rendered it a religious meeting, of a most important character. It was the dawn of light through dark and dreary clouds. At this first meeting they inhaled the sweet influence of the Holy Ghost. "After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" John 20:26. When the Jews counted the Sabbath, both at the beginning and end of the week, the week consisted of eight days; when the Sabbaths were omitted, the week consisted of six days; Lev. 23:39. Compare Mark 9:2 with Luke 9:28. In the text

above, John counts both sabbaths; hence the week consisted of eight days.

After Christ's resurrection His stay was short. His work of gathering His few scattered, discouraged disciples was important. On conversing with them He sought to comfort them. "He shewed them his hands and his side", spared no pains to convince them that He was their risen Lord; told them to tarry in Jerusalem until they were endued with power from on high. This noted event, that glorious meeting recorded in Acts 2, called Pentecost, was on the first day of the week, the day Christ had made. This is so plain that it scarcely needs proof. The record of Pentecost stands thus: "Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete even unto the morrow after the seventh sabbath shall ye number fifty days", Lev. 23:15-16. It is clear that the "day after the seventh sabbath" would fall on the first day of the week. Therefore Pentecost, meaning the fiftieth, was on the first day of the week.

The wave offering of the Jews was the presentation of the first sheaf of the barley harvest. Christ was the barley sheaf that year, "being the first fruits of them that slept." This was fulfilled in Christ's resurrection, which was on the first

day of the week. In fifty days after was the feast of the first-fruits of the wheat harvest, the Pentecostal feast.

Commentators and lexicographers are numerous who affirm that Pentecost was on the first day of the week. The apostle Paul made a visit to the church at Troas; while there held a Communion service, recorded as follows: "Upon the first day of the week, when the disciples came together to break bread", Acts 20:7. As this language stands it indicates that it was common for the disciples to meet on this, the first day of the week. It indicates that the occasion was understood by all; that it was nothing new or strange.

Please read 1 Cor. 16:1-2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come". We note several points of interest in this text: a. The apostle defines a work to be done for the Lord. b. The time is named in which this work shall be done, "upon the first day of the week." c. This same direction he gave "to the churches at Galatia"; besides in 1 Cor. 1-2, he addresses this letter to "all that in every place call upon the name of Jesus Christ our Lord". Hence this order is general for the

entire christian church; being done by inspiration, it is of the Lord. See 1 Cor. 14:37.

William Burkitt comments on this text as follows: "Upon the first day of the week, which was the day of their public assemblies, the day upon which our Lord arose from the dead". Dr. Barnes says on this text, "There can have been no good reason why this day should have been designated, except that it was a day set apart to religion". John, the Seer upon the isle of Patmos says, "I was in the Spirit on the Lord's day, Rev. 1:10. That is, Christ engaged a special manifestation of Himself, to the sainted exile on that, the Lord's Day, the resurrection day, the day the Lord hath made. May we not safely conclude that it was a meeting, a glorious meeting?

Part 8, Who changed the Sabbath?

We would not detain the reader with this chapter at all, if it were not for the fact that the Sabbatarians are so persistent in urging this question. The very nature of the question is misleading. With equal propriety I inquire, Who changed the law of circumcision, of meats, etc? We answer as follows, by summary of the previous chapters: 1. The Sabbath was incorporated in the Sinaic covenant and as we have shown, that covenant was superseded by the new Gospel covenant. It was done away, abolished, with it went all

it contained which included the Sabbath (part 4). The apostle alludes to "the Gentiles who have not the law", Rom. 2:14.

2. The feasts and sacred days, kept by the Jews, were only types of the Gospel, Col. 2:16-17. Types cease when the antitype comes. The Jews looked to Moses, we look to Christ. "The priesthood being changed, there is made of necessity a change also of the law" Heb. 7:12. Under this new Gospel covenant we have a sacred day for worship instead of a day of rest, our Master having gone into His rest whither His faithful will be invited at His great and final coming.

Sabbatarians are divided as to who introduced the change of the Sabbath as they view it. Mrs. White, the great Sabbatarian visionary, in "Early Writings" pages 25 and 55 says, "The Pope changed it from the seventh to the first day". Again, "The Pope has changed the day of rest from the seventh to the first day". In a Sabbatarian tract, "Who changed the Sabbath?" page 619, we read as follows: "We now inquire what change Papacy has undertaken to make in the law of God. The fourth commandment is made to enjoin the observance of Sunday as the Sabbath". They expressly claim a change here and also that the change has been made by the Catholic church. That this tract is standard is evident, because it is endorsed by Uriah Smith in

his "Thoughts on David" page 600, a distinguished Sabbatarian writer.

Some Sabbatarian authors claim that Constantine, in an edict A.D. 321, was the author of the change. We have only to say, that a change of the Sabbath took place with the change of the Priest and the Priesthood, with the rest of the laws of the Jews. Hence the Pope and Constantine are wholly innocent of the charge of changing the Sabbath for the first day of the week was kept sacred, a day of religious service before either the Pope or Constantine was born.

From writings of I. J. Rosenberger.

### **WHAT THE CHURCH HAS HEARD FROM GOD**

To tell what the church has heard from God is nothing less, than to tell what God has said to the church. God being perfect, he gave to the church a perfect message, with the design that the church should hear and accept that message in its perfection.

It is therefore important, in the first place, to understand what is meant by the word "church" in our subject. The term "church" as used in our subject, must necessarily be understood to mean the assembly of persons converted to God by the hearing of the Gospel of Jesus Christ, proclaimed by himself, founded and organized by Him into a covenant body of worshippers during His personal ministry on

earth, with Himself as its head. That body of which Jesus said, that the gates of hell should not prevail against it, Matt. 16:18. That organization, which in the first centuries of its existence endured the severest persecutions, even martyrdom; in which many of its most faithful adherents sealed their faith with their own life's blood. That body whose chief Shepherd preserved a succession of faithful representatives of its doctrine, faith and love; through the long, dark period of the Middle Ages and nourished it through the years of the great Reformation of Martin Luther and others. Until it resumed its ancient organic form, in the year 1708, at Schwarzenau, Germany, of which Alexander Mack, Sr., wrote saying "We have, indeed no new church, nor any new laws: but in simplicity and true faith we desire to remain with the old church, which Christ instituted through His blood, and to follow the commandment which was from the beginning" (page 138, Mack's writings).

The message which the church of 1958 should hear from God, is the same message that her primitive ancestors heard from God, through His Son, Jesus Christ, during His personal ministry and teaching among His disciples; and His spiritual ministry from His resurrection to His ascension and through the inspiration of His chosen apostles.

This the entire message was de-

livered to the church during a period of nearly a century from its beginning. As to the contents of that message, our only reliable source of the most direct information is the last twenty-seven books of the Holy Bible, as canonized by the best ecclesiastical authority, many centuries ago and entitled "The New Testament of our Lord and Saviour Jesus Christ".

This blessed volume has ever been held as strictly sacred and divine by all christendom. It has stood the test and been preserved, as we must believe, by superhuman power and kept intact and inviolate against the fiercest opposition of all its enemies and critics. God had also shown the church, throughout this great message the absolute, self-evident proof of the divine authenticity of the Old Testament, composed of the first thirty-nine books of the Holy Bible. This proof exists in the fact that the contents of God's message to the church, show the complete fulfillment of all the Old Testament types, shadows and prophecies predicted in its thousands of years before their fulfillment.

Besides, when they are compared, either one proves the authenticity of the other and their agreement shows that they have one common origin, and that the primary purpose of both is the salvation of the world, through the Son of God. Now, the church is told that "God so loved the world that he gave his only be-

gotten Son, that whosoever believeth in him should not perish, but have everlasting life", John 3:16. This great love God had when Adam and Eve were overtaken in sin, and when He declared to the serpent that the seed of the woman should bruise his head, and that he should bruise his heel, Gen. 3:15.

In this very emphatic declaration, God indicated His determination to exercise His great love, through the production of a Son, who should suffer in behalf of the yet unborn sinful world; and through His suffering overcome the world, conquer and completely subdue Satan, and destroy all his works, Heb. 2:14; 1 John 3:8.

In about four thousands years God fulfilled this great promise by sending His angel Gabriel, to the virgin Mary to notify her that she should bring forth a son, whom she should name Jesus, and to say to her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God", Luke 1:35. She was told to call His name Jesus, because He should save His people from their sins, Matt. 1:26; also Emmanuel, because He would be "God of men", Matt. 1:23. Immediately after Jesus' birth God sent His angel to notify the shepherds, who were watching their sheep by night,

saying, "Behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord". Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men", Luke 2:8-14.

Thus was the "seed of the woman" developed and God's first great promise fulfilled. As to the divinity of His Son, God has shown the church, by Matthew, an unbroken line of his ancestors from his birth, through forty-two generations, back to the patriarch Abraham, his great covenant-father, Gal. 3:16, Matt. 1:1-17. By Luke He records a complete line of His progenitors through seventy-five generations to Adam, and back to Himself, the Creator, Luke 3:23-28. By John He declares existence with Himself, before the creation of the first man, saying, "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men"; and that this "Word was made flesh and dwelt among" His people who beheld his glory, the glory as of the only begotten of the Father, full of grace and truth',

John 1:1-14.

The church is also informed that "There was a man sent from God", miraculously produced and filled with the Holy Ghost from his birth, "whose name was John", who came for a witness to bear witness of Jesus, that all men through him might believe in Jesus, John 1:6-7. When John saw Jesus coming to him one day, he said, "Behold the Lamb of God, which taketh away the sin of the world" and "that he should be made manifest to Israel, therefore am I come baptizing with water". "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God", John 1:29-34.

Again, at Jesus' baptism, God himself, by audible voice, was heard to say, "This is my beloved Son, in whom I am well pleased", Matt. 3:17. Again, on the mount of transfiguration, Peter, James and John witnessed that Jesus' face did shine as the sun, and his raiment was white as the light, and that Moses and Elias talked with him, and a bright cloud overshadowed them, and a voice out of the cloud said, "This is my beloved Son; hear ye

him", Matt. 17:1-5. Of the event Peter testifies later, saying, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eyewitnesses of his majesty". "For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son in whom I am well pleased. And this voice which came from heaven, we heard, when we were with him in the holy mount", 2 Pet. 1:16-18.

Jesus, himself in His prayer, refers to His pre-existence with the Father, saying, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee, before the world was", John 17:5. In about forty days this prayer was answered. His disciples were with Him, when He ascended, and beheld Him, until a cloud received Him out of their sight. Then two men in "white apparel" stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven", Acts 1:11.

Lastly, the promised Comforter testifies of Jesus' divinity. Shortly before His crucifixion, Jesus had said to His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will

not come unto you: but if I depart, I will send him unto you", John 16:7. "He shall testify of me", John 15:26. In about ten days after His ascension, at Pentecost the Comforter came, according to Jesus' promise, proving conclusively His arrival at the right hand of the Father. Besides, His testimony of all that Jesus had said and done, both confirmed Jesus' ministerial work among men and showed the approval of the Father in heaven of the same.

Now the church is informed that Jesus is received up into heaven and is set down on the right hand of God, Mark 16:19, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of people, Heb. 2:17. Shortly before His death, Jesus said to His disciples, "Be of good cheer, I have overcome the world", John 16:33. After being seated upon His heavenly throne. He says to the church, by revelation, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne", Rev. 3:21.

After the descent of the Holy Spirit, Peter testifies of Jesus' majesty with the Father saying, "Those things which God before had shown by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore and be converted, that your sins may be

blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was preached unto you: Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers. A prophet shall the Lord your God raise up unto you of your brethren, like unto me him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people", Acts 3:18-23.

To the Hebrews, it was said also, that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, had by himself purged our sins, sat down on the right hand of the Majesty on high", Heb. 1:1-3. God has also shown the church, that saving grace can be possessed only in deep humility, simplicity and self-denial. Through the deepest humility of His Son, God has made His grace, "that bringeth salvation, to appear unto all men", teaching them, that denying ungodliness and

worldly lusts, they "should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Lord and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works", Tit. 2:11-14.

God said of His Son, before His birth, "He shall be great, and shall be called the Son of the Highest", Luke 1:32. He was in the form of God, and equal with God; but He took on Himself the form of a servant, and was made in the likeness of men: He humbled Himself and became obedient unto death, even the death of the cross, Phil. 2:6-8.

Consistent with His humble mission into the world, God knowing that His Son should be the Founder and Head of His church on earth: so provided that His nativity, manner of life, character and teachings should preserve inviolate the great fundamental principles of humility, simplicity and self-denial. That the church He would establish, might be able to receive His atonement, and that those principles might, in turn, ever preserve the church against all ungodliness and worldly lusts.

Accordingly, God selected the human parentage of His Son, from the most humble citizens, of the despised, rejected town of Nazar-

eth. He was born in the humble town of Bethlehem; and was wrapped in "swaddling clothes" and laid in a manger, indicating the absence of all pomp and vain display, when it was known that the new-born child, was an infant King. Again, the annunciation of His birth was not made to the Jewish Sanhedrin in a decorated court of the temple, in the capital city Jerusalem but to the humble shepherds, who were faithfully watching their sheep in the field by night. Again God, through His Son, has shown the church that true greatness exists only in great littleness and simplicity. At the age of twelve years, when in the temple with the Jewish doctors, Jesus made a striking demonstration for the future church, of the fact that it is possible for perfect simplicity and humility to clothe a noble character, having deep wisdom, great understanding, and a burning zeal to be about the heavenly Father's business. And that it is possible for anyone, under such conditions, to increase in wisdom and to grow in favor with God and man; and enjoy a full measure of God's grace, Luke 2:40-52. Again, when Jesus entered upon His public ministry and wanted to be baptized, He came to John, His humble forerunner, whom God had sent from heaven to baptize Him.

John's nativity was also as miraculous and His life as simple and peculiar as was that of Jesus. His

raiment was camel's hair and a leathern girdle about his loins; and his meat was locusts and wild honey, Matt. 3:4. Thus we can see that God's way of inducting the great Founder of His church, into His official position as such, was by the employment of the simplest and most humble agencies. And that all of them signified God's design that the principles of simplicity, deep humility and self-denial, must be as prominently maintained in the polity of the church so founded, as they were in the Founder, and in the means employed in founding it.

Again, during His entire ministry, Christ associated most with the humble, the common people, even with little children, all of whom He loved. Thank the Lord. Instead of making His home in proud Jerusalem, He would retire to the humble village Bethany and lodge with a broken-hearted, parentless family. Again, when Jesus chose His twelve disciples, He selected them from the common classes. A number of them were humble fishermen, men who cared not for worldly reputation and riches.

Although Jesus was equal with God an heir of all the world. He made himself equal with the poor. He owned no home. When a certain scribe said unto Him, "Master, I will follow thee whithersoever thou goest", he replied saying, "The foxes have holes, and the birds of the air have nests, but the Son of

man hath not where to lay his head", Matt. 8:20. Jesus became poor for the sake of the humble poor. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich", 2 Cor. 8:9.

### WHEN SKIES LOOK DARK

When skies look dark, you're feeling blue,

And friends you've trusted prove untrue,

Don't fret and worry all day through,

For better things are waiting you.

In everything you say or do

Be cheerful, friendly, brave, and true.

The sun will soon come shining through

And you'll have friends both old and new,

Faithful, loving, kind, and true,

And you'll be blessed in what you do.

### NORTH CANTON, OHIO

The Orion congregation expects to begin their Revival meetings, the Lord willing, on September 28 and closing with a Lovefeast on Oct. 11. Bro. Harley Flory being the evangelist. Pray for these meetings that souls might be saved. Come and worship with us.

Bro. Alvin Silknitter, cor.

### SNOWVILLE, VA.

The Mt. Jackson congregation plans to hold a revival Oct. 18-26, with Eld. Paul R. Myers of Ohio as Evangelist. Lovefeast service on Oct. 25. A special invitation is extended, for all who can to attend these services.

Roscoe Q. E. Reed.

### QUESTIONS FOR FATHER

What sort of a father are you to your boy?

Do you know if your standing is good?

Do you ever take stock of yourself and check up?

Your accounts with your boy as you should?

Do you ever reflect on your conduct with him?

Are you all that a father should be?

Do you send him away when you're anxious to read?

Or let him climb up on your knee?

Have you time to bestow on the boy, when he comes

With his questions to tell him the truth?

Or do you neglect him and leave him alone

To work out the problems of youth?

What memories pleasant of you will he have

In the years that are certain to come?

Will he look back on youth as a season of joy

or an age that was woefully gloom?

Come father, reflect, Does he  
know you today  
And do you know him as you  
should?

Is gold so important to you that you  
leave

It to chance that your boy will be  
good?

Take stock of yourself and consider  
the lad,

Your time and your thoughts are  
his due.

How would you answer your God,  
should He ask,

"What sort of a father are you?"

Kind words are as a mine of gold  
to a broken and contrite heart. The  
love of Jesus and His Word will  
cheer such along life's way, 2 Cor.  
13:11.

Plainness and humility are the  
standard of the church, versus the  
pride of the world. God hates the  
exaltation of pride. Prov. 6:17.  
Humility and plainness humble the  
heart.

## DAILY DEVOTIONS FOR OCTOBER, 1958

### DELIVERANCE

Memory verse, Job 5:19, "He shall  
deliver thee in six troubles:  
yea, in seven there shall no evil  
touch thee".

Wed. 1—I Cor. 10:1-14.

Thurs. 2—II Sam. 22:1-22.

Fri. 3—Gen. 19:1-16.

Sat. 4—Acts 16:25-40.

Memory verse, II Pet. 2:9, "The  
Lord knoweth how to deliver  
the godly out of temptations,  
and to reserve the unjust unto  
the day of judgment to be pun-  
ished".

Sun. 5—Psa. 91.

Mon. 6—Isa. 46:3-13.

Tues. 7—II Cor. 1:1-12.

Wed. 8—Heb. 2:6-18.

Thurs. 9—Dan. 3:13-30.

Fri. 10—Psa. 34.

Sat. 11—I Sam. 17:32-47.

Memory verse, Jer. 1:8, "Be not  
afraid of their faces: for I am  
with thee to deliver thee, saith  
the Lord".

Sun. 12—Acts 27:21-44.

Mon. 13—Ex. 14:10-31.

Tues. 14—II Chron. 20:20-30.

Wed. 15—II Tim. 4.

Thurs. 16—Psa. 43.

Fri. 17—Jonah 2.

Sat. 18—Ex. 23:20-31.

Memory verse, Psa. 91:3, "Surely  
he shall deliver thee from the  
snare of the fowler, and from  
the noisome pestilence".

Sun. 19—Rev. 7:1-12.

Mon. 20—Rom. 13:7-14.

Tues. 21—Zech. 14:1-11.

Wed. 22—Neh. 4:7-23.

Thurs. 23—Isa. 41:10-20.

Fri. 24—Heb. 13:1-16.

Sat. 25—Acts 12:1-11.

Memory verse, I Cor. 10:13,

"There hath no temptation  
taken you but such as is com-  
mon to man: but God is faith-  
ful, who will not suffer you to

be tempted above that ye are able; but will with the temptation also make a way to escape, that you may be able to bear it".

Sun. 26—Ezra 8:24-36.

Mon. 27—Dan. 6:10-23.

Tues. 28—II Peter 2:1-11.

Wed. 29—Matt. 18:10-20.

Thurs. 30—Deut. 20:1-18.

Fri. 31—Matt. 28:11-20.

## SUNDAY SCHOOL LESSONS FOR OCTOBER

### PRIMARY LESSONS

Oct. 5—The Creation. Gen. 1:1-27; Psa. 104:1-7.

Oct. 12—Adam and Eve. Gen. 3:1-13; 20-24.

Oct. 19—Noah and the Ark. Gen. 6:5-22; 7:1.

Oct. 26—The Rainbow. Gen. 8:1-22; 9:11-16.

### ADULT LESSONS

Oct. 5—Paul's charge to the Ephesian Elders. Acts 20:17-38.

1—What part of the Gospel must we believe and teach to declare all the council of God.

2—Do we fail to be concerned about the future of the church?

3—What are some of the dangers of becoming more concerned over the personality of man, than the message from God?

Oct. 12—Paul declares that he is ready to die for Jesus. Acts 21:1-21.

1—What are disciples as men-

tioned in verse 4?

2—Was the Spirit directing Paul to go to Jerusalem regardless of all warnings?

3—What does it take to rebuke well-meaning friends, who may try to steer us away from the course God has mapped out for us?

Oct. 19—The Jews stir up the people against Paul. Acts 21:22-40.

1—Did Paul do wrong to make special observance of the law?

2—When we are sure we are for the Church and the Gospel, and are still falsely accused and persecuted, what is the best course to pursue?

3—Do we have enough faith to maintain calm clear thinking in a situation, similar to what Paul was enduring?

Oct. 26—Paul retells the story of his life and conversion. Acts 22:1-30.

1—Was Paul's manner of defending himself an example of how we should do in similar circumstances?

2—Is it possible that there may be some things in our life's story that we would be ashamed of, especially after our conversion?

3—In Paul's day there were officers of the civil law, who had greater concern for right than some professing Christians. Could this be true today?

BIBLE STUDY BOARD

# BIBLE MONITOR

VOL. XXXVI

OCTOBER 1, 1958

No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## **"THAT THEY BE OF THE SAME MIND IN THE LORD" PHIL. 4:2.**

"Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind", Phil. 2:2. People may differ in desires, opinions, likes and dis-likes in things concerning the things of this world, but how can we be brethren of our Lord and Saviour and be thus spiritually?

We have always felt that the sons of Jacob, the children of the one who was renamed Israel had to go down into Egypt and suffer and be schooled through multitude of hardships, because of their disobedience to this text. They were not Godly minded, they were not likeminded, they did not have love for one-another, they were not of one accord among themselves or with their father, they were not of one mind. After hundreds of years of trials and hardships, upon entering the land of Canaan under Joshua, they were as near united, likeminded, having love for one another and God-fearing; as it is perhaps able to get several million human beings. What

was the result: they conquered and prospered unbelievably, miraculously against the powers of Satan. How long did this last? Only until they lost their Godliness, likemindedness and accord.

The Son of God came down to earth, taught much and manifested His power miraculously, suffered and died for His church. Are its professors following our text? After almost two thousand years of experience, growth and hardships; how many are likeminded? Sad to question, just how many professors are even God-fearing? How many have the same love, "the Gospel love" and how are they manifesting it? How many, or perhaps we must ask, how few are of one accord and of one mind? Is it any wonder the churches have so little power and sin and ungodliness is so prominent throughout the world?

Oh yes, but some people say, "We are the faithful few, we will serve our Lord through His teachings, until death". "Nevertheless, where-to we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark

them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)", Phil. 3:16-19. Paul is talking to "brethren", those who all "walk", who claim to walk "by the same rule" followers together. Who are these and am I one of them? We have all attained, experienced His power, promised and claimed to walk after His example.

Notice, there are those who "walk" profess and promise, who are enemies of the cross of Christ, whose God is their belly, who glory in their shame who mind earthly things. Does the world know that we are not one of these? Does Christ know? Do we fellowship, use our blessings and our talents, towards upholding such living? If all who claim to be brethren of Christ, would follow verses 16-17, what miraculous converting power would we "brethren" have? "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God", Gal. 6:16.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received. For yourselves know ye ought to follow us:

for we behaved not ourselves disorderly among you", 2 Thess. 3:6-7. Do we obey the commands of Christ and His apostles? How do we use our influence and our talents? How many who would like to be called brethren of Christ, can truthfully say that we do not know "how we ought to walk"? It is time that we know, what the apostles teach in the New Testament and live just that way.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple", Rom. 16:17-18. We might call this a negative admonition. Again he is talking to "brethren" but we are to mark those who, live and do contrary to the "doctrine", who "serve not our Lord". Professors, followers of the meek and lowly Lamb of God, "avoid them", these are dangerous, deceivers, leading to sin and destruction those, who are not wise enough to realize that these deceivers are not serving our Lord Jesus Christ. Christ and the apostles gave us example after example, what we should and what we should not do. Is that what guides our living or do we do as our associates do? Honesty, sociability and impressive language are assets but

they are no substitutes for obedience.

### OVERCHARGED WITH CARES OF THIS LIFE

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares", Luke 21:34. Webster defines the word overcharged as, "to load too heavily; to fill too full". Those of us who travel by car know how essential a battery is to our care. It's life is maintained by being constantly charged by a generator. Without a generator, the life of our battery would be very short. But we find the generator must also be regulated or controlled, lest the battery be overcharged and destroyed. Our Lord warns that such a thing can happen to man. His heart can be overloaded with "cares of this life" and cause him to be unprepared for death and judgment.

In the 12th chapter of Luke we read, "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things he possesseth. And he spoke a parable unto them, saying. The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my

barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast such good laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasures for himself, and is not rich toward God." It is not wrong to be a farmer it is not wrong to raise fruits, but the wrong occurs when a man's heart becomes overloaded with the material things of this life.

In the 16th chapter of Luke we read, "There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day; And there was a certain beggar named Lazarus, which lay at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

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But Abraham said, Son, remember that thou in thy lifetime receiveth thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence". Here we have the history of a man whose life was so overloaded with "cares of this life" that he neglected Lazarus who was in dire need of his help. In reply to the rich man's plea for help, he is reminded by Abraham that "a great gulf is fixed". It is the mind of the writer, that the "great gulf" means a finality of opportunity in that world to come, as far as salvation is concerned.

The writer would not want to conclude this article without saying something about "that day" spoken of in my text. It is the mind of the writer that our Lord had reference to the day of all days. The day when God will not only summon men, but angels alike to a day of reckoning. In Jude we read, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day". It is also the mind of the writer that the decisions of "that day" are eternal. May God help us to unload the weights that might hinder us in our preparation for that great day.

Otto Harris,  
Antioch, W. Va.

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**TAKE HEED**

Nature plays no favorites in apportioning her day-time. The sun rises at the appointed hour, for all alike and thus gives every man an equal start with his fellow-workers.

Spiritually speaking, at the appointed time, the Sun of righteousness arose. "When the fullness of time was come. God sent forth his Son, made a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons", Gal. 4: 4-5. Yes, for all alike. "For there is no respect of persons with God", Rom. 2:11.

There may be some, who appear

to reach their heights without taking advantage of that equal start—but they are the exception to the rule and make poor examples by which to gauge your efforts.

Admitting that “everyone has an equal start with his fellow-worker”, let us “Work while it is day. The night cometh when no man can work”, Jno. 9:4, but remember Jesus’ admonition “Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life”, Jno. 6:27.

Time is divided into past, present and future—with the future steadily shifting over to the past like the hands of a clock, and when it passes the ever present, is the time to think, act and work—making every minute of the present count to insure the pleasant vision of a successful past.

Take heed—Think, “Wherefore let him that thinketh he standeth take heed lest he fall”, 1 Cor. 10:12. “For if a man think himself to be something, when he is nothing, he deceiveth himself”, Gal. 6:3. “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think: but to think soberly, according as God hath dealt to every man the measure of faith”, Rom. 12:3. ACT—if it be, “Christ in you, the hope of glory” Col. 1:27, then well can you say, “I can do all things through Christ who strengthen me”, Phil.

4:13. Jesus said, “Without me ye can do nothing”, Jno. 15:5. WORK—“Even so faith, if it hath not works, is dead, being alone”, Jas. 2:17.

The true Christian’s “pleasant vision of a successful past” will enable him to say and realize with the apostle, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing”, 2 Tim. 4:7-8.

“Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virture and if there be any praise, think on these things”, Phil. 4:8.

Ray S. Shank,  
Mechanicsburg, Pa.

### SHEPHERDS OR HIRE- LINGS

In studying our Sunday School lessons from the book of “The Acts of the Apostles” we are made to appreciate the life and work of the great apostle Paul, the apostle to the Gentiles. Let us take a view of his past experiences. He who gave all his earthly possessions (so to speak), for the cause of the Mas-

ter after his conversion to Christ. He who gave up his high standing in the Jewish synogogue, as a defender of the Jewish religion and became such a noble defender of the Christian religion. He who was once Saul of Tarsus, a pupil of the great teacher, Gamaliel, a Pharisee of the strictest sect. He was highly educated, he was the young man who stood by and gazed unmoved, when the saintly face of Stephen looked up into heaven and the martyr declared, he saw the Son of man standing on the right hand of God, Acts 7:56-58.

In those days he was the zealous persecutor of the Christian faith, who went unconquered from the scene of the triumphant death of the first Christian martyr, exceedingly mad against the Christians, persecuting and dragging them before their enemies to be put to death. Perhaps we do not take pleasure in being chastized, but do we ever stop to consider the significance of the chastenings of the Lord? Paul says, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth", Heb. 12:6. At present, in our day, the chastenings does not seem joyous, but grievous and we may wince and lament and seek self pity, but in reading sacred history, we find, that the most eminent of Gods children were afflicted most.

Saul had pricks, however the pricks he had on the road to Da-

mascus was while he was yet a sinner sinning against Christ, pricks of conviction, which led him to penitence and conversion, these were pricks of sin. Jesus called to him, "It is hard for thee to kick against the pricks". The metaphor of an ox, only driving the goad deeper by kicking against it. Its vain, Saul, for you to try to crush the Christian faith, you know every time you strike at the Christian the wound in your own heart is made deeper and sorer.

In persecuting the Christians a measure of chastisement rebounds on your own self. Saul questioned, "What would you have me to do Lord? He was told that he was to be a preacher to the Gentiles. When Paul bound himself to the cause of Christ, by being born again, the Jews became his opponents. He was then a zealous, mighty worker, courageous and firm. The light and power of the kingdom of Christ radiated luminously from him.

He continually gathered people into the kingdom, and a band of sturdy noble young men united around him, ready to follow wherever he would lead, or go wherever he would send them in the mighty work. They were willing to hazard their lives for Christ's sake. Would we, will you and I, do as much for Christ and the Church today?

The more victorious Paul gained

over superstition ignorance and sin, the more bitter and determined the Jews hatred of him became. They followed him from place to place keeping a close scrutiny of his actions and teachings. Then think of the many bitter persecutions and the great sufferings he bore. The worst kind of blindness that wills not to see in those Jews, made Paul a marked man among them. They lashed themselves into fury against him, determine to put him to death, hoping thus to crush the cause of Christ.

Paul, like the Master took a position of humility. Surely he was an example of a true Shepherd of Christ. He taught his followers that he was only an instrument in God's hands, and he laboured earnestly to train others to carry on the work after he was gone. For several months the Holy Spirit had been testifying that calamity awaited Paul when he should enter Jerusalem. However we believe God had a purpose in allowing it, perhaps to test his faith and to be an example for us to follow.

He was a strong, resolute man and with no thought of self-conceit, but daunted by difficulties, he determined to follow the Spirit's leading through the entreaties and tears of the brethren, who would advise him to change his plans when he knew it was his duty to go on, were almost breaking his heart, he would not be persuaded to stop or turn

back.

He had labored and brought these people into the Church; had watched over them with fatherly care and built up and strengthened them in the Lord. They loved Paul and they could not bear to think of parting with him. A weaker man might have failed but Paul gained the victory. His followers ceased, saying, "The will of the Lord be done".

Paul followed closely the example of Jesus when he moved steadfastly in the Jerusalem and Calvary. His face set like flint toward His goal, the cross, though the disciples would have prevented His going. A magnificent lesson in steadfastness they set for us. Paul was moved by the Holy Spirit when he said, "But none of these things move me neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received of the Lord Jesus, to testify the gospel of the grace of God" Acts 20:24.

All these characteristics we bring to show that Paul was a true shepherd, his was a whole-hearted worker. A true ministers heart is with his flock, he will watch over, teach, admonish, help them in any way he can, till they grow into the fullness of the stature of men and women in Christ Jesus. Paul, the true-hearted servant of God knew that not only from without but from within, in the midst of themselves would men

arise, speaking perverse things to draw the disciples away from the truth. Is there danger of such condition arising today, in the Church?

He admonished the preachers and teachers with tears to "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood", Acts 20:28. Paul never wanted to be decorated as we fear some hirelings do today. There are some preachers that insist on going around with D.D. dangling from their forehead.

Can any one be quite sure hirelings are handing out the pure, unadulterated goods, when expounding Gods Word and when preaching the everlasting Gospel of Jesus Christ to the whole household, from the dairy maid to the aged grandfather? Have we not known and can we not witness that many such hirelings have been doctoring God's Word with quack medicine, until he has it so thin that the efficacy of the blood of Christ can hardly be discerned, it is indescribably worse.

Some one has blackened the immaculate conception and placed it with the unclean things. The Diet of Christ is gibbeted and the distinctive doctrines are largely on the dump heap. Many of those who hold these D.D.'s are so deceiving their flocks, that they are busy at

the work of helping such deception along. If one preacher must be decorated why not decorate them all? That would surely be fair. But true shepherd's of the Gospel need no decorating by man.

I have heard educated (and what men would not call educated) men like Paul preach powerful sermons and the Gospel ring went out to bound and rebound, till the glad tidings were carried far and wide. Also, some of the best sermons I ever heard were preached by good old farmer preachers who drove the Gospel truths home to the heart, with such precision and faithfulness that they remained where they were for a life time. It was the pure unadulterated Word of God that they preached.

What does one of God's shepherds want with D.D. to carry around and bother with, when the open Bible is before him? And he has his hands so full of the work of shepherding the flock, over which God has made him overseer? Why do shepherds over God's flock sometimes become so weak, that they seek or show evidence of seeking preeminence over other shepherd's shelving them so to speak in the work of the Ministry?

God wants faithful, (learned in the Gospel) men today, as He needed Moses and Luke and Paul in the long ago; He also wants those who are not so well educated, like Peter and John and James to carry

the Gospel to the far and dark corners of the earth. He wants the Gospel carried in its purity. As long as the Church of Christ is of one heart and soul, and the members all continue steadfastly in fellowship, love and the apostles doctrine, no harm can come to them.

Trouble and persecution coming from without only strengthens and tie more firmly the cord from Christian love and fellowship. Likewise trouble coming from within, should not so discourage or upset us that we would want to give up the old ship Zion. We read of the apostles having much disputation, contention sometimes took place among them, they rebuked some sharply. We should not completely loose confidence in our brother, because he may differ with us.

Then too, sad but true, Satan sometimes enters the flock. He entered Eden and with lying words he carried sin, sorrow and death into the midst of paradise. He is ever watching to get in his deceptive deadly work in the Church today. As long as the Holy Spirit fills the heart, it is impregnable to the power of Satan, even though he comes as an "Angel of Light". But if the Holy Spirit is allowed to depart sin will crowd out the Spirit and Satan will get in his deadly work and the "perilous times" are upon us.

Wm. Root,  
Great Bend, Kans.

## NEWS ITEMS

### REVIVAL MEETINGS

Orion, Ohio—Sept. 28 Oct. 11.  
Mechanicsburg, Pa.—Oct. 6-12.  
Ridge W. Va.—Oct. 10-19  
Quinter Kansas.—Oct 14-26.  
Mt. Jackson Va.—Oct. 18-26.  
Waynesboro, Pa.—Nov. 3-16.

### LOVEFEAST

Goshen, Ind.—Oct. 4.  
Walnut Grove, Md.—Oct. 5.  
Orion Ohio.—Oct. 11.  
Mechanicsburg, Pa.—Oct. 12.  
Berean Va.—Oct. 18.  
Plevna, Ind.—Oct. 18.  
Ridge, W. Va.—Oct. 18.  
South Fulton, Ill.—Oct. 18.  
N. Lancaster Pa.—Oct. 19.  
Englewood Ohio.—Oct. 25.  
Quinter, Kans.—Oct. 25  
Mt. Jackson, Va.—Oct. 25.  
Bethel Pa.—Oct. 26.  
Shrewsbury, Pa.—Nov. 2.  
Waynesboro, Pa.—Nov. 16.  
Pleasant Ridge, O.—Nov. 29.

### GEAT BEND, KANSAS

We the "Great Bend Mission" held our annual all-day harvest meeting, Sunday, Sept. 7. Both forenoon and afternoon services were held in Rudiger's grove, southwest of the city.

The first message was brought by Bro. Emery Wertz. His subject was "sin" which brought to our minds the awful consequences of this monster and that of our responsibility to live above its many allure-

ments. After this message a basket dinner was served to all present, with also an hour of sweet fellowship together.

The afternoon services began soon after lunch. The first message being brought by Eld. Dale Jamison. His theme was "What shall I render unto God for all His blessings toward me". This also was an inspiring message, which should lift each and every one of us up to a higher plane of living.

The concluding message was delivered by the writer. Our subject was "Christian workers", emphasizing the need of preparation of the worker, through Bible study, which should be engaged in all through the week. Also "Not to forsake the assembling of ourselves together, as the manner of some is".

There were forty-four present at all of these services. Will the brethren and sisters of the Brotherhood pray for this little band here at Great Bend, in our efforts to carry on the work here. We hold regular Sunday school and preaching services twice each month. Will you also pray that other brethren and sisters may be directed by the Holy Spirit, to come and locate in our midst, that another congregation might be possible.

We extend our thanks to all who came to this meeting and do not forget to come again.

Wm. Root,  
Great Bend, Kans.

## SWALLOW FALLS, MD.

On Aug. 15 Bro. Rosco Q. E. Reed of Snowville, Va., came into our midst to labor with us in a revival meeting. While here he delivered ten inspiring sermons.

On Aug. 23 we held our annual Lovefeast services. The speakers of the afternoon were: Bro. Homer Mellott, Bro. Earl Waldo Strayer, Bro. Z. L. Mellott and Bro. Roscoe Reed. In the evening 26 surrounded the Lord's table with Bro. Reed officiating. Visiting ministers were: Paul R. Myers, George Dorsey, Earl W. Strayer and Roscoe Reed.

On Sunday morning Bro. Reed brought his closing message. Dinner was served and in the afternoon Bro. Earl W. Strayer and Homer Mellott delivered the final messages. Regular services at Swallow Falls are the second and fourth Sunday of each month. We invite you to come and worship with us.

Patsy Werdebaugh, Cor.

## McCLAVE, COLO.

The Cloverleaf Congregation met in council Sept. 8. Our Elder being absent, Bro. W. C. Smith was in charge of the meeting. Delegates were elected for District Meeting.

Eld. Dale Jamison came into our midst Aug. 17 and held a one-week revival. He gave us Spirit filled messages and one accepted Christ and was baptised on Saturday.

On Aug. 23 we had our Communion service. Thirty-four sur-

rounded the Lord's table, with Bro. Jamison officiating. We were glad to have with us visiting members from other congregations. May the Lord bless them for their coming.

Rozella Kasza, Cor.

#### LITITZ, PA.

The Northern Lancaster county congregation plans to have their Lovefeast Oct. 19. Sunday-school at 9:30. We extend a hearty invitation to all who can, to attend our Lovefeast.

Susanna B. Johns, Cor.

#### WAYNESBORO, PA.

The Waynesboro Congregation wish to announce a two-weeks revival meeting the Lord willing, beginning Nov. 3. Bro. Paul Myers of Greentown, Ohio will be the evangelist. This meeting will close with a Lovefeast Nov. 16, an all-day meeting. Come let us worship together and do not forget to pray for these meetings.

Sister Elizabeth Wisler, Cor.

#### IN APPRECIATION

I take this means to thank all the Brethren Sisters and friends, for the many get-well greetings and letters of encouragement. I received while I was a patient at the Meyersdale Community hospital and since my return home. Also for the beautiful flowers gifts and the fervent prayers that were offered up in my every behalf. "The effectual

fervent prayer of a righteous man availeth much", Jas. 5:16.

We appreciate the visits of each and every one. They were appreciated more than words can ever express, May the Lord bless you and keep you, is my prayer.

George Dorsey.

#### BIRDSEYE VIEW OF WINTER HAVEN, CALIF.

After reading the news item from Winter Haven, Calif., it brought back to my mind many memories, Have you ever been disappointed, really disappointed, then you will understand, what I am trying to say, When we were young, and our families were about us, we had many wonderful dreams; many times we would ask ourselves this question, as our family knelt with us around the family altar, I wonder if there will be any ministers among them, or missionaries, surely there will be a song leader or two. Little did we think, that the beloved Church that was so dear to our hearts, would depart from the faith, taking with it many of our family into modernism. Only God and Lot knew how bitter a soul can get, after that last terrible night in Sodom and so it finds many of us grand-fathers facing defeat, rather than what we had hoped for: How proud and high I would hold my head, when telling of the future plans for our family, but now must sit among the ashes of many failures, weeping more bit-

terly over our disappointments than dear old brother Job; but may our end be as sweet as his. Dear Lord we do pray earnestly for a homecoming, back to the warmth of the dear old family altar; where the dear Father, Son, and the Holy Spirit, in His Word reign supreme, no undertaking is to great for Him who has promised, Matt. 7:7-8.

Now back to Winter Haven. Quite a few years ago, we met an elderly couple who had been left out in the cold, Spiritually speaking, apparently waiting for their time on earth to end, having no place to worship where they could have fellowship with those of like precious faith. But would retrace, looking back over the years, when things were different, and oh what memories, how we would fill the old sled box with straw, then load in the whole family, little ones and all, tucking them with blankets with warm soap stones to their feet, the bitter cold did not seem to make much difference, we were happy and on our way to Church, what Spirit filled sermons we knew we were a going to get and were seldom disappointed. I am sure that many of the older members remember those happy days. We remember an elderly minister, after preaching a soul stirring sermon that lasted over two hours, and the only reason he gave, was that God had talked to him all night and what a reason.

I can see the dear old people at

Winter Haven, setting in many a twilight talking things over, and praying more earnestly, as they neared the century mark of their earthly pilgrimage I can hear them reason one with the other, why do we sit here and talk? Isn't there something we can do about it? then I can hear the dear brother say to his companion of more than sixty years, you know I would like to see a nice little white Church, sitting right out there in the cherry orchard. It seemed from here on they had the companionship of an unseen guest, then things started moving in the right direction, first then we must give up every thing that we have in this world our property and our savings, except just enough to lay our bodies to rest very modestly, all the rest must go to make our desire come true in the Lord. Then we must find a Church that has not departed from the faith, and deed to them all our land with the understanding that they will build a little white Church (right out there in the Cherry Orchard). But land alone does not build Churches. Money was needed, at this point the General Mission Board of the Church came forward, then some from the fourth district, also the folks in the Winter Haven community got into the spirit of giving, until the needed funds were met, things really started moving now.

But now came the best of all, two

fine young brethren with their families moved in, the one a minister, the other a deacon. Neither family burdened any one, providing for their own living quarters, and needs. I have seen them working away until late hours on the little Church, after coming home from their jobs where they earned most of their livelihood. These two young brethren took over every responsibility, of building the little Church and taking care of the beautiful orchard that surrounded it. And their wives took the responsibility of caring for the Winters, doing such things for this dear old couple, that they no longer could do for themselves. Here that scripture in Matt. 6:33 comes to life before our very eyes, as the Kingdom of God came first in every thing. They were determined to build on the Rock Christ Jesus, one that would never be destroyed, Luke 6:47-49.

Then others came to their aid, a dear brother, who also was hungering and thirsting for fellowship with the people of God was made very happy for the blessed privilege of becoming one of this little group, who since has been called to the ministry. Then another dear couple, came to them from the mission at Torreon, in New Mexico, where they had much experience in mission work. Last but not least, a dear soul, who was living on borrowed time whose life seemingly had been completely wasted, told us that

she didn't know that there was such wonderful people on this earth, and asked how she might become one of them. Our eyes became misty with tears, as she told us her story and tried to tell us, after the brethren had baptized her how beautiful it all seemed, and how happy she was.

What the dear Winters (ninety-one years and eighty-six respectively) have done at Winter Haven, Calif., I am sure can be Emulated by others. In referring to the article of September, first, written by Sister Drake, about beautiful Cherry Valley and its climate, and opportunity for elderly Brethren and Sisters, is TRUE every word of it. Thanks to the Vision and unselfish gifts of our dear Brother and Sister Winter, and to all the dear brethren and Sisters that have teamed up in making this good news possible at this time.

Eld. and Mrs. James F. Swallow,  
6560 Sonoma Mt. Road  
Santa Rosa, California.

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## OBITUARY

### ROSA MARY WEIMER

Daughter of Otis and Louisa Weimer, was born Aug. 19, 1910 and departed this life Feb. 8, 1957. She was baptized into the Church of the Brethren Sept. 9, 1923. She sure did try to live faithful, in obedience to the Lord Jesus Christ until death. It made her feel sorry for anyone, when she heard of their

disobeying the teachings of Jesus. She was anointed a few days before her passing.

Surviving are: her mother, Mrs. Louisa Weimer New Madison, Ohio; two sisters, Mrs. Daisy Todd, Marion Ind.; Mrs. Fern Rhinehart, Greens Fork, Ind.; and one brother Paul Weimer New Madison, Ohio. Otis Weimer, her father, passed away Aug. 17, 1928. Amos Weimer her brother, passed away June 15, 1924.

Some sweet day we hope to meet  
Our loved ones gone on before,  
In that Home of love with Jesus  
In the City of our Heavenly Father,

Our friends on earth we meet with  
pleasure

While here how swift the days do  
fly,

Yet ever comes the thought of sadness

That while here we may say good-bye.

But in glory happily living forever

With Jesus we never say good-bye,  
Where the Tree of life is ever  
blooming

No tears, no death, no pain, but all  
is joyful.

The Word of God is the only true  
way

That leads to the beautiful City of  
God,

The invitation is given to us all, to  
come

And obey the guide posts on the  
narrow way.

The Gospel invitation was given  
by Jesus

Come to the marriage supper of the  
Lamb,

Jesus went to prepare all things  
ready

For all obedient children of God.

In that Home, beyond this world  
of tears

Some joyful day we hope to meet  
again.

To live with Jesus and our Heavenly  
Father

Oh what a happy reunion.

Written by Louisa V. Weimer,  
R. 2, New Madison, Ohio.

## DECEPTION

Gal. 6:7, "Be not deceived; God is not mocked". The word mocked meaning: to deceive by false show or pretense, to scorn, to deride, ridicule. Jer. 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?" Heb.. 4:12-13. "For the word of God is quick, and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do". If we try

to fool or deceive Him, we are only fooling ourselves.

Isa. 55:9, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts". Deut. 1:16, "Take heed to yourselves, that your hearts be not deceived, and ye turn aside, and serve other gods, and worship them. Then the Lord's wrath be kindled against you". The apostle Paul warns the believers at Corinth Be not deceived. So we understand deception was on the earth ever since the creation of man. Eph. 4:14, "That we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive".

The apostle Paul instructs and warns Timothy, Take heed what has been intrusted to you, to keep away from the worldly, empty phases and also the contradictions of what they falsely called knowledge or science, by which some have made a failure of the faith. Paul said to the believers, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. He was under the power or influence of the Holy Spirit. That your faith should not stand in the wisdom of men,

but in the power of God. Today many people follow some great worldly wise person. 1 Tim. 6:20-21, "O Timothy, keep that which is committed to thy trust avoiding profane and vain babblings, and opposition of science, falsely so-called, whereby some professing have erred concerning the faith".

2 Tim. 3:13, "Evil men and seducers shall wax worse and worse, deceiving and being deceived". Deception is not a new thing, it has been since the creation of men. Daniel 1, King Nebuchadnezzar had men under him, who were skillful in all wisdom and cunning, in knowledge and understanding, science, and such had ability but they were all defiled. But Daniel purposed in his heart that he would not defile himself. God had brought Daniel into favor and tender love, and Daniel had understanding in visions and dreams. Dan. 2:26-27, The king said to Daniel, Art thou able to make known unto me the dream which I have seen and the interpretation thereof? All the wise men, astrologers, magicians, soothsayers and scientists could not reveal the king's dream or vision. Daniel said there is a God in heaven, that revealeth secrets and maketh known what shall be in the latter days. For the God of heaven hath given thee a kingdom. This is the interpretation, O king and this is the decree of the most High that they shall drive thee from men and thy dwell-

ing shall be with the beasts of the field, till thou know that the most High ruleth in the kingdoms of men and giveth it to whomsoever He will. Wherefore O king let my counsel be acceptable unto thee. So it is better to be in favor with the Lord; than all science, knowledge and wisdom of men or worldly wisdom.

Matt. 24:22, 25, And except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened. For there shall arise false Christ's and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect, The word deception means; the act of misleading, falsely informed, false appearance: Gen. 3-1. The serpent was more subtil than any beast of the field, which the Lord God had made. And the Lord said unto the woman, what is this that thou hast done? And the woman said, The serpent beguiled me and I did eat. The word beguiled means: to deceive, to trick, to induce, to mislead.

2 Cor. 11:13-15. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also, be transformed as the ministers of righteousness; whose end

shall be according to their works. We are living in a day and age of much deception. Col. 2:8, "Beware, lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ". 2 Thess. 2:3, "Let no man deceive you by any means". Eph. 5:6. Let no man deceive you with vain words: for because of these things cometh the wrath of God, upon the children of disobedience. See that ye walk circumspectly not as fools.

2 John 1:7, "For many receivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an anti-christ". There are many anti-Christ's under the name christian. Are we true to name? Beloved believe not every spirit, but try the spirits whether they are of God. Because many false prophets are gone out into the world. Some teaching science to be salvation. There is only one way to salvation and that is the way Jesus taught. John 3:5,7, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I say unto thee, Ye must be born again". What shall the end be of them that obey not the Gospel of God?

Jesus' words, I am the way the truth and the life: no man cometh unto the Father, but by me. Only one way to salvation. Jesus is the

solid rock, all others are but sinking sand. Heaven and earth shall pass away, but my words shall not pass away. For many shall come in my name, saying I am Christ: and shall deceive many. Many false prophets shall rise and shall deceive many. But he that endureth unto the end, the same shall be saved. The apostle to the Galatians I certify you, brethren that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it of man, but by the revelation of Jesus Christ. Though we or an angel from heaven preach any other gospel unto you, let him be accursed.

After about fourteen years, I went up to Jerusalem I went up by revelation, and communicated unto them that Gospel which I preached among the Gentiles. When the apostle Paul started out in his missionary labors, he did not have some church creed or some man-made church doctrine. The apostle John was the youngest of the apostles when Jesus called him, yet he wrote the gospel, three epistles and the revelation. He lived to be about ninety-five years old. He was exiled to the Isle of Patmos, for the Word of God and for the Testimony of Jesus Christ. He was secluded from the world, but alone with God, the Lord Jesus and His messengers, he wrote the divine revelation.

Divine revelation will come from a divine source or origin. Jesus bless-

ed Book of Ages, I will hide myself in Thee. In the rifted Rock I am resting, safely sheltered I abide in the cleft once made for me. O safe to the Rock that is higher than I. Thou blessed Rock of Ages, I am hiding in Thee. Let the water and the blood, from Thy wounded side which flowed, be for sin the double cure, save from wrath and make me pure. Fix your mind on the goal, that sweet home of the soul. Every day watch the course you pursue, there is a small seeing eye watching you. What I say unto you, I say unto all, Watch.

William N. Kinsley,  
Hartville, Ohio.

### WHAT IS YOUR LIFE?

Life is but a vapor soon gone. It is but a tale soon told. It is like the swift ship, it soon sails by. Yet, how much depends upon life, on one life? How much that is personal, how much that is relative. Life is the bud of being, the commencement of an endless existence the introduction of eternity. In life we sow, after death we reap. In life we plant, after death we gather the fruits. Now, if ever, our sins must be pardoned. Now if ever, we must be born again. Now if ever, our natures must be sanctified and made meet for heaven.

During life, mercy reigns. During life the Gospel invites us to come to Jesus and be saved. During life, God waits to be gracious and is will-

ing to show mercy unto us. But, as life is so brief and so uncertain and as eternity is so solemn and may be so near; it becomes us to seize the present moment and at once make our calling and election sure.

If on any point we should seek certainty and be determined not to be without it, it should be on this, the salvation of our soul. We ought not eat with pleasure, or sleep with comfort, except we know we are saved in the Lord, with an everlasting salvation. If the thread of life should suddenly break, if the lamp of life should be unexpectedly extinguished, and our soul is not saved, how fearful would be the consequences. Let us then make sure work for eternity and give all diligence to the full assurance of hope unto the end. "He (Man) cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not", Job 14:2.

Sel. by Emanuel G. Koonen.

## WHAT THE CHURCH HAS HEARD FROM GOD

(Cont'd from Sept. 15 issue page 22)

Once on His return to Nazareth, He went into the synagogue and read a prophecy from the book Isaiah, predicting the character of His mission into the world, to be especially, in behalf of the poor and the most distressed classes of men, as follows, "The Spirit of the Lord is upon me, because he hath anoint-

ed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind to set at liberty them that are bruised, to preach the acceptable year of the Lord". When He had read this prophecy, "the eyes of all them that were in the synagogue were fastened upon him". And He said unto them, "This day is this Scripture fulfilled in your ears", Luke 4:18-21.

Again, only four days before His crucifixion, Christ made a public exhibit of the real characteristics of His kingship and kingdom, by His triumphal entry into the city of Jerusalem. He comes, not in worldly pomp and grandeur, sitting in a stately chariot drawn by a few spans of gay, prancing horses, in flashy harness, not arrayed in princely suit, in vestures of silk, with a golden chain about His neck and a ring on His hand. But He comes, clothed in His peculiar seamless coat, meek and lowly, according to the ancient prophecy, "Fear not, daughter of Zion; behold, thy King cometh sitting on an ass's colt", John 13:14-15. A donkey, a beast naturally homely; yet now necessarily borrowed, because of its fitness for this special service and covered with men's garments, instead of a saddle. The church can never escape the force of the divine teaching of this simple performance. The prophecy already

cited, proves this peculiar display, not as accident, but to be for a divine purpose.

Think of the only Son and sole heir of God, who owns the world, entering this magnificent metropolis in such a meek, lowly and unpretentious manner, as if unable to appear better. By this exhibit, God has shown the church His way of inaugurating the Prince of Peace into His kingly office, teaching the church again, that true greatness can only be attained through deep humility, simplicity and self-denial. If such lowly and simple means were required of Jesus to enable Him it become the "blessed and only Potentate the king of kings, and Lord of Lords", 1 Tim. 6:15, most conclusively the same principles must be developed in His subjects to meet His divine approval.

This humble deed of Christ should impress the church of 1958, that the only way to be exalted, is God's way. Jesus taught saying, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted", Luke 14:11. Jesus was exalted by humbling Himself.

Again, the church is informed that God has through His Son, established in her body. His great eternal love for all men; that her members should exercise the same great love among themselves, unto their own perfection and unto the salvation of all men. "God is love".

God showed the church the greatness of His love, by giving His only Son for the world. "The Father loveth the Son". The Son showed the church the greatness of His love, by giving His life for her, as her Redeemer and atonement. "Greater love hath no man than this, that a man lay down His life for his friends". He commands the members of the church to love one another as He loved them, yes love one another so much as to die for one another. He gave them the test by which they could know for themselves that they have that great love, as follows: "He that hath my commandments, and keepeth them, he it is that loveth me", John 14:21. "If a man love me, he will keep my words", John 14:23. "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love", John 15:9-10.

God has also by inspiration, delivered to the church the salvation of the "Holy Kiss" of love, as a method of fraternal greeting to be observed among the members of the church; together with the righthand of fellowship, having purified their souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; with whom it is the outward expression, that they love one another with a pure heart fer-

vently, 1 Pet. 1:22. While the literal act of the salutation is much the same as commonly practiced, there are however new meanings given it, in God's last message to the church. It is called both "holy kiss" and "kiss of charity" of love, Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14.

The church is told also, that she is "the salt of the earth" and "the light of the world" and to let her light so shine before men that they may see her good works, and glorify her Father which is in heaven, Matt. 5:13, 16. She is to proclaim Jesus' invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light" Matt. 11:28-30. Accordingly, the members of the church are warned not to be unequally yoked together with unbelievers: that righteousness has no fellowship with unrighteousness; that light has no communion with darkness; that Christ has no concord with Belial; that a believer has no part with an infidel; and that the temple of God has no agreement with idols., 2 Cor. 6:14-16.

To the church, it is said, "ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty", 2 Cor. 6:14-18.

Here the members of the church are plainly told to have no fellowship, whatever, with any other organization or adverse party and that any such attempt will disqualify them to be sons and daughters of God and to meet His approval. They are also told not to be conformed to this world, but to be transformed, by the renewing of their mind, that they may prove what is that good and acceptable and perfect will of God, Rom. 12:2. As obedient children not fashioning themselves according to their former lusts, in their ignorance, 1 Pet. 1:14. Not to love the world, neither the things that are in the world 1 John 2:15.

They are told to have the same mind one toward another, Rom. 12:16. To all speak the same thing, that there be no divisions among them; and that they be perfectly joined together, in the same mind, and in the same judgment, 1 Cor. 1:10. "For to be carnally minded is death; but to be spiritually minded is life and peace", Rom. 8:6.

The members of the church are told, also, to be at peace among themselves, Thess. 5:13. As much

as possible, to live peaceably with all men, Rom. 12:18. To settle all their difficulties among themselves, Matt. 18:15-17. Never to go to law, together, before the unjust, 1 Cor. 6:1. To refrain from taking any kind of oath, Matt. 5:34-37, Jas. 5:12. To resist not evil, Matt. 5:38-42 and to abstain from all appearance of evil, 1 Thess. 5:22.

Finally, God has through His Son, committed His great New Testament message to the church, saying substantially as follows, "Thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" Luke 24:45, 47. "All power is given unto me in heaven, and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world", Matt. 28:18-20. "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned", Mark 16:15-16.

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him", Heb. 11:6. "Who-

soever believeth on him shall not be ashamed", Rom. 10:11. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent", Rom. 10:13-15. Since then, "Faith cometh by hearing, and hearing by the Word of God", Rom. 10:17, and since God in Christ has committed the Word of reconciliation to the church, it follows, as a logical conclusion, that the church is under the greatest obligations to God, to bring the "Word of reconciliation" to the hearing of the unsaved.

God's commission requires the church to teach the nations to observe all things, whatsoever His Son commanded the church to observe; because He gave them to His son, to join them to the church, that the church should teach them to the world. Accordingly, God's Son said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me so I speak", John 12:49-50.

Next to baptism in His commission God has through His Son, delivered to the church by institu-

tion, the three great ordinances of Feet-washing, the Lord's Supper and the Communion; to be observed in the church from time to time; designed to cleanse, sanctify, strengthen and reconsecrate the inner man of the heart; to impart spiritual life and promote spiritual growth. The literal outward observance of each is significant of a similar inward, spiritual operation. The purpose of the feet-washing is not for the cleansing of the feet, but imitative only, of such cleansing. It signifies the inward re-cleansing of those who have been previously cleansed through baptism in their conversion, each time it is observed, John 13:12. It is also a condition to insure the observer of his partnership with Christ, John 13:8.

While the Lord's supper, a full evening meal, a feast of love, strengthens the body of the observer, its typical meaning transports his thoughts forward, to the evening of their world and the second coming of his Lord Jesus Christ; and his great marriage supper, of which it is an appropriate portrayal, Luke 12:37; Rev. 19:7-9. Thus, while the body is feasting on the literal supper, the inner man is enjoying ing of faith and hope, and is made able to realize more vividly, his glorious eternal union with his Lord.

While the partaking of the bread and cup of communion, 1 Cor. 10:16, imparts spiritual life to the observer, John 6:53-58 and reminds

him of the actual crucifixion of his Lord, and the divine purpose of it, it is also intended to show forth, exhibit, or proclaim Christ's death, in the world among men, until He comes again, 1 Cor. 11:26.

Now, Jesus encourages His disciples in the observance of these great ordinances, saying, "If ye know these things, happy are ye if ye do them", John 13:17. And He also encourages them to faithfully impart them to others, saying, "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me ceiveth him that sent me", John 13:20.

God has also given to the church by inspiration, of James the gracious the counseling of the Holy Anointing with oil, for His children, in bodily sickness; to be administered subject to their call, by the elders of the church; with the assurance of receiving special blessings, as a result, Jas. 5:14-15.

The concluding part of God's Message is the great Book of the Revelation of Jesus Christ: which God gave to Him, to give to the church. It is, to a great extent, prophetic and mysterious. Yet a blessing is promised to him "that readeth the words of this prophecy", and to them that keep those things which the written therein. The reader of that book may rest assured that its contents are facts, in which he is or will be, personally in-

terested one way or another: because it deals with the states and eternal destinies of all men, both of the righteous and of the wicked.

A most beautiful description is given in this book of the marriage of the Lamb, Christ, and His betrothed wife, the church; who hath made herself ready by her righteousness, being arrayed in fine linens, clean and white; for the fine linen is the righteousness of the saints, Rev. 19:7-8.

Likewise a most sublime and graphic account is given, of the Holy City, the Heavenly Jerusalem, the Eternal Home of the faithful; and of the pure river of water of life; and of the tree of life, Rev. 22:1-2. "These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto his servants the things which must shortly be done", Rev. 22:6. "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city", Rev. 22:14.

From the writings of L. W. Teeter.

We can move mountains of sin and evil from us, by asking Jesus in faith and believing. Ask and ye shall receive, Matt. 21:22; 1 John 3:22.

Be of the same mind one towards another. Mind not high things, but condescend to men of low estate and raise them up.

## THE JUDGMENT DAY

The judgment day  
Is coming soon.  
When God will judge,  
Each one of us.

When you shall stand  
Before your Lord.  
And he will say  
Well done my friend.

You were so faithful  
In all you have done,  
So I prepared  
A home for you.

I'm sure you would  
Than happy be  
To be where all  
Is peace and joy.

But then to others  
He will say,  
Depart from me.  
I know you not.

You lived in sin  
And folly too  
Your sins have not  
Been washed away.

A place of fire  
Has been prepared  
And you shall there  
Forever be.

My dear precious soul,  
Take the Bible for your guide  
Be one in God's home  
There forever abide.

Sister Elizabeth Wisler.

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# BIBLE MONITOR

VOL. XXXVI

OCTOBER 15, 1958

No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. || OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## YOU TELL ON YOURSELF

You tell on yourself by the friends you seek,  
By the very manner in which you speak,  
By the way you employ your leisure time,  
By the use you make of the dollar and dime.

You tell what you are by the clothes you wear,  
By the spirit in which your burdens bear,  
By the kind of things at which you laugh,  
By the records you play on the phonograph.

You tell what you are by the way you walk,  
By the things of which you delight to talk,  
By the manner in which you bear defeat,  
By simple a thing as how you eat.

By the books you choose from the well-filled shelf;  
In these ways and more you tell on yourself;  
So there's really no particle of sense  
In an effort to keep up false pretense.

Sel. by Shella Stump.

## LOST GLORY

"Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering", 1 Cor. 11:13-15. The word used in the Greek, describing the "glory" afforded woman "doxa", is found over 150 times in the New Testament. It is translated in the English as "glory, honour, praise and dignity". Each of these words portray something of great value to the individual. Can anyone afford to lose the glory offered by our Creator? When heaven offers a blessing so great, so valuable and so free, can any woman be so unappreciative as to cut it off?

The word used in the Greek for "hair" in these verses "komao" is used only three times in the New Testament, in 1 Cor. 11:14-15. According to Thayer's Greek Lexicon the original meaning of the word "komao" is "to have long hair or to let the hair grow long". Any cut of a woman's hair, from having the ends cut-off—even to the modern manish hair cuts, were not meant for woman. "Her hair", that is her long hair, was given her for a covering. Note, this covering is not to be confused with the word translated "covered" in 1 Cor. 11:4-7,

but is the same word used in the Greek as is translated "vesture" in Heb. 1:12.

The Greek word "thrix" translated hair or wool, is used fifteen times in the New Testament. For example Matt. 10:30, "But the very hairs of your head are all numbered". Luke 21:17-18, "And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish". Rev. 1:14, "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire". We are fully convinced that the prayer covering was never meant to be worn over "cut or shaven hair".

Each reader should note the text reads "if a woman have long hair, it is a glory to her". The text does not say, if a woman appears to have long hair, but if she actually has long hair. We are told, that some professing women put up their hair, when going to church or wearing a prayer covering to look like long hair; most other times it is worn as it actually is, short or bobbed. Are any so foolish as to think this "is a glory to her"? We need not discuss the woes pronounced upon a "hypocrite", as we feel each of our readers is enough of a Bible student to be already aware of this curse.

The first half of 1 Cor. 11 gives some of the differences between man and woman, in the sight of God. Dare any man disrespect God by

covering his head in time of "praying or prophesying"? Dare any woman "dishonour her head" by being uncovered? Can any woman afford to lose her heavenly glory, by cutting or shaving her head?

### CHURCH OFFICIALS DUTY

Let us at this time carefully and prayerfully consider and meditate upon the responsibility of our Church officials. Considering the purity and welfare of the Church, this is one of the most vital points in all our Church activities.

If we the "Dunkard Brethren Church" hold fast our identity as the Scriptural Church, if we succeed in holding fast the profession of our faith, we must have officials, Elders, Ministers and Deacons who are sound in the faith. Men filled with the Holy Spirit, men of conviction and courage, who will stand firmly for the gospel of Christ at all times and under all conditions. Men who will hold fast the decisions of General Conference, which are based upon the Gospel. If our minutes are not based upon the Gospel and dictated by the Holy Spirit to the "body"; why not? If not, then we as a Church are not following the Gospel, neither the leading of the Holy Spirit.

It is certain that if those who lead and direct the work of the Church, (its officials) are of the unsound type; if Elders, Ministers and Deacons, are "tossed to and

fro, and carried about with every wind of doctrine", if they are men of wavering faith, men of careless living, unsound in Church government and discipline, then the Church will soon lose its identity in the world. Then too if the officials refuse to fulfill their vows and exercise discipline, with erring members promptly and properly, the Church will swiftly lose its purity and power and fall into disrepute. Especially is this true where Elders fail to discipline Elders.

Let us stop and consider, let us awaken to our sense of duty toward our God, our duty to the Church and to our fellow-man. It should help to awaken us, if we would occasionally refer to our Church Polity and read under "Methods and Government of the Dunkard Brethren Church".

Let us note: the vows that we have made and the duties that are ours, as officials in the Church. As to the Elder's, "At their ordination—they covenant and promise to teach, respect and enforce the doctrine and practice of the Church, and all these methods by which the Church seeks to promote the cause of Christ, and maintain the principles of the Gospel". Also Elders are to be examples of the flock. This would apply to their daily life, their dealings with their fellowmen, as well as in carrying out the work of the Church.

Among the duties that they have

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

they are to "preach the Gospel, baptize and see that the principles and usages of the Church are respected and carried out in the lives of the membership, they themselves being examples to the flock in obedience and holiness of life". May we as Dunkard Brethren Elders examine ourselves to see whether there is anything there, which would hinder us from setting forth a holy life before our flock.

Ministers and deacons are installed upon their promise to respect and enforce the doctrine and practice of the Church, and all the methods by which the Church seeks to fulfill its mission in the world". Are we all, as an official body living up to those vows which we have made? All officials in the Church have made these vows and promises to God

and the Church; and woe unto him who by word or deed shuns his responsibilities or repudiates his vows.

In Old Testament times when the watchmen failed in their duty and any one perished, their blood was required at the watchman's hand. Ezek. 33:8, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand". If we, as officials in the Church and God's ministers to the people, fail in our duty to keep the Church pure and the fellowship sweet and pure, and if we tolerate sin, shall not the responsibility for lost souls be upon us?

In our rules of Church government, to govern the activities and authority of the officials the "Doctrine and Practice" of the Church is of highest importance. This covers the things we believe and do as a people of God living in a sin cursed world. We are the set apart, the called out, separate and distinct from the world, with a mission of saving our fellowmen from this sin and degradation through the Gospel and saving power of our Lord Jesus Christ.

It has always been the contention of Dunker people that we should have a "Thus saith the Lord" for everything that we believe and do. The New Testament Scriptures then is our doctrine and practice. We as

officials have vowed to "Teach, Respect and Enforce" this, in order to save people from their sins. Are we faithful to our vows?

Does the Church over which the Holy Ghost has made us overseers, reveal to the world that we are teaching, respecting and enforcing the doctrine and practice of the Church? If we have members in the Church, to say nothing of Elders, Ministers and Deacons, whose lives and conduct, are not in harmony with the teachings and practices of the Church, and disciplinary steps are not taken, the officials in charge are responsible and the shame and reproach is upon them.

Can we not remember a few years ago when the Church become so corrupted with the vanities of the world, that the Dunkard Brethren reorganized and took a stand against the sinful things. It was our contention that "Loose Elders" and other officials were responsible for the innovations and departures from the Scriptures, that corrupted the Church. This was known to be a fact and it caused a deplorable condition.

This should be a valuable lesson to us. If the Dunkard Brethren Church ever allows worldly innovations and departures from the Scriptures, or tolerates sinful practices within its membership, it will be because of loose Elders and other officials who fail to do their duty. All that is necessary to destroy the

harmony and spirituality of the Church is for the officials to ignore Scriptural standards and discontinue disciplinary action, against those who violate their Church covenant and vows.

If we expect to maintain our integrity as Christian people and command the respect of intelligent people, we must hold fast the profession of our faith; we must preach the whole Gospel in its primitive purity; we must practice what we preach; we must disclaim all allegiance to the world and prove it. By our conversation and conduct among men; we must promptly cast from us any evidences of the "lust of the flesh and the lust of the eyes and the pride of life". Unless we do this our profession is only a vain show. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever", 1 Jno. 2: 15-17.

Wm. Root,  
Great Bend, Kansas.

### SEEK YE FIRST

In the present age and perhaps in all past ages, man is constantly seeking numerous things; wealth,

fame, honor, personal enjoyment, to satisfy the lusts of the flesh. But oh, how few are seeking to follow the lowly Galilean? "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you", Matt. 6:33.

If we would be rich, then following Christ in love and truth, will make us rich both in time and in eternity. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good words, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life", 1 Tim. 6:17-19.

If we would be happy, then following Christ will make us happy, by cleansing us from all guilt and sin. No man has ever received more honor than that perfect one, that walked the shores of the Sea of Galilee. Yet He was never a politician or great as the world considers greatness. But, He was servant to all humanity; to heal, cleanse, teach and lead to a better life. Why then should we not strive to follow such a wonderful teacher and redeemer as He?

I believe the answer to the above question is, that we seek the things of the world for our immediate per-

sonal satisfaction, rather than the things of God. The dance, skating rink, fashions, movies, television, profane and unbecoming language, gossiping, are all of the world and should not be indulged in, by those who profess to follow Christ. I am persuaded that Christ would rebuke such sharply, if He were walking among men today. And He most surely is, in Word and Spirit.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever", 1 John 2:15-17. John very plainly tells us here, to whom such pleasures belong. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God", Rom. 12:2. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God", 1 Cor. 10:31.

Are the things we are seeking after and the methods we are using, in our seeking, to the honor and glory of God? I believe that we as a church, who profess to be following Christ, would do well to stop

and take inventory of our lives often, and to cast out those wicked, selfish and lustful things of the world, before we find ourselves blinded as Paul tells us, "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them", 2 Cor. 4: 4.

What does our light look like to the world? Can they distinguish between us and themselves? Are we leading those from sin to a better way of life, for time and eternity, or are we letting our lights get so dim they cannot be seen? Remember, the sin of Achan caused a whole army to fall. Can the church survive with sins within its gates? "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness", Matt. 6:23.

I trust that we will seek first His kingdom, and so live and use our talents, that when the Book of Life is closed our Master will say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord", Matt. 25-21.

Sister Ruth M. Snyder,  
R. 2, Bx. 170, Oakland, Md.

## CHRISTIAN WORKERS LIGHTHOUSE THE TRIUNE GOD IN BAPTISM

The 250th anniversary of Brethren should remind all Brethren to draw nigh to the Triune God.

It was because people had drifted away from the profound, supernatural concept of the trinity, that it became urgent for eight people to make an attempt to return to the teachings which Jesus gave to the world—concerning the trinity.

For at least three hundred years after the Savior left Palestine, His followers obeyed his instructions; Matthem 28:19, 20 clearly states the obligation and its promise.

According to history trine immersion was the only baptism used or recognized. One Church and Supernatural power were the results.

All Brethren claim to have had their beginning 250 years ago. They all believe in baptizo (or repeated dippings) because it represents our belief in the Father, Son, and Holy Spirit.

A heretic had introduced another form—and some went back to the John-the-Baptist type of baptism and these are in our midst in abundance to-day. They are calling on people to repent, for the Kingdom is at hand.

Some times I wonder why all the Brethren don't repent of the lukewarm attitude we have taken about

sharing this triune knowledge with our associates. I have met very sincere people who had never heard of the Triune God—and triune immersion. It has a deep meaning.

What denomination did Peter belong to and what Church did the Ethiopian join?

Who set the bounds for Christian converts?

I learned recently that the Scribes and Pharisees had as their standards, man-made rules—called the Talmud. Jesus tore their religion into shreds.

Brethren may be classified as sinful, as did they, unless we return to our Savior and God—through the power of the Holy Spirit. We have no right to call ourselves Brethren, Christian Workers if we deny the one and only baptism, triune immersion, representing the Father, Son and Holy Spirit.

We may go to church—we may call ourselves Christians—but unless the fruits of the Spirit are exhibited in our lives, we have no right to the name Christian Workers. Man looks on the outward appearance but God looks on the heart.

Do we have power from the triune God to face the day, in which we find ourselves? If Jesus comes to-day will He find us true to Himself?

Elice B. Neher,  
Box 322, Empire, Cal.

## ASSURANCE

God is within and all around;  
Relax I can and must.  
I contact Him right where I am  
And turn to Him in trust.

No doubts can undermine my poise,  
Nor darkest shadows quell.  
In panic I must never run,  
Nor doubt that all is well.

Good things will come to me and mine  
Tomorrow and today.  
For closer than my heartbeat, God  
Will safely lead the way.

## NEWS ITEMS

### REVIVAL MEETINGS

Quinter, Kansas—Oct. 14-26  
Mt. Jackson, Va.—Oct. 18-26  
Pleasant Home, Cal.—Nov. 30-  
Dec. 14  
Plevna, Ind.—Nov. 2-16  
Waynesboro, Pa.—Nov. 3-16

### LOVEFEAST DATES

Berean, Va.—Oct. 18  
Ridge, W. Va.—Oct. 18  
South Fulton, Ill.—Oct. 18  
N. Lancaster, Pa.—Oct. 19  
Englewood, Ohio—Oct. 25  
Quinter, Kans.—Oct. 25  
Mt. Jackson, Va.—Oct. 25  
Bethel, Pa.—Oct. 26  
Shrewsbury, Pa.—Nov. 2  
Plevna, Ind.—Nov. 15  
(note this correct date)  
Waynesboro, Pa.—Nov. 16  
Pleasant Ridge, O.—Nov. 29

## ASTORIA, ILL.

The South Fulton congregation met in council Sept. 27, with Elder George Replogle in charge. All officials were retained and business was nicely taken care of. We trust our faith will remain firm, although we are growing smaller in number.

Martha I. Harman, Cor.

## CERES, CALIF.

The quarterly council of the Pleasant Home congregation was held in the evening of Sept. 13, with our elder, Bro. Hayes Reed in charge. The election of church officers was taken care of for the coming year. Bro. William E. Bashor was chosen for our elder for the year 1959. We plan to have a series of meetings beginning on Nov. 30, with Bro. Paul R. Myers, of Greentown, Ohio as our speaker. We are to have a two-weeks meeting with our Lovefeast at the close. All business was handled in a Christ-like manner. Pray for us that we all may be faithful unto the end.

Sister Dora R. Spurgeon, Cor.

## PERU, IND.

The Midway congregation met in regular council the afternoon of Sept. 13, with Bro. Hostetler in charge. The report of our annual visit was given and considered. We agreed to contribute our relief fund and the Sept. 21 offering, to the

the Relief Board for the Jeep fund. It was decided that, for the 6 months from October through March, we would have services here only on the first and third Sunday of each month. We welcome you all to our services, Sunday-school at 9:30 A. M., Indiana time, with preaching following.

We met again the following Saturday afternoon Sept. 20, for preaching by Bro. Parker. In the evening Bro. Harley Rush spoke to us on the examination service. Our Communion service followed with Bro. Parker officiating. Fifty-one members participated.

Next day following breakfast at the church, seventy-three were present for services. Bro. Malvern Hicks directed the adults on the Sunday-school lesson, while Sisters Leona Lorenz and Martha Harman had charge of the primary classes. Bro. Parker preached for us again and Bro. Hostetler added some remarks. Nearly all remained for dinner after services. The weather was ideal.

We thank all who have helped in these meetings, whether in mere attendance, assisting in services with physical labor or financial gifts and invite you to return. May our willingness to follow Christ's example continue to measure up to the high level we observe and indicate in these meetings.

Paul B. Myers, Cor.

## YORK, PA.

The Shrewsbury Dunkard Brethren began a two-week's revival meeting Aug. 3, with Bro. Elden Flory as our evangelist. While here Bro. Flory brought us eighteen spirit-filled sermons and we truly can say God has used him as a mouth-piece to preach the Gospel. As there were no visual results, we feel the good seed has been sown and we pray it may bring forth fruit, meet for repentance in due season.

We pray God's blessings upon Bro. Flory as he goes to other fields of labor, that he may not shun to preach the full Gospel. Cry aloud, spare not and tell the people of their transgressions and sins.

The Lord willing, we will hold our Lovefeast Nov. 2. Sunday-school at 9:30, preaching at 10:30 eastern standard time. Also in the afternoon and Communion in the evening. We ask all who can to be with us at this time.

Shella Stump, Cor.

## PLEVNA, IND.

The Plevna congregation met in quarterly council on Saturday night, Sept. 13. Bro. Harley Rush opened the meeting and Elder Vern Hostetler conducted the business meeting in a christian manner. We received one letter from Dallas Center, Ia.

On Sept. 14, the Plevna—Midway joint Harvest Meeting was

held at Plevna. A goodly number came to worship with us. There were a good many visiting brethren from: Goshen, Pleasant Ridge, Englewood and Orion congregations. We were very happy to have them with us. We extend a hearty invitation to them and others, to come and worship with us a any time. We were spiritually blessed with two very good sermons from Bro. Lester Senften.

The Lord willing we plan to start our Revival meetings on Nov. 2, with our Lovefeast on the 15th and closing the Meetings on the 16th. Pray for us during these meetings, that same poor lost souls might be saved. Please come and enjoy these meetings with us. Bro. Dale Jamison from Quinter, Kans., is to bring us these messages.

Sister Lois Miller, Cor.

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**OBITUARIES**


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**INFANT**


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Daughter of Frank D. and Martha Elizabeth Shaffer, R. 3, Greencastle, Pa. who was dead at birth at 9:30 P. M., Sept. 16, 1958, at the Washington County Hospital, Hagerstown, Md. In addition to her parents survivors include: two sisters and two brothers, Angelene, Frank D. Jr., Linda and Myron, all at home. Graveside services were held Sept. 17, at the Upton Brethren Church.

Sister Elizabeth Wisler, Cor.

**HOWARD C. LINEBAUGH**

Son of the late John and Sarah Harshman Linebaugh was born July 9, 1870 in Adams County, Pennsylvania. He departed this life at Rouzerville, Pa., Sept. 17, 1958, at the age of 88 years, 2 months and 8 days. He had made his home with Bro. and Sister Norman King, Rouzerville Pa. for the past eleven years.

He was a faithful member of the Dunkard Brethren Church, having served as a Deacon for forty years and also taught the Adult Bible class for many years, in which offices he was active as long as health permitted. He was unable to attend church services for a number of years. His desire was to live faithful to his Lord.

He farmed for a number years, later he was employed at the Landis Machine Company. He was united in marriage to Margaret McClain, who departed this life May 31, 1947. He leaves to mourn his departure: a brother, Ira Linebaugh, Fountaindale, Pa.; two sisters, Mrs. Emma Kriner, Waynesboro, Pa. and Mrs. Della Hardman, Fountaindale, Pa.; also two grandchildren.

Funeral services were held Saturday, Sept. 20, at the Poe Funeral Home in charge of Elders Henry Demuth and Emmert Shelly. Burial in Price's Cemetery.

Sister Elizabeth Wisler, Cor.

**NOTICE**

The Little Beginner Leaflets, which the small classes have been receiving for several years, are out of print. Beginning with Sunday, Oct. 5, we are offering a substitute, which we hope will be satisfactory, if not an improvement over the former.

Bible Study Board.

**HAPPY HARVEST TIME**

Harvest is a happy time  
A time for gathering in  
What the earth in its abundance  
Does yield each year to men.

A time indeed for thankfulness,  
For men to stop and pray  
And each to count the blessings  
That God has sent his way.

The richness of spring's promise  
Comes to fruit at harvest time  
And the glories of this season  
Are oft heralded in rhyme.

The bounty of the harvest  
Is reward for work well done  
When man can rest in peace  
Knowing that his victory's won.

So in every life youths promise  
Will bear fruit in autumn years  
Seed sown in the springtime  
May reap laughter or some tears.

Thus, be careful of the plantings  
You may make along life's way  
That you may reap rich harvest  
Some glorious autumn day.

Sel. by Sister Blanche Everly.

## MY PILOT

Though the heart may ache with  
sorrow

And the mind be faint with grief  
Though the sea is rought and stormy  
We shall surely pass the reef.

Though my boat is tossed and broken  
en

And the billows rolling high,  
Though the night is dark and  
dreary

I shall never, never sigh.

For my Pilot is in the wheelhouse  
He will stay there till the morn,  
And I know that he will guide me  
Safely homeward through the  
storm.

Sel. by Tena Weimer,

Rd. #4, Kokomo, Ind.

## THE MASTER WEAVER

My life is but a weaving  
Between my God and me.  
I may not choose the colors  
He knows what they should be;  
For He can view the pattern  
Upon the upper side,  
While I can see it only  
On this, the under side.

Sometimes He weaveth sorrow  
Which seemeth strange to me;  
But I will trust His judgment  
And work faithfully on.  
'Tis He who fills the shuttle,  
He knows just what is best.  
So I shall weave in earnest  
And leave to Him the rest.

At last when life is ended,  
With Him I shall abide.  
Then I will view the pattern  
Upon the upper side;  
Then I shall know the reason  
Why pain with joy entwined;  
Was woven in the fabric  
Of life, that God designed.

Sel. by Sister Montez Zigler.

## HOW'S YOUR IQ?

There is something lacking with  
your knowledge of:

**BOTANY**—if you have never  
discovered the True Vine, John  
15:1.

**GEOLOGY**—if you are still  
ignorant of the Rock of Ages, Deut.  
32.

**CHEMISTRY**—if you are un-  
acquainted with the great Cataly-  
zer, 2 Pet. 3:7.

**MATHEMATICS**—if you have  
not considered the breadth, and  
length and depth, and height of the  
love of Christ Jesus our Lord, Eph.  
3:18-19.

**BIOLOGY**—unless you can trace  
life back to its primal cause, "in  
the beginning God", Gen. 1:1;  
John 1:1-4.

**PHYSICS**—until you have an  
experimental knowledge of the op-  
eration of the Spirit of the Risen  
Christ, Eph. 3:7, 16, 20.

**SOCIOLOGY**—if you seek any  
other cure for sin, than that which  
God has provided through the blood  
of Jesus Christ His Son, 1 John 1:9.

ASTRONOMY—Unless you are prepared to witness the rising of the Bright and Morning Star, Rev. 22:16.

Sel. by Sister Mildred Kintner.

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## INVITATION TO CHRIST

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Come all ye weary ones and rest  
On Jesus' sympathiz'g breast;  
For you He came to earth and died,  
For you was pierced His bleeding  
side,  
The heart that bore your sorrows  
then,  
Still feels for all the woes of men.

In heaven's bright courts He sits  
alone;  
Upon the mediators throne  
Sharing with none that glorious  
name  
He won through agony and shame,  
And Saints and Angels join to raise  
To Him adoring songs of praise.

They own Him worthy to receive  
The noblest honors they can give.  
There, from the highest exalted seat  
He welcomes sinners to His feet,  
Invites the weary to His breast  
And promises to give them rest.

Come, listen to His voice today,  
Nor for another, hour delay.  
If you adore the boundless love  
That comes from His throne above  
And mount to think your heart  
should hide  
The sins for which He groaned and  
died.

We long to walk from day to  
day,  
Like Him in wisdom's pleasant way,  
Like Him to spend your earthly  
days,  
In showing the Creators praise.  
To mark each step the Savior trod  
And walk like Enoch, with your  
God.

Behold, he ready stands to bless  
Your soul with patience and holi-  
ness  
Come them, He will grace impart,  
Create anew the stony heart,  
Melt it like wax before the flame  
And stamp it with His own bright  
name.

Then shall His Word with steady  
light,  
Direct your youthful footsteps  
aright;  
'Twill be as honey to your taste,  
More cheering than the golden ore,  
Or rubies from the merchants store.

O seek Him then with all your  
mind  
For those who early seek shall find.  
Children within His arms He  
pressed  
And laid His hands on them and  
blessed.  
He watches over His flock for good  
And feeds his lambs with Heavenly  
food.

Sel. by Emanuel G. Koonen.

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Those who are most interested in  
making other people happy, should  
be our best friends.

**IF**

If you can trust when every one  
about you

Is doubting Him, proclaiming  
Him untrue,

If you can hope in Christ though  
all forsake you

And say 'tis not the thing for you  
to do;

If you can wait on God, nor wish to  
hurry,

Or, being greatly used, keep  
humble still,

Of if you're tested, cater not to  
worry

And yet remain within His sov-  
erign will;

If you can say 'tis well when sor-  
row greets you

And death has taken those you  
hold most dear,

If you can smile when adverse trials  
meet you

And be content e'en though your  
lot be drear;

If you can be reviled and never  
murmur,

Or being tempted not give way  
to sin;

If you can fight for right and stand  
the firmer,

Or lose the battle when you ought  
to win;

If you can really long for His ap-  
pearing.

And therefore set your heart on  
things above;

If you can speak for Christ in spite  
of sneering.

Or to the most unlovely one show  
love;

If you can hear the call of God to  
labor,

And answer, "Yes", in yielding-  
ness and trust,

And go to tell the story of the Sav-  
iour

To the souls in darkness o'er the  
desert's dust;

If you can pray when Satan's  
darts are strongest

And take the road of faith instead  
of sight,

Or walk with God, e'en though His  
way be longest,

And swerve not to the left nor  
right;

If you desire Himself alone to fill  
you,

For Him alone you came to live  
and be,

Then 'tis not you, but Christ who  
dwelleth in you,

And that, O child of God, is vic-  
tory!

Sel. by Sister Ruth M. Snyder.

**TRANSFORM**

The word transform has a signif-  
icant and important meaning: a  
positive fact or power to change, in  
natural things to give a different  
form or effect, a different appear-  
ance, to change the disposition, in  
spiritual things it is a change from

earthly aims to heavenly aims. It is one of the needful actions for salvation. Paul tells us in Rom. 12:2, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God".

Godly transformation is the acceptable way into the grace or favor with God. A renewing of the mind brings a change. We prove to the Lord that we have changed our desires and attitude of life, from carnal things to spiritual things. Ye are our epistle written in our hearts, read and known of all men. 2 Cor. 3:3, "Forasmuch as ye are manifestly declared to be the epistle of Christ". Can people see Christ in you, by the ways of your life and by your appearance? Are we only known and read of all men on Sundays and like the world the other six days of the week? If so we are hiding our light under a bushel.

Transformed does not mean to change from one day to the other. Therefore if any man be in Christ, he is a new creature. A different creature if you please, old things are passed away. Our old desires have changed and behold all things are become new. If we are fully converted, we leave or quit old carnal habits. That is, if we have made a full surrender to the Lord's Will. That ye may be sincere and without offense till the day of Christ. As obedient children, not fashioning

yourselves according to the former lusts in your ignorance.

That ye should show forth praises to Him, who hath called you out of darkness (or ignorance) into His marvelous light. For ye were sometime darkness, but now are ye light in the Lord. If so be that ye walk in the light, walk as children of light. Proving what is acceptable unto the Lord. Giving thanks always for all things, in the name of our Lord Jesus Christ. Be transformed from a carnal mind and nature to a divine nature. Let this mind be in you, which was also in Christ Jesus. He made himself of no reputation. Some people today like for others to see and know of their talent or ability.

It becomes our duty to labor and work in the Lord's vineyard. Matt. 9:38, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest". Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few. The apostle writing to the believers 2 Cor. 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And marvel not; for Satan himself is transformed into an angel of light. Therefore it is no great (surprising) thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works", Wherefore we labor that we may be accepted of Him.

Christ is before all things and by him all things consist. For by him were all things created, and he is the head of the body, the church. The first-born of the dead: that in all things he might have the preminence, that in him should all fullness dwell. Seeing that ye have put off the old man with his deeds; and put on the new man, a transformed man, a different man. Put on therefore, as the elect of God, holy and beloved, kindness, humbleness of mind, meekness, long-suffering and let the peace of God rule in your hearts. Let the Word of Christ dwell in you in all wisdom and above all things, put on charity.

Transformed by grace divine, the glory shall be thine. Have you made a full surrender to the Lord Jesus Christ? Willing to forsake all and follow Him? Have you been born again? Have you been redeemed with the precious blood of Christ, as a Lamb without blemish, and without spot. Being born again not of corruptible things, as silver and gold. If so be that ye have been born again, you also have been transformed.

More like Thee, O Saviour let me be,  
All my pilgrim journey through,  
Meek and lowly, kind and true,  
More and more, O Christ like Thee;  
By Thy grace grow day by day,  
More and more like Thee.

William N. Kinsley,  
Hartville, Ohio.

## WHAT HAS THE CHURCH DONE WITH GOD'S MES- SAGE OF THE NEW TESTAMENT?

The church is God's purchased possession. The blood of His Son paid the price. By the Word and the Spirit she is sanctified and equipped for service. Christ is the head of the church. The church is His body, existing because of Him. Therefore Christ is still incarnate in the world, through the church. The doctrines taught, by Himself in person, are to be expounded by His espoused. The spirit of compassion exemplified in the Christ, is to be exemplified by His body of believing members. They are to enroll as ambassadors in Christ's stead, beseeching a lost world to be reconciled to God. As His followers, we are to be busy transacting the King's business.

The New Testament contains the good news of salvation for a sin-cursed world. Universal sin, justification by grace through faith, regeneration of the soul to a new life in Christ Jesus, adoption into new family relations, sanctification by the Word of Truth and Spirit of Wisdom, to perfect a people for His glory, are doctrines from God. Those who have been made partakers of the divine nature are declared, by the same message, to be witnesses of these things. Those who have been forgiven much are con-

strained to love much and love is the dynamo that furnishes the power for service. The church has written a varied history, Spirit-filled and guided, she has arisen on the waves of opposition to accomplish great things for God. Worldly-minded she sank beneath the dignity of the christian church and failed to reflect the image of the head.

During the first century the church was intense in her desire, to proclaim the remarkable message. The advocates prayed, fasted and witnessed to promote this revolutionizing doctrine. Filled with hope and joy, they were overflowing with anxiety, that others might be likewise abounding in all the fullness of God.

As might have been expected, Satan launched his heaviest artillery against this heavenly institution. Human slaughter was his delight. However, human blood spilled in behalf of the cause the apostles had espoused, only proved to be a fertilizer which was productive of greater progress. "The blood of martyrs became the seed of the church". In a few years Judea, Samaria, Asia Minor and parts of Europe were aglow with the light of divine truth. The Devil, finding himself defeated in his plan to destroy the work of christianizing the world, conceived the idea of taking the church into his arms. By feigning friendship he hoped to get her under his fostering care. How well

he succeeded history records. This was as sad day for christian religion. When the church was directed by the State, she lost her influence upon society. Any compromise with the Devil means loss. It results finally in hiding the light under a bushel and losing the saltiness of the salt. The bride of Christ has only one guide, who can keep her in the path of right and present her faultless on that memorable wedding day. God sent the Holy Spirit for that purpose and a woeful time is ushered in, for both the church and the world, when the church is led by any other power.

It is fair to say, however, that through the centuries of State rule, Spanish inquisition and the Dark Ages, a few followed the Star of promise and kept the fire of consecration burning in their hearts. Now and then persons could be found, who believed and asserted that we ought to obey God rather than men. The Holy Spirit was kindling strong conviction in hearts, that finally broke into a flame of protest against the corruption of the age. For four hundred years men like: Wycliffe, Huss, Erasmus, Luther and others, equally as bold, opposed the authority of popery and started a wave of opposition that was irresistible.

Thus it will be observed that in the beginning of our activities as a present church organization, the religious world was in a state of

chaos. Traditions of men had found their way into church creeds. These were taught to be equally as binding, as the inspired Word upon the followers of Christ. These innovations, as is always the case, became nauseating to the more spiritual of the people and with an open Bible, they rebelled against the Roman church. During this reformation period different schools were founded, each representing what they thought to be the real interpretation of the heavenly Father's Will. However the majority of these schools retained in part, some of the objectionable features that caused the religious struggle.

During this era of heated discussions and unsettled ideas, a large number of people separated themselves from all church organizations and endeavored to live a christian life independently. A few of these Separatists, as they were called, saw the folly of such a course. They realized the need of an external organization, to more fully propagate the doctrines of Jesus and successfully carry on the work inaugurated by himself and delegated to His followers, the evangelization of the world.

Accordingly in 1708, eight of these honest simple-hearted people bonded themselves together, after careful meditation, prayer and fasting, to start an organization founded upon no other creed than the New Testament. The Word and the Holy

Spirit guided them to the water, where they were all baptized by triune immersion, the mode authorized by Christ in Matt. 28:19-20 and practiced by the apostles. Acts 2:38. Their great desire to unfurl a banner upon which was inscribed: "The Gospel is the power of God, unto salvation, to every one that believeth" is the only apology that need be offered for this action. They were fearless in the proclamation of this Pauline truth. They were zealous in their belief and anxious that all men would join them, in the propagation of the Gospel as understood by themselves. Yet they maintained that membership in the church of Jesus Christ was to be had on the ground of faith, love and obedience, rather than on the material platform of compulsion, which many of the reform organizations were practicing. For several hundred years prior to this date, almost all thought of evangelization was dropped. Finding orthodox ground upon religious questions, was the all-absorbing question. In the midst of the babel, that then ensued this little band of meek, yet zealous followers of Christ, proclaimed that the New Testament was a message from heaven, embodying social principles and religious doctrines that should be adopted by the church unaltered and unamended.

The Gospel to these reformers of the Reformation was an exceedingly precious document. It was their

life and life's pleasures. Promotion of lucrative ambitions was of secondary importance. Their conversation was about heaven, from whence they looked for the Lord Jesus. They carried their religion into their business relations. The burning question was to exemplify in their lives the highest principles of Christianity. Hence, an avocation served only as a means to carry forward "the vocation whereunto they were called."

Missionary enterprise as applied today, was among this people an infant if born at all, nevertheless, these humble followers believed in making disciples as they went. What is more, they did not need to be coaxed by committees, nor driven by threatening bombs from the pulpit, to accomplish this God-given work. The wonderful activity manifested by the early church was not outward show, nor gushing sentimentality, but a spontaneous illumination fed by the oxygen of love and fire of the Holy Ghost and kindled by the brands of persecution. I dare say the church has not since recorded such an average of enthusiasm to propogate truth, as these worthies maintained.

### SHALL HE FIND FAITH

In Luke 17:8, "I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth?" We are living in a very fast age, with

plenty of everything. Do we realize this? How thankful we ought to be, that we can worship unharmed and unmolested. How soon things could change, with the war clouds hanging over our heads.

Read Rev. 3:1-2 and see if they fit us today? As history gives it, Sardis was a beautiful and wealthy city and had many churches at one time; but it lays in ruins today. The message to the church at Sardis in the first verse, "I know thy works, that thou hast a name, that thou livest and are dead". In our day, expensive churches are being built and rooms are added for fun and feasting. Sin got into the church at Sardis, so is it on every hand today. With all the parties and things going on, under the cloak of religion. Is it any wonder Jesus said, Will I find faith when I come? As time goes on, will the Devil make such inroads, that the church doors may be locked against us? And we may have to worship in dens and caves.

In the second verse it says, "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God". Oh, the pollution and sin in christendom today. So many things are ready to die and many things have already died. Now one thing we must not let die is Baptism. We are baptized for the remission of our sins. A time was, when many churches practiced the

Triune immersion mode of baptism. Only a few are left to carry it on today.

The Communion, the bread and the cup, is a very wonderful, sacred and holy ordinance. This is not to be observed in the morning or at noon. Matt. 26:20, "Now when the even was come, he sat down with the twelve". Here is our example. When sin gets amongst us, some are set back from the Lord's table. Do they take this serious? It should bring them to their knees in a repentant condition. But people's hearts are so hardened. Remember the people at Sardis died spiritually, seemingly it is the same today.

Feetwashing is another holy ordinance, we must not let die. John 13:8, "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me". Now then if we have no part, then we are dead, though we live. The apostles saw a need for the Holy Kiss, as it tends to bind the members of the church together. But has it lost its significance? If so, we are headed for Hell and destruction. We better repent now. The prayer covering is to be worn, that the woman may have power on her head. Are the coverings getting too small? I think they are. Do they meet God's requirement? Do some of them, meet the church requirement?

Do we dress in modest apparel? In 1 Tim. 2:9, "In like manner

also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works". I saw a father and mother on the streets of town, dressed very plain, but the children were almost nude. Which I say is a sin and a shame. Is this christianity? For children so scantily dressed, who is responsible? When they grow up a little more, they will want to do as they please and many of them actually do. Then there is trouble in the home and it also gets into the church.

Reverence in God's house. Do we show reverence like we should? Is the Spirit of Christ in the church? Especially before and after services? Jesus said, My house shall be called a house of prayer. What is made out of it today? Too many are letting doctrinal teachings die out. We are coming too close to the time of Jesus' return, to let any of these things, and many more, to die out. Many people and some close to us, are not fully preparing to meet Him. People with hidden grievances, stubborn, who know to do better but they will not obey. They stand alone from God and the church. At the Sardis church, a few had not defiled their garments, and they shall walk with Me in white, for they are worthy. Let us pray to God that we may be worthy, as we

gather around the table of the Lord, to partake of His body and shed blood. Thus Jesus will find some faith on the earth, at His return.

Bro. Parker preached this soul-stirring sermon as he was filled with the Spirit. It was laid on his heart to send out the warning. We all have a greater responsibility now. We hope more spirit-filled ministers will not shun to proclaim God's Word, against the evils of the day. Thus there will be faith when Jesus returns.

Sister Dorothy Berry,  
Union, Ohio.

### A DAY WELL LIVED

Greet each morning with anticipation,  
Tackle your job with determination,  
Let others be your first consideration,  
Kindness and service your aspiration.

Be tolerant and resist temptation,  
Live each day filled with inspiration,  
Run life's race with hope and expectation,  
Then close each day with quiet meditation.

Life is like a harness:  
There are traces of care,  
Lines of trouble,  
Bits of good fortune,  
Breeches of good manners,  
Bridled tongues, and  
Everybody has a tug to pull through.

### TIME

Tomorrow is not promised us  
So let us take today  
And make the very most of it  
The once we pass this way.

Just speak aloud the kindly  
thought  
And do the kindly deed  
And try to see and understand  
Some fellow creatures need.

Tomorrow is not promised us  
Nor any other day, So  
Let us make the most of it  
The once we pass this way.

Blanche Eberly.

Good comes to pass, we know not  
when nor how  
For, looking to what seemed a barren waste  
There starts to view some bunch of  
grass  
Or snarl of violets, shining with the  
dew.

Alice Cory.

Give honor to the living. The  
beautiful wreath of flowers upon the  
casket of loved ones, showing honor  
and our last respect, are no comparison  
to the tender love and pleasant  
smiles kind words and good  
deeds while they live.

The world's threatenings should  
drive us to God's promises.

Trust in God and you need not  
fear.

## SAYING PRAYERS

I often say my prayers,  
 But do I ever pray?  
 And do the wishes of my heart  
 Go with the words I say?  
 I may as well kneel down  
 And worship gods of stone  
 As offer to the living God  
 A prayer of words alone,  
 For words without the heart  
 The Lord will never hear;  
 Nor will He to those lips attend  
 Whose prayers are not sincere.  
 O Thou, by whom we come to God,  
 The Life, the Truth, the Way,  
 The path of prayer Thyself hast  
 trod,  
 Lord, teach us how to pray.  
 "Lord, teach us to pray", Luke 11:  
 1.

He that findeth his life shall lose  
 it and he that loseth his life, for My  
 sake shall find it. Matt. 4:9-10;  
 10:30; Jas. 4:4.

Three most difficult things are:  
 to keep a secret, to forget an injury  
 and to make good use of leisure  
 time.

## TRUST THOU ME

Fear thou not for I am with  
 thee,  
 Child of mine be not dismayed;  
 With my perfect peace I'll fill thee,  
 If thy mind on me is stayed.

Peace my child, be thou not fear-  
 ful,  
 Wind and wave obey My will.  
 Storms of life shall not o'ertake  
 thee,  
 When I say to them "be still"  
 'Neath my wing, O child, I'll hide  
 thee,  
 Rest securely, trust thou Me;  
 Know that I'm thy strength, thy  
 refuge,  
 I, thy God, do care for thee.

## CHOOSE THOU FOR ME

I dare not choose my lot,  
 I would not if I might;  
 Choose Thou for me, my God,  
 So shall I walk aright.

The kingdom that I seek  
 Is thine, so let the way  
 That leads to it be Thine,  
 Else surely I might stray.

Take Thou my cup and it  
 With joy or sorrow fill;  
 As best to Thee may seem,  
 Choose Thou my good and ill.

Choose Thou for me my friends.  
 My sickness or my health;  
 Choose Thou my cares for me,  
 My poverty or wealth.

Not mine— not mine the choice,  
 In things so great or small;  
 Be thou my guide, my strength  
 My wisdom and my all.

Sel. by Montez Zigler.

## FRIENDSHIP

Friendship is a chain of God  
 Shaped in God's all perfect mold.  
 Each link a smile, a laugh, a tear  
 A grip of the hand, a word of cheer.  
 Steadfast as the ages roll  
 Binding closer soul to soul.  
 No matter how far or heavy the  
 load  
 Sweet is the journey on friendship's  
 road.

Blanche Eberly.

Do nothing without design.

## DAILY DEVOTIONS FOR NOVEMBER 1958

### THE BLESSINGS OF GOD

Memory verse, Psa. 68:19, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation". Selah.

Sat. 1—Psa. 136.

Memory verse, Matt. 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest".

Sun. 2—Ex. 23:14-25.

Mon. 3—Gen. 24:29-35.

Tues. 4—I Kings 3:1-15.

Wed. 5—Matt. 25:14-30.

Thurs. 6—Matt. 6:19-34.

Fri. 7—Mal. 3.

Sat. 8—Psa. 65.

Memory verse, Matt. 6:33, "But seek ye first the kingdom of God, and his righteousness:

and all these things shall be added unto you".

Sun. 9—Prov. 10:1-25.

Mon. 10—Gen. 1:20-31.

Tues. 11—Gen. 17:1-68.

Wed. 12—Isa. 30:19-26.

Thurs. 13—Deut. 29:1-9.

Fri. 14—Prov. 1:20-33.

Sat. 15—Psa. 1.

Memory verse, Luke 11:13, "If ye Then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Sun. 16—Psa. 68:1-20.

Mon. 17—Gen. 39:1-6.

Tues. 18—Psa. 37:25-40.

Wed. 19—I Chron. 22:11-19.

Thurs. 20—Rev. 3:14-22.

Fri. 21—Luke 6:20-32.

Sat. 22—Ezek. 16:44-30.

Memory verse, Gen. 1:29, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit, of a tree yielding seed; to you it shall be before meat.

Sun. 23—Deut. 6:1-15.

Mon. 24—Isa. 8:5-22.

Tues. 25—Matt. 14:15-21.

Wed. 26—Joel 2:18-27.

Thurs. 27—Psa. 23.

Fri. 28—Phil. 4: 8-23.

Sat. 29—Deut. 29:1-9.

Sun. 30—Gen. 8:13-23.

Memory verse, Deut. 8:18, "But

thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day".

## SUNDAY SCHOOL LESSONS FOR NOVEMBER

### PRIMARY LESSONS

Nov. 2—Abraham Leaves His Home. Gen. 12:1-7; 22:18; Heb. 11:8.

Nov. 9—A Young Man on a Trip. Gen. 28:1-22.

Nov. 16—God Cares for a Baby. Exodus 1:7-22; 2:1-10.

Nov. 23—THANKSGIVING. A Boy who thanked God. Psalms 23, 100, 150.

Nov. 30—God Cares for all things. Psalms 50:10; Proverbs 30:24-28.

### ADULT LESSONS

Nov. 2—The Lord continues to stand by Paul. Acts 23:1-35.

1—Is it wrong to rebuke an evil ruler?

2—Do you think Paul had any notion as to how he would eventually arrive in Rome?

3—Does God still over-rule man's plans today?

Nov. 9—Paul speaks and Felix trembles. Acts 24:1-27.

1—What blessings would result if all Professors could say what Paul said in verse sixteen?

2—Do church members ever reas-

on and tremble, and still continue in sin?

3—Was Felix actually on the verge of being converted?

Nov. 16—Paul appeals unto Caesar. Acts 25:1-27.

1—What reasons can we give for Paul's strength and courage to bear up before the rulers, and finally appeal to Caesar?

2—What was Paul's purpose in appealing to Caesar?

3—Why was it necessary for Paul to appeal unto Caesar?

Nov. 23—THANKSGIVING due unto our Heavenly Father. Psalms 100:1-5.

1—What are the various ways to make a joyful noise unto the Lord?

2—What effect would it have on our lives if we really felt that we are the Sheep of His Pasture?

3—For what should we be thankful.

Nov. 30—Paul relates his conversion to King Agrippa. Acts 26:1-32.

1—Do you think Agrippa had a better understanding of Paul's position in life than Festus did?

2—Should the day of our conversion be vivid and realistic to us as Paul's was to him?

3—Why was Paul not set at liberty, since none of those who had examined him had found any fault in him?

BIBLE STUDY BOARD

# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

**OUR MOTTO:** Spiritual in life and  
Scriptural in practice.

**OUR WATCHWORD:** Go into all the  
world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## FAITH AND PATIENCE

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord", Jas. 1:2-7.

For simple definitions we understand: Faith - taking God at His Word. Patience - waiting long, endurance without murmuring. We feel the joy comes from different temptations which we are victorious over, not that we yield to their wiles. The christian is not so much concerned about the removal of temptations but that he may endure them and be strengthened thereby, to also ward off the greater ones.

"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience". Rom. 5:3. Rash judgment is dangerous, but time will allow patience to do wonders. We read many accounts of godly men of old, who blundered ahead to fulfill what they felt was God's will and later suffered for it. If they had only patiently waited on the miraculous hand of God, life would have been much easier and the future more joyful. "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise", Heb. 10:35-36.

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him", Heb 11:6. Are any of us so foolish that we try to please God, without entire and complete faith in His Word? We so often hear people try to excuse their weaknesses and failures, have we tried asking God for wisdom? God has all treasures of wisdom and

knowledge; God is of a giving disposition; and God will bestow upon those who ask "in faith believing". Most encouraging is the fact, that God giveth to all men. To be wise in trying times is a special gift of God, which we each need if we are to be faithful servants of our Saviour.

God has compassion upon His servants, even if they come short of His instructions. He will not upbraid us, not reprove and reproach us if we fall humbly before Him and confess our faults and our short-comings. Rather He will guide us, comfort us and abundantly pardon. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need", Heb. 4:16. Our subject closes with a sad thought, of the uncertainty of unreliable men. No doubt each of us has experienced this thought in natural life, just what is it worth anyway to associate with one upon whom you cannot depend? We are living in a day of many inventions, each of which is very valuable in its use, but of what value is it, when it does not do what it was recommended for?

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith;

who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God", Heb. 12:1-2.

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### PEACE

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When I read John 14, and I read it many many times, I get a great comfort from this chapter. It has a wonderful promise to all of us. The first and second verses read like this, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you". Now we all believe in God. But are we living close enough to Him? And farther away from the worldly things, that tend to drag us down into sin. Are we living like we should, that will entitle us to a mansion over there? How much do we believe in God?

The 15th verse of the same chapter reads, "If ye love me, keep my commandments", How much do we love God? Do we love Him enough to keep all the commandments? Or just to keep a few of them? If every church member kept them all, wouldn't this be a nice place to live? But it seems it isn't that way. Back in the very beginning. Adam and Eve sinned and suffered for it. So will each one of us, have to give an account of our wrong doings.

Now we read on down in the 27th verse, "Peace I leave with you, my

peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid". This is another beautiful promise. The cry of the Nations is for peace, but at the same time they are spending billions of dollars for war and war materials. Does this sound like a peace loving America? Do we as church people have this peace, that Jesus gave? Do we have it one to another? Do we have peace in our homes? If we don't have it, how can we teach or talk about it? If we have peace and harmony in our homes, then we won't have much strife or turmoil in the church. As the people of the homes make up the people of the church.

If each one of us would say, If every member was just like me What a church would my church be? Now if we keep the commandments, how can anyone set any of them aside? Especially that of: feet-washing, the Lord's supper and the bread and cup. If they do, they will suffer for their wrong doing. No one has a right to do so, as Jesus gave us the examples to follow. With God's strength I will uphold His Word, as long as I live. To obey this good old Book and to keep peace, will surely give us a home in one of those mansions, that is being prepared for us. Also, if we have this peace, we will have no fear when it comes our time to leave this world, to change time for eternity.

May God bless this message as it goes forth and help us to have within our hearts, the peace that Christ said that He would give us. So we can have peace in the entire brotherhood, is the prayer of your unworthy brother in Christ.

Joseph P. Robbins,  
Potsdam, Ohio.

## A GREAT PUBLIC MEETING

You Will have to Attend  
A Picture of the Meeting

I saw a great white throne, and Him that sat on it. I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And whosoever was not found written in the book of life was cast into the lake of fire. This is the second death, Rev. 20: 11-15.

Who Will Be There?

All they that go down to the dust shall bow before Him, Ps. 22:29.

As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

Who Will be Judge?

God hath appointed a day, in which He will judge the world in righteousness, Acts 17:31. Therefore, prepare to meet thy God, Amos 4:12.

What Will Be Judged?

God shall bring every work into

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judgment, with every secret thing, whether it be good or whether it be evil, Ecc. 12:14.

Every idle word that men shall speak, they shall give account thereof in the day of judgment, Matt. 12:36.

By thy words thou shalt be justified, and by thy words thou shalt be condemned, Matt. 12:37.

When Will It Be?

When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, II Thess. 1:7-8.

Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh, Matt. 24:44.

Be Not Deceived, God Is not Mocked

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil, Ecc. 8:11.

How Shall We Escape?

Jesus said: I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me, John 14:6.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved, Acts 4:12.

He is able also to save them to the uttermost (clean through to the end) that come unto God by Him, Heb. 7:25.

Heaven or hell, which shall it be?

You MUST Choose Now for eternity.

Sel. by Sister Ruth M. Snyder.

## A TRIP THROUGH THE BIBLE

In reading through the Bible we gain a vision of the King, as the Holy Spirit becomes our guide. He will lead us through the wonderful temple, called christianity. We start through the Portico of Genesis, down through the Old Testament Art Gallery, where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hang upon the walls. Then passing through the music room of Psalms, where the Spirit will sweep the keyboard of nature and will bring forth the

dirge-like wail of the weeping prophet Jeremiah, to the grand impassioned strain of Isaiah, until it seems that every reed and pipe of God's great organ of nature is responding to the tuneful harp of David, the sweet singer of Israel. Then the Spirit takes us into the Chapel of Ecclesiastes, where the voice of the preacher is heard, and walking into the conservatory of Sharon and the Lily of the Valley's sweet scented spices filled and perfumed by life. Then we step into the business office of the Proverbs, Then into the observatory room of the Prophets, where we see telescopes of various sizes, some pointing to far off events but all concentrated upon the bright and morning Star, which will arise above the moon-lit hills of Judea for our salvation.

Now we will pass to the Auditorium room of the King of Kings and catch a vision of His glory, from the standpoint of Matthew, Mark, Luke and John. Then passing into the Acts of the Apostles, where the Holy Spirit is doing its work in the formation of the Infant Church. Then into the corresponding room, where set John, Paul, Peter, James and Jude penning their Epistles. Then we step into the throne room of the Revelations, where all are towered into glittering peaks, there we will receive a vision of the King setting upon His throne, in all His Glory,

Sel. by A. G. Fahnestock.

## WHAT HAS THE CHURCH DONE WITH GOD'S MES- SAGE OF THE NEW TESTAMENT?

(Cont'd from Oct. 15 issue, page 9)

The simplicity and zeal of the Brethren attracted many sincere people to their services, to learn the Gospel story of redeeming love. The fact that they allowed the Holy Spirit to search out the deep things of God and reveal them unto themselves, and obeyed literally His revelation, brought upon them virulent persecution from the scholastics, who desired scholarship and worldly wisdom to form a component part of interpretation. When the pressure of ecclesiastical war became too flagrant for this peace-loving people, they began to emigrate to America. To find homes? Yes, but primarily to find a refuge from the storm of persecution and more favorable territory to carry into execution the idol of their heart.

This persecution, viewed from the human angle, would seem to have been a hindrance. But not so, it only proved a blessing in disguise. Persecution from without always proves a blessing. It weeds out the insincere and formal worshiper and leaves the true-hearted, loyal worshiper to keep the fire burning upon the altar. It is only to be expected that every one who came through this furnace of trial, whether layman or official, became

a preacher of righteousness in one way or another.

Persecuted, property confiscated, compelled to leave their native land, tossed upon the stormy sea for weeks and landed upon the shores of a new and untried country, was not sufficient to lessen their faith nor cool their ardor for their Master's work. With the determination of the average frontiers-man coupled with holy zeal, they felled the forest, and with the product, built homes to rear families and establish altars, (which is more than many so-called christians do today) also school houses to educate their children, which in many instances served as places to preach, sing and pray salvation truths into the hearts of the hearers. Consecration, sacrifice and self-denial were their watch-words. It was no uncommon occurrence to see these pioneer preachers riding horseback for miles, over mountains, through forests, by new and untried roads, fording streams large and small, with food for themselves and beast in the saddlebag, having no other motive then to re-echo God's voice and proclaim His message over this new domain.

I hear someone say that they went at their own expense and thus gave to the people free Gospel. True, but we should also remember that no gift was ever bestowed, but that it cost some one something to give it. I am sure those sturdy laymen of the early church, were too

much interested in this common cause to allow the minister, to do all the work and make all the sacrifice. Had you been at the home of the minister during his absence, you might have beheld his laymen brothers helping to clear the land and take a hand in sowing and reaping his crop, thus increasing his capital, which meant much more to him then a mere support.

So mightily did the Word of God prevail through the sacrificing efforts of our fore-fathers, that before the close of the eighteenth century churches were established in New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, Tennessee and Kentucky; and early in the nineteenth century the Gospel as understood by the Brethren was preached in Ohio, Illinois and Missouri. One thing that aided the cause of the early church was their consistency. They not only talked and preached the message but they lived it, among their neighbors. Honesty, integrity and uprightness were notable assets. They firmly believed in the scriptural injunction: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven", Matt. 5:16.

About the only plan used to broaden our field of operation, until near the close of the nineteenth century, was the act of colonization. Single families would push out into hitherto untried fields and thus a nucleus

would be formed for the teaching of the simple Gospel story. Practically all of the churches in the United States established by the Brethren, are the product of this system of mission work. (If each individual was that true to his Lord and his faith today, what growth would there be of the church today? Of the many, who have fallen by the way, who is at fault?) With this system in the past, it is very little less than a miracle to see the results which have accrued therefrom.

A generation ago the proclamation was very much retarded by the spirit of seclusion, fear of organization and education. It is possible that the long series of hostilities waged against the church, and the knowledge that their polity was very unpopular in many places, was partially the cause of their seclusiveness. The edge of their boldness has worn away and their efforts were exhausted more nearly within the bounds of their own families. The cities, crowds and busy places were neglected. Hence we are particularly unknown and woefully misunderstood, where our common religion and simple methods of living need most to be propagated.

Persecution is no excuse for seclusion. The early disciples went everywhere preaching the Word. Paul entered the busy marts in his great earnestness, to deliver the message that had been burned into his soul. This great task was not ac-

complished, however, without great travail upon his part. He felt indebted to deliver this heavenly message to as many people and nations as in him was the ability. The common idea that the message is unpopular, was not sufficient ground for seclusion. It is ours to sow the seed and water the soil at any cost, the increase belongeth to God. "They that sow in tears shall reap with joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him", Psa. 126:5-6.

The church has already accomplished much, and it is impossible to calculate what might be wrought, if it were not for the unawakened souls in the church who are applying the brakes of indifference on this mountain climb. If every member was spirit-filled and fully consecrated, our efficiency would be much greater. Commercialism is clogging the wheels of progress. Too many of our members are laying up treasures at the wrong place.

The Lord has prospered us marvelously. Money is in abundance but many have not the disposition to give as the Lord has prospered. Many are hoarding their blessings and through selfishness and stolid indifference are not devoting their lives to Him who giveth us liberally all things. Others are reveling in bodily luxuries, wasting our Lord's money, while many are suffering,

hungry both body and soul and God's Holy Word is not making up enough of our lives.

Sel. from the writings of J. W. Lear

### **THE HOME GOD HAS PREPARED FOR US**

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also", John 14:1-3. Jesus leads His disciples to the sweet assurance of the place where He is going and where He will receive them at the duly appointed time. He is going for a necessary task of preparation, that they will have the privilege of inheriting the place with Him.

The nature of our Heavenly home. Jesus called it the "Father's house", Jno. 14:2. There are "many mansions" there. Somewhere there will be a share for us in the Father's house. This portion which we shall inherit has been secured for us, in the preparations which Jesus has made in entering heaven with the merits of atoning blood, Heb. 9:23; 6:20; Heb. 9:12. We do not think of the necessity of making additions of buildings for His disciples, but rather His completing the plan of redemption so that we

have a right to occupy a place.

There are a number of expressions that give an idea of the nature of the heavenly inheritance. It is "incorruptible, and undefiled, and that fadeth not away", I Pet. 1:4. It is invisible to mortal eyes but apprehended by spiritual vision, 2 Cor. 4:18; 1 Cor. 2:9. It is a place where the sorrows and pains and unhappiness of earth and earthly conditions are forever banished, Rev. 7:15-17; 21:4. It is a place where satisfying joy and pleasure are eternally realized, Isa. 51:11; Psa. 16:11. It is described as having glorious beauty and splendor, Rev. 21:11-22:5. It is a place where evil beings, who have not been redeemed and cleansed, can never enter, Rev. 21:27; 22:14.

In that place of glory we shall find glorious companionship. The face of the Redeemer Lamb will be seen by His servants, Rev. 22:3-4. It will be a place where the light of God ever shines, Rev. 21:22-23, where satisfying waters ever flow, fruits never fail, and healing medicines are continually available. Rev. 22:1-2. The settings of these descriptions indicate, that these are only figures of the unspeakable blessings of the heavenly home.

Christ promised his faithful a home. A place prepared, Jno. 14:2-3. We can be with Him, John 14:3. A place of fellowship, Matt. 8-11. Of wondrous treasures, Matt. 6:20; 19:21. An everlasting habi-

tation, Luke 16:9.

Paul taught about the christian's home. A house eternal in the heavens, 2 Cor. 5:1. An eternal weight of glory, 2 Cor. 4:17. Where we shall know as we are known, 1 Cor. 13:12. Where we can be with Christ after death, 2 Cor. 5:8; Phil. 1:23. How glorious, we can ever be with the Lord, 1 Thess. 4:17.

Our future home as revealed by John the revelator. A place of surpassing glory, Rev. 21:22. Where there is no more hunger or thirst, Rev. 7:16-17. Where there will be no more sorrow, Rev. 21:4. It contains nothing impure or refiling, Rev. 21:27. The tree of life will be there, Rev. 2:7; 22:2. We can continually have communion with God, Rev. 21:3.

Yes, there is a place and a condition, where we can dwell with Christ in glory. It is far better than this present earthly condition, ever can be. I want to enter into such fellowship here, through my Redeemer, by which I can be heir of that far better place and condition. "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them", Rev. 7:14-15.

Rev. 21:1-7, here John has a vision of the heavenly realms, in

which a new Jerusalem is fully prepared, like a bride is prepared for the day of marriage. It will be a place of fellowship with God and men, where each belongs to the other. Every trace of sorrow and pain and death will be banished. Everything will be new. It is given freely to those: who are thirsty for it, who receive it and become victorious by faith and obedience.

Sel. from the Christian Monitor.

## HINDRANCES OF HEALING

We have many who write us wanting to know, why the Lord does not heal them. Many requests of prayer for the body are received, but many do not receive healing. There is a reason. We are going to give some reasons why some people do not receive healing. We trust that this will be the means of deliverance for many.

1. Some folks serve the Devil until they are on ther backs and then they want God to heal their bodies, to live for the Devil. It takes a lot of nerve to ask God to heal your body, if you are not willing to give your heart to Him. Most folks want to promise God that if He will heal them, then after they are up and around they will go to church and give their hearts to God. Why not give your heart to God, then ask Him for healing? The Bible says, "Seek ye first the kingdom of God". Is that why the Lord did not heal your body?

2. God cannot heal you if you are holding a grudge or have an unforgiving spirit towards anyone, it make no difference what they have done. Some have restitution that needs to be made. God must have a clean channel to work through. If you have unconfessed sin or an unforgiving spirit, God cannot heal you.

3. Many folks are not healed because they are not sure it is God's will. They pray a doubting prayer, "If it be thy will". That is a prayer of unbelief. Certainly it is God's will to heal you. Jesus went about healing all that were oppressed of the Devil. If any is sick among you, let him call for the elders of the church. And what happens? If it be the Lord's will? No, it is a command of the Lord. "The prayer of faith will save the sick and the Lord shall raise them up". (Our opinion of being healed and the Lord's way of raising us up, may be quite different. Ed.)

4. There are folks whom God would heal but they will not let Him. They ask Him to heal them and then eat what they know is not good for them. They know their bodies need rest and they tear around all night, wearing their bodies down instead of giving them rest. We must remember that natural laws are God's laws and we must keep them or suffer. Use common sense about caring for your body and God has a chance to heal you.

5. There are many dear ones that the Lord would heal but they have never observed the doctrine of healing. They try to demand God to perform a miracle. We believe that God does perform miracles in healing, but all who were healed in Jesus' day were not made whole instantly. The Scripture said that some began to amend from that hour. Some are prayed for and because they do not receive supernatural strength instantly and the pain does not leave at once, they lose faith and say they are not healed. Sometimes the pain is gone, but later the Devil tempts and tries them, the symptoms return, the Devil suggests, "See, you are not healed, you only thought you were". If you accept that suggestion, you doubt the Word of God and accept the affliction from the enemy again.

The Scripture says, "I am the Lord that healeth thee", that is the present, not I was but I am. We are healed because God said so, not because we feel better or there are no symptoms. We cannot be healed and talk doubt, fear and unbelief. As long as you hope you are healed, you keep your healing in the future. God's Word is true, it cannot fail.

Base your faith on the Word of God, not on hope, symptoms, feelings or anything but God's Word. You are healed by the same faith that you were saved by. You do not have any more muscles in your body

now than when you were a baby. You need them and they became strong and developed. So it is with your faith. You have the same faith you had when you were saved (if you have not backslidden). All you need is to use it, develop it and it will wax strong.

Search your heart, examine yourself. God is more anxious to give than you are to receive. If you are lukewarm in your experience, that is another reason for not receiving healing. Be all God wants you to be, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you". John 15:7.

Sel. by Shella Stump.

### CHRIST THE SINNER'S REFUGE

When the spirit of truth makes inquisition for sin, guilt is then felt. Because man holds himself a child of wrath by nature and a condemned criminal by means of practice. In the salutary, but unhappy state of things, he often looks behind and in every glance discover bleak darkness and nearer approaching storms. He looks forward and sees nothing, but apparent rocks of judgment, waves of wrath; without one inlet or shelter for his trembling soul. This is a time of trouble and dismay, an hour when succoring is the all in all.

Oh, what an unspeakable happiness it is, at such a time as this,

to find that haven where the trembling spirit would be, to find Jesus Christ the Saviour of sinners, as our Savior, our hiding place from the storm and covert from the tempest. Him having found, the thunders of the broken law may echo forth all their condemnation. Him having found, the sword of vengeance and justice, like the fluid stream may blaze on every side, yet the soul can rest secure. Blest with a sense of pardoning love, it can smile away every pursuing storm and pass in sweet tranquility, the waves of death and the rocks of judgment.

Nay, more, they will guide his happy, pardoning spirit into that haven of rest, which it so anxiously sought for its final refuge, and thus being blest with a sense of a Savior's pardoning love. We now hold the christian as taking a voyage. Behold how difficult, duly considered, is the christian's passage through life. How marvelous his safe arrival in heaven; it appears indeed, to be nothing else than one of the greatest continued wonders of Almighty grace to man. If a man were commanded to put to sea by himself, in a small open boat without any sustenance, but what might fall from the skies and no directions, but a chart and compass and thus to pass over the wide tempestuous ocean; some faint picture might be formed of the christian's voyage to Heaven.

He too, in a feeble bark, has no

chart but the Word of God, no provision but the daily grace of God in Christ; no safety from the raging waves of the world, or that roaring winds of the evil spirit, but the power of God. No ability to keep himself for one moment from sinking, but through the faith which God supplieth: and no hope of getting safe to the heavenly shore, but from the truth of God in Christ Jesus. Indeed, when a christian considers all these perils on the one hand, and his own weakness on the other, it seems an act of most astonishing love and omnipotence, that he should ever reach the kingdom of Heaven. He feels it to be mercy, faithfulness, rich bounty and unspeakable kindness altogether, from beginning to end. He is at times lost in wonder, love, gratitude and praise; for so great, so unmerited, so eternal a salvation. Seeing then these things are so, verily he ought to watch and pray; that he may continue in faith and charity, and in holiness, with sobriety, unto the end.

Sel. by Emanuel G. Koones.

## NEWS ITEMS

### MINISTERIAL LIST

Please notice the following corrected addresses, since Feb. 1 issue: Ecker, Donald F., R.1, Bx 560A, Beaumont, Calif., E.  
Strayer, Ord L., 101 Mill St., N. E., Vienna, Va., E.  
Weaver, Paul C., R.1, Bethel, Pa., M.

### LITITZ, PA.

We the Northern Lancaster county congregation, plan to have a two-week series of meetings starting Monday evening Nov. 3, with Bro. Eldon Flory of Vermontville, Mich., as evangelist. We extend a hearty invitation to all who can, to attend these meetings.

Susanna B. Johns, Cor.

### THANKS

Thanks to the many who have participated in sending greetings and congratulations to us, on our Fiftieth or Golden wedding anniversary. We cannot express our thoughts and feelings for your kind deed. May God richly reward you is our prayer.

A. G. and Susan R. Fahnestock,  
r.3, Lititz, Pa.

### TANEYTOWN, MD.

The Walnut Grove congregation met for regular fall council Oct. 3. The meeting was opened with hymn 266, Bro. Surbey read from Rom. 8:1-18 and led in prayer. Our elder, Melvin Roesch, took charge of the meeting. All business was conducted in a christian manner.

On Sunday, Oct. 5, we held our Lovefeast. A goodly number were present throughout the day and 60 surrounded the tables for the Communion services in the evening, with Bro. Homer Mellott, officiating. Visiting ministers present throughout the day were: Howard Myers, Joshua Rice, Ord Strayer, Henry

Demuth, Homer Mellott and Lewis Flohr.

The Lord gave us a beautiful day for our worshipping together. We rejoiced and gave thanks for one brother, who was baptized and added to our little group and for another brother who was received through the right hand of fellowship. We were glad to have visiting members from other congregations. May the Lord bless you for coming. You are always welcome, come often and pray for us at Walnut Grove, that we will be faithful until Jesus comes.

Sister Margaret Dayhoff, Cor.

### LABOR UNIONS

We, the committee assigned to study the Labor Union question, wish to inform the readers of the Bible Monitor, that there is in Washington, D. C., located at 1025 Connecticut Ave, N. W., an organization known as The National Right to Work Committee.

Their slogan is, "Americans must have the right, but not be compelled to join Labor Unions". Our committee keeps in close touch with their work and progress.

As a means of reimbursing them for services rendered our committee, they would appreciate, if all persons interested in the work they are doing, would subscribe to their cause, which is \$2.00 per year per person.

We, your committee will appre-

ciate any comments or be glad to be informed of, any instances where our Brethren or Sisters are confronted with compulsory union membership, as a condition of employment. We solicit the prayers of our Brotherhood in behalf of the work assigned us.

Paul R. Myers, Chairman.

### ASTORIA, ILL.

The South Fulton congregation held their fall Communion Oct. 18 and 19. We had few visitors, but we felt the Lord was with us during these services.

Saturday afternoon, Eld. Sherman Reed, subject "No Condemnation to Those Who Walk After the Spirit", from portions of Rom. 7 and 8. "If we live outside of God, our lives can lead a lost soul to destruction. Us a murderer? Satan never sleeps, how can he live. Outside of Jesus and His angels, Satan is the most industrious on earth. It is the hardest thing to defeat Satan. We have to be on the job all the time. All earthen vessels are subject to deterioration. It is a sad condition that people have gotten into. What would happen to us, if we turned against our great Leader? God could go on without any of us. He created man because he loved him. He created us for a purpose. He never made something and tore it up. Everything He made was perfect. Until we realize how helpless man is, we are nothing. In our

sight, man has done great things. Man's greatest accomplishment is to accept God's plan of salvation. The best way to get up, is to first get down. We must first humble ourselves and God will lift us up.

This body is never going to become perfect. It would go to heaven if it was. If we are not walking in the spirit, we are under the condemnation of God. He will abundantly pardon us, unless we commit the unpardonable sin. We cannot hide from God, He is everywhere. Let us compare the knowledge of God. Does He know how many hairs, He created on the head of a child. Let us consider what God is and who He is. No such thing as hiding from the One who created us. Do we say things which are not guided by the Holy Spirit? God is perfection and He desires perfection. Some will say, what is the use? you cannot depend upon anyone. Some walk after those farthest from the church. God has no representative on earth, but you and I. God has no mouth-piece on earth, but you and I. Are you walking according to the leading of the Spirit, at all times? Sin is sin, always black and it never will get white. There is punishment for the body and laws for every sin, that is committed. Temptations brought upon people make them stronger.

Many people of today are trying to soften the punishment of hell. There is no other way to escape.

Why do we believe in plainness? The Bible teaches us plainness. You are an enemy of the world when you become a christian. Let the world introduce an ungodly dress and watch the world go after it. Ask them to put on a plain dress and they turn away. Satan tells that white is black and black is white. Sin blinds them so that they cannot see the difference. I wonder if any of us realize the responsibility we hold? All that the world has shaken, it cannot shake the foundation, Jesus Christ. Let us go back to perfection. All God made was perfect. The reason man cannot make anything perfect, is that he is not perfect. Man made himself imperfect. God is more than able to do what He promised.

Saturday evening, Eld. George Replogle gave the examination sermon, 1 Cor. 11. I am sure God intends for us to keep His ordinances, tonight as well as any other time. I hope there is nothing among us as was among the Corinthians. I trust you have not left it till now, to make things right, if there was anything wrong. Many people like to say the hair is a covering. It is a covering, but not the covering. I have heard some say that this chapter is full of confusion. Let us not make the same decision as this man. No where can you find that God used anything mortal to replace something spiritual.

Some people think they are a lit-

tle better than someone else. I hope we are here with one mind. If you and I love Him as we ought to, we will have something to remember Him. Jesus Christ came into this world for one purpose, to give us salvation. The trend of the human family means nothing. I believe eating of this bread and drinking of this cup is a very important thing to God. It should be a serious thing for us. I believe we are determined to do the things pleasing unto God. Everyone that is chastened, God loves. I can look on you outward and you look on my outward appearance. God can look in our hearts".

Eld. Sherman Reed officiated, with 16 surrounding the Communion tables. Sunday forenoon, after Sunday-school, Bro. Reed told us several experiences they have had among the Navajos. We enjoyed this very much and such things help us to know the Lord is with them.

Sunday afternoon, Bro. O. P. Harman read Psa. 26. "Let us look back and not go as the rich man and we need not be beggars, either. We need not slide in sin but rather read and study to prevent us from sliding. We can only see the outside, our actions show what the inside is like. Why cannot we build an Ark of Safety in our lives, that we may have a resting place with our Maker". We thank all the visitors who came to be with us and

invite you back again. May God be with each of us and build us stronger for the trials to come.

Martha I. Harman, Cor.

## OBITUARY

Bertie Alice Blosser, nee Brown, daughter of Frank and Phoebe Jane Brown was born near Singers Glen, Virginia, October 20, 1879. She passed away in the home of a daughter, Mrs. Ira Buerge, Archbold, Ohio, where she had made her home the past five weeks, Friday, September 5, 1958, at the age of 78 years, 10 months, 2 weeks and 2 days. On February 26, 1902 she was united in marriage with Ernest D. Blosser, sharing their joys and sorrows together for over 56 years. To this union were born ten sons and three daughters. Six sons preceded her in death. She is survived by: her deeply bereaved husband, four sons and three daughters, Paul of Youngstown, Ohio; Owen and Noah of Stryker, Ohio; Charles, Hettie (Mrs. Ira Buerge), Rebecca (Mrs. Harold Beck) of Archbold; Emma (Mrs. Bernhard Friesen) of Wauseon, Ohio; twenty-eight grandchildren and twelve great-grandchildren.

Father, mother, six sisters, and three brothers preceded her in death. She was the last surviving member of her family.

In her youth she felt her lost condition and upon the confession of her faith, was baptized and added

to the church of the Brethren. Later in life, in the year of 1920, she united with the Church of God in Christ Mennonite.

Mother suffered much pain the last few years. Her condition became much worse and she suffered severely the past 8 weeks. She often expressed her desire to go home to be with Jesus, thus leaving us with the assurance she was ready to meet her Saviour.

We will miss you, Mother dear,  
Whom no more on earth we'll see,  
And our hearts are sad and lonely,  
But you've gone in heaven to be.  
And we're glad that thou art free  
From sorrow, pain and suffering,  
Now the victory thou hast won,  
Safe in the arms of Jesus resting.  
'Twill only be a little while,  
On that bright and golden shore,  
We're hoping to meet you there,  
In heaven where we'll part no more.  
Father and Children.

Funeral services were held Sept. 9, 1958 in the Central Mennonite Church. Ministers in charge were Jesse J. Short, Simon Stuckey, Glenn Litwiller, and Donald Seiler. Burial was made in the Pettisville cemetery.

Mrs. Harold Beck

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Want of trust is the root of almost all our sins and all our weaknesses, and how shall we escape. By looking to Christ and observing His faithfulness.

## A SURE CURE FOR GOSSIP

Miss Hannah More had an unusual, but an excellent, way of managing tale-bearers. It is said that, whenever she was told anything derogatory of another, her invariable reply was, "Come, we will go and ask if it be true".

The effect was often amusing. The tale-bearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandal-monger to the scandalized to make inquiry and compare accounts. It is not likely that anybody ever, the second time, ventured to repeat gossip stories to Hannah More. Her method of treatment is a cure worth trying.

Why can't we have more Hannah Mores in our Brotherhood? According to the gossipers, I have been married once and my sister twice. It travels to the east and west, comes to us nicely cut and dried. We need not go through any motions, all is well cared for. But these tales cause us to lose respect for people in general. Why can't you lay down your arithmetic gossip and take up the Golden Rule?

Martha I. Harman  
Industry, Ill.

---

"Abstain from all appearance of evil". So much good comes in our path, through life, that it is absurd to spend any time with evil.

**WHERE IS HAPPINESS?**

Not in unbelief—

Voltaire was an infidel of the most pronounced type. He wrote: "I wish I have never been born".

Not in pleasure—

Lord Byron lived a life of pleasure and ease. He wrote: "The worm, the canker and grief are mine alone".

Not in money—

Jay Gould, the American millionaire, had an enormous fortune. When dying he said: "I suppose I am the most miserable man on earth".

Not in position and fame—

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake, manhood a struggle, old age a regret".

Not in military glory—

Alexander the Great conquered the known world in his day. Then he wept because, "There are no more worlds to conquer".

Not in earthly achievement—

Solomon had about everything this world has to offer. But he said: "Vanity of vanities; all is vanity".

Where, then, is happiness found?

The answer is simple: In Christ alone. He said: "Your heart shall rejoice, and your joy no man taketh from you".

Sel. by Henry Demuth.

**WORSHIP IN SONG**

As we participate in our worship services we must realize what an important place our hymns have in them. If we meditate upon the verses, we will appreciate our hymns, and their significance and truthfulness will challenge and inspire us to live purer lives, in closer communion with God. Suppose all hymns were eliminated from our worship services. Imagine what they would be like. There would be no opening song for prayer or praise, no songs of thankfulness, adoration and consecration, during the service and no closing songs. Instead we might have only choral responses from the Bible or no audience participation in any part of the service. The inspiring and uplifting verses of our songs and the deep thoughts of our great hymn writers, would be known by only a minority of the congregations.

As we meditate upon these hymns we should realize that they have an important part in our church services, by uniting the worshipers in prayer, praise and adoration. Martin Luther said as he was speaking of hymns, "Music is a gift from God and not from men. It puts the devil to flight and renders men cheerful. It makes him forget anger, immodesty and even vice. To it I assign the highest place after theology".

Sometimes our hymns are not

used to help the worship service. Instead they are used to call in the people, when it is time for church to begin or to fill in the gaps between the different parts of the service. But these should not be the primary purposes for our hymns. The hymns are intended for the worship service. It has been said that worship is a threefold thing. Man praises God by means of song; God speaks to men through the Scriptures and teaches men through His servant, the preacher.

Second, hymns convey great truths, for example, the song "O Love of God":

"O love of God, how strong and true.

Eternal and yet ever new:

Uncomprehended and unbought,

Beyond all knowledge and all thought".

By conveying such truths our hymns also become food for the soul.

Third, hymns give opportunity for simultaneous expressions of thanksgiving, praise, adoration and consecration. Singing brings a spiritual unity among the members of the congregation, although we may not be conscious of it at the time. Often men will help to sing spiritual truths, when they would be embarrassed to speak or teach the same truths. This is definitely a good way to witness, for those who are unwilling to speak but who can sing.

How thankful we should be that we live in a country, where we have liberty to sing. Songs of praise and thanksgiving have been used throughout the ages. The children of Israel sang after crossing the Red Sea. David wrote and sang many songs to express his thoughts to God. The apostles sang while chained in the prisons and the Roman Christians sang hymns as they were being persecuted and hounded by soldiers. The leaders of the Reformation used hymns to convey their truths. Some have said that Luther did as much for the Reformation by his hymns, as by his translation of the Bible into German. Today we are still singing our praises to God.

One of the first collections of hymns was the Psalms, which were compiled for Temple worship. These psalms are used in our worship services today and many of our hymns have been based upon their themes. David wrote these psalms for different times, places and circumstances. He wrote morning and evening prayers of trust in God, prayers for protection from the wicked, psalms of thanksgiving for God's justice and psalms of praise for the blessings he received. Today we also have many kinds of hymns and each has its significance. Our hymns of praise call to our attention God's bounteous gifts, which we often take for granted. Songs of adoration remind us of God's greatness and

our songs of devotion tell us of God's love for us, by sending His Son to save us from our sins.

But as we sing these songs do we realize what we are saying? Do we really mean what we are singing? Of course, it's true that we can help make our singing better in several ways. We should sing heartily and with good courage. We shouldn't sing as though we were half dead or half asleep. All should sing the first few measures as well as the second, third and fourth scores, and I think the choristers would appreciate our help, if we kept in time. The most important thing to remember is that we are to please God, more than others and we should continually worship as we sing.

We must also realize what we are expressing as we sing. As one young girl was singing, "Have Thine Own Way", she sang "I am the potter, you are the clay" rather than "Thou art the potter, I am the clay". She probably didn't mean that, but it illustrates what can happen if we don't pay attention and forget what we are singing and why we are singing.

We express many ideals and ideas as we sing, but do we live up to what they say? The hymn, "Ye Are the Light of the World", is one of the many which we could apply to our daily lives.

"Ye are the light of the world,  
Driving the darkness away,  
Shedding your beams on the lost,  
Changing their night into day.

Then let your light ever shine  
Showing the right way to go.  
Gladly the lost ones we'll see  
God's boundless love they will know".

Are we lights in the world which drive the darkness away, by shedding our beams on the lost? Are our lights showing the right way to go, or do we ignore what we sing by our words and actions? We can let our lights shine in every circumstance by being honest, truthful and obedient followers of Christ.

Another song, "I Love to Tell the Story", presents a challenge to tell others the good news.

"I love to tell the story  
Of unseen things above.  
Of Jesus and His glory,  
Of Jesus and His love;

I love to tell the story  
Because I know 'tis true;  
It satisfies my longings  
As nothing else would do.

As we participate in our worship services, we must realize what an important place our hymns have in them. If we meditate upon the verses we will appreciate our hymns and their significance and truthfulness will challenge and inspire us to live purer lives, in closer communion with God.

Selected.

## PRAYER

Prayer is common all over the world. Men pray often, sometimes to God, sometimes to wood and stone, sometimes to ancestors, sometimes to spirits, sometimes to dictators or men in authority, but they are found praying. But this is also a time when many forget to pray. They feel that they can live without prayer. Others pray only when in great sorrow, danger or disappointment. And some, is it possible, have never heard of prayer?

The mention of the word brings varied feelings and emotions. To some people it is only a ritual, a bowing down and bending of the knees; to others it is the repeating of appropriate phrases. To some it is counting beads, each bead a prayer. The more frequently the beads pass through the fingers, the more prayers are offered. The Buddhist prays by holding a prayer wheel in his hand and swinging it around, each revolution of the wheel repeats the prayer. The Mohammedan prays facing Mecca. The Hindu bows before an image or shrine and repeats prayers.

The Christian does not call these true prayers, because they are not directed to the God who hears prayer and Who has placed in man the need of prayer. These prayers reveal the heart longings of millions, who know nothing more than to express them in a ritual, which results

in a fruitless effort to satisfy their need for communion with their Maker. These prayers rise like a vapor or incense, seeking God, but many vanish before they have risen above the forms or rituals.

In contrast to these, the true christian's prayer is vital and meaningful. It connects his soul with God. There is no better example of the vitality of prayer than Christ's prayer life. To Him, prayer was as vital as breathing. Without prayer He would have been like one shut off from light and air. Each great event in His life was preceded by prayer. His ministry was begun by forty days and nights of fasting and praying. No college or seminary has anything like that in its curriculum. There are courses that train the student in proper approaches and contacts in personal work, and courses in subject matter and theory, but forty days of prayer and fasting as a preparation are unheard of. "This is my beloved Son, in whom I am well pleased", came as a degree of the highest form. There was no flaw whatsoever, but absolute perfection.

All during the active days of Christ's ministry there are references to His prayer life. "And in the morning rising up a great while before day, he went out into a solitary place, and there prayed", Mark 1:35. He prayed when He broke the bread for the multitudes, and at the grave of Lazarus. He prayed

for Peter, "I have prayed for thee, that thy faith fail not" and He prayed for you and me, in His great high-priestly prayer. "Holy Father, keep through thine own name those whom thou hast given me", John 17:11. But the great climax of His prayer life was His prayer in the garden, "Oh my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt", Matt. 26:39. His prayer won His victory and ours, too.

The example of His prayer life is obvious. However, we gain little from prayer if it is done in duty. If we reason, "This is rather important, we had better pray first, or we might encounter some danger on this trip, we had better pray all will go well", such prayers are not much more than form. Effectual prayer comes from an inner prompting that comes from an awareness of insufficiency in face of need, either for ourselves or for others. Prayer is also praise and adoration for a supreme Being, that is the result of the creature's acknowledging the Creator.

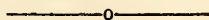
Prayer is a great force. It has been called the mightiest force in the world, in spite of the fact that we are living in an atomic age. Prayer can remove mountains. But even though prayer moves great things, its work is not limited to these alone. There are many so-called small incidents that are direct

answers to prayer. God is a God of details, as well as of the major movements of His universe.

Answers to prayer appear before us at times in unexpected proportions. We are like the saints who prayed for Peter's deliverance and then stood awed at the power of God, when they witnessed this mountain removed before their eyes in the form of Peter's release from Herod's prison.

A missionary doctor in a foreign country gave this testimony concerning an operation, that in the eyes of medical science looked hopeless. "We could not see how this man could live. We could only say a prayer and close him up. Surgery and medicine could do nothing for him, but to the astonishment of medical science, the man recovered".

Men marvel when God answers prayer, but the prayer-answering God of Elijah is still the God of men. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not", Jer. 33:3. Teach us to pray, Lord, as Thou didst pray: sincerely, fervently and believingly. Teach us to praise Thee by our prayers, and help us, Lord, to pray Thy greatest prayer, "Thy will be done", and to feel "So let it be". Selected.



In everything give thanks, for this is the will of God in Christ Jesus concerning you.

## LIFE'S JOURNEY

The world is just a stopping place,  
On a journey destined for everyone.  
A place where all can prepare  
themselves,  
To continue to that promised land.

When we arrived upon this  
earth,  
That happy hour of our birth,  
We had no knowledge of His plan,  
Or what that plan was really worth.

In early years we'd try so hard,  
To do the things that we were  
taught,  
But to us they seemed such use-  
less things,  
At least, that's what we often thought.

At family worship, in later years,  
We'd listen as our father read,  
About that home that's promised  
us  
And try to catch each word he said.

He'd read a chapter from the  
Bible  
And then we'd all bow down in  
prayer.  
He'd ask about that promised land  
And pray that we could all get there.

When we ourselves then learned  
to read,  
We read about that perfect plan,  
'Twas written in the book of life  
And gave equal chance to every  
man.

We read about God's own beloved  
Son,  
Who died to cleanse us of all our  
many sins.  
And when our beloved Savior gave  
His life,  
His plan for our eternal life begins.

Somehow the years just seemed to  
slip away.

We too were slipping, tho' we didn't  
know,  
Just why or how we'd gone so far  
astray

And to get back, how far we'd have  
to go.

As last we'd reached the extremi-  
ty of man,  
No more these earthly things could  
satisfy.

'Twas then, we turned to Jesus'  
perfect plan,  
To find opportunity had passed  
us by.

I hope and pray, but fear I've  
learned to late  
That I can't enter thru' the narrow  
gate.

If this be true? I pray to God on  
high

That you won't sin and let your  
chance go by.

Inspired by the witnessing of  
Ruth Ann Flory.

Man is not taught anything to  
purpose, until God becomes his  
teacher, and then the glare of the  
world is put out and the value of the  
soul rises in full view.

## THE WAGES OF SIN

The wages of sin is death, the  
writer said,  
Adam and Eve sinned and ere long  
were dead,  
If they had obeyed they would  
have had life  
And Cain and Abel would have had  
no strife.  
Our fore-fathers all sinned, and  
they died,  
Jesus sinned not, but He was cru-  
cified.

Look all around you and there is  
sin,  
Lives all blighted and heart-aches  
within,  
Homes are broken because there  
was strife,  
Trouble arose between husband and  
wife.  
As of old, the Devil sowed seeds of  
hate,  
Then the family all suffered the  
fate.

Children were left without a good  
home,  
Out in the cold world were left to  
roam.  
Liars tell lies, thieves break through  
and steal,  
All because Satan has hold of the  
wheel.  
He played havoc in the garden of  
Eden  
And does the same from here - clear  
to Sweden.

He is the originator of all trouble,  
If you serve him well, wages will  
double.

He will never neglect to give you  
pay,

You may have to wait but 'twill  
come some day.

Now sin is transgression of the law  
And Satan wants very life to have  
a flaw.

Because of sin death came to all  
the race

And would be eternal, except for  
grace.

Jesus suffered and died that we  
might live,

Though our sins be as scarlet He  
will forgive.

Now the free gift of God is eternal  
life,

Why work for wages through sin  
and strife;

When the blood of Jesus will make  
you free

And you'll live with Him through  
all eternity.

V. O. Whitmer,  
Waterford, Calif.

---

Serving God keeps us busy and  
out of mischief.

Obeying God keeps us happy and  
helpful to others.

Living for God keeps us chaste in  
mind and clean in body.

Loving God looses us from worldly  
snares and the devil's attrac-  
tions.

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# BIBLE MONITOR

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**"For the faith once for all delivered to the Saints."**

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THANKSGIVING

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations", Psa. 100:1-5.

Our foremost duty in life is to praise, thank and worship God our Creator. No one is so ungrateful as the one who is not thankful for great favors. In all our life, we cannot hope to properly thank and adore our Maker. He not only has done so much for us, but He is continually showering us with blessings which we cannot even enumerate. What efforts are we willing to put forth to show our thankfulness? How much of each and every day are we trying to please our Creator?

As we are so indebted to God Almighty, why should we want to make other than "a joyful noise unto Him"? Any attitude, any expression, any act which is not according to His Holy Word cannot be a joyful noise unto Him. Do we really serve the Lord, not just appear to serve Him, but whole-heartedly devote our lives unto Him? Gladness and joy should always be the attitude when serving our Maker. Yes, it is a privilege that we are able and are permitted to serve Him. Do we all receive blessings from God? If so why should we not all give thanks to Him?

If we receive blessings from God, why should we not serve Him with gladness? Perhaps some of our service to man is not with gladness, on this earth. This may be true because of the unfair treatment we receive, because we are required to do things which we do not like and because of man's shortcomings that we are not treated with mercy. However God's treatment towards us is so far superior to man's, that we cannot compare it. We should be so glad to serve our Lord, that we always

long to sing to Him. Even on this earth we like to sing when we are happy, so why not always want to sing when in the presence of God?

We should be thankful that a church exists, in which we each have the opportunity to sing, regardless of our ability. Our love and union with God, should be so near and dear to each of us that we feel as His people, who feed upon His holy Word. A place where we can meet Him should be so sacred and hallowed to us, that we always enter with a feeling of thanksgiving and praise. Perhaps some individuals do not see the need of thanking Him or perhaps some will even curse His holy name. But such a haughty spirit should never enter our lives. The Lord is so good to us, so merciful to each of us and so able to perform all that He has promised, that we should always be thankful unto Him and bless His holy name.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. By him therefore let us offer the sacrifice of praise to God continually, that it, the fruit of our lips giving thanks to his name", Heb. 13:12,15. What a wonderful blessing we can enjoy, that Jesus sanctified us, (set us apart from sin) through His own precious blood. Can we realize how much he suffered unjustly, that we each could have our sins forgiven?

How much of our weak, carnal desires do we sacrifice, that we might praise and serve our Lord and Savior? Just what percent of a weeks, fruit of our lips, goes toward honoring and praising our Lord? Does any of it go to curse Him or hinder the full obedience of those who would serve Him?

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ", Eph. 1:3. Is there any better time to praise and honor our Lord and Savior, than at this time of the year when we have finished reaping the earthly blessings, which God has brought forth upon the earth?

### THANKS FOR EVERY- THING

Let us give thanks for everything as Paul says in 1 Thess. 5:18. This is rather hard to do. This unlimited gratitude must plainly include not only the pleasant experiences of life, but sickness, sorrow, trouble and all human ills. Are these to be occasions of thanksgiving? Paul says yes. Amidst all of his eventful life of being stoned, beaten, imprisoned, shipwrecked; yet he had a grateful heart on his trip to Rome, with the prospect of death before him. "He thanked God, and took courage", He knew positively that "all things were working together for good". God

was molding Paul's experiences for his good. Such faith enabled him to be thankful for everything. There are few people who attain this goal fully, but this is the teaching of God's Word. Its pages abound in reasons for thanksgiving.

As we approach Thanksgiving day, it is well that we as christians should recognize the difference between blessings and mercies, in order that we may give thanks to God intelligently and from the heart. We shall leave mercies behind when we leave this world, but blessings shall endure throughout the Eternal ages. Our mercies we can list largely among our temporal affairs and God sends them on the just and the unjust alike.

As we turn to God's Word, we can see how it lists our blessings. In Eph. 1:3 we read, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ". These blessings are already accomplished and spiritual blessings are blessings for the spirit.

Another blessing is for sins forgiven. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you", Eph. 4:32. This is better than for things temporal or transitory.

Then Paul again gives us a wonderful statement of Scripture, which ought to make us abound in thank-

fulness and praise for His great love to us, wherein he says in 2 Thess. 2:13, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth".

We find another precious promise from the pen of Paul in Col. 1:12-13, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son".

Still another rich blessing is to be found in Gal. 4:16, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father". Has He? "The Spirit itself beareth witness with our spirit, that we are the children of God". All these blessings and promises come from the writings of Paul. Other worthies abounded in thankfulness. David said, "Whoso offereth praise glorifieth God". Daniel lifted his voice, "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter", Dan. 2:23.

May we all try to abound more in thankfulness. Unthankfulness

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is listed among the evil and perilous things of the last days as given in 2 Tim. 3:2. Then may we as His children truly, "Count your many blessings, name them one by one; and it shall surprise you what the Lord hath done."

C. J. Rumble  
in the Vindicator.

**AND THEY GAVE THANKS**

English-speaking America's first Thanksgiving Day was recorded, and established for all the generations since, on December 4, 1619, at the site of Berkeley Plantation, on Virginia's James River.

The day, we can imagine, had some things in common with Thanksgiving Day now. It was primarily a religious service, giving thanks to God for a safe and com-

pleted journey, and there is no doubt about their sincerity. Putting more imagination to work, it is very probable that those thirty-nine pioneers took a look around, at the abundance of wild game and remembering day after day of hard-tack and salt meat, cooked around an open fireplace aboard ship, set to and prepared a meal fit for the day. Perhaps even serving Virginia turkey as many will do this month.

The Thanksgiving service had been ordered in the charter of the Bristol-made ship, "Margaret", stating that the day of landing was to be set aside, yearly and perpetually, as a day of Thanksgiving. And so it has usually been observed by many.

Sel. by L. B. Flohr.

**THANKFUL**

Psa. 92:1, "It is a good thing to give thanks unto the Lord, and to sing unto thy name, O most High". Eph. 5:20, "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ". Phil. 4:6, "In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God". Col. 4:2, "Continue in prayers, and watch in the same with thanksgiving". 1 Thess. 5:18, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you". 1 Tim. 1:12, 15, "I thank Christ

Jesus our Lord, who hath enabled me, for that he counted me faithful. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief".

1 Tim. 2:1, 3-4, "I exhort therefore, that first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men; for this is good and acceptable in the sight of God our Saviour: who would have all men to be saved, and come unto the knowledge of the truth". Heb. 13:15, "Therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name". Thanks be unto God for His unspeakable gift. For your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men. Being enriched in everything to all bountifulness, which causeth through us thanksgivings unto God. Let us come before His presence with thanksgiving.

Psa. 26:7, "That I may publish with the voice of thanksgiving, and tell of all Thy wondrous works". 2 Cor. 4:15, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God". The apostle Paul states to the believers, I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. That in every thing ye are enrich-

ed by Him. Waiting for the coming of our Lord Jesus Christ. 2 Thess. 1:3, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth". Rom. 6:17, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you". The apostle Paul exhorteth his son Timothy, in the faith, that prayers, intercessions and giving of thanks, be made for all men. I will therefore that men pray everywhere, lifting up holy hands without wrath and doubtings. Some people in authority assume authority to use vengeance or wrath on them who will not yield to their way or opinion. Have we holy hands if we are not led by the Holy Spirit?

Phil. 3:4, "Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers". Rom. 7:25, "I thank God through Jesus Christ our Lord. Brethren my hearts desire and prayer to God for Israel is, that they might be saved". 1 Tim 4:4, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving". Thanksgiving is our obligation to our Lord, because all our blessings come from His bounties and He has extended His saving grace unto all humanity.

He has done all that is possible to save sinful men. It is not His will that any perish, but that all come to the knowledge of the truth and be saved.

Jesus charged them saying, take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. They prayed to be seen of men, they did not feel obligated to give heart-felt thanks and praise to their Lord. Some people insist that the Lord grant their petitions. When Jesus prayed to the Father, He said, Thy will be done. He did not petition to His Father that His own will be done. Heb. 10:9-10, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all". Don't you think we have abundant reasons to be thankful? For what the Lord has done for all humanity, or are we too proud to feel thankful? The Lord knows all that we stand in need of, before we ask. He wants us to be humble, confess our sins and be thankful unto Him.

Lord keep us from evil to depart  
And give us all a thankful heart.  
Let Thy praise our tongues employ,  
To praise Him to whom praise be-  
longs.

Gracious Saviour let me be,  
Ever more and more like Thee,  
Always let Thy love divine  
More and more within me shine.

Keep me safely as I go  
Though this world of woe,  
Guarding me from every sin,  
From without and from within.

Lead me all my journey through,  
More and more my soul renew.  
Let me ever stronger grow,  
More and more Thy love to know.

Give me every needful grace,  
Till we see Thee face to face,  
In that glorious realm above,  
Being perfect in Thy love.

William N. Kinsley,  
Hartville, Ohio.

## THANKSGIVING EXAMINATION

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you", 1 Thess. 5:18. Is our religious vocabulary so commonplace, that we need to coin new words to regain the force of worn-out meanings? A word, for example, like "thanksgiving" to recall us to the original and full content of the word "thanksgiving"? Let us look more carefully at the old-fashioned word itself and let it look at us.

In the text, as in the word "thanksgiving", we see at once the word "give". By this we usually understand donation, handing over, contribution. God says, "In every thing give thanks". Speaking elsewhere about giving God plainly describes acceptable, true giving as "cheerful". That is the kind of giv-

ing God loves. In his appeal to the Corinthians for contributions for God's work, Paul says, "Let every one of you lay by him in store, as God hath prospered him". If God's giving is to be the criterion, we must remember that the Word always speaks of it as "abounding", "abundant", "about all that we ask or think". We have then first, the scope—"in everything". Second, the spirit—"cheerful". Third, the measure—"as God hath prospered".

We understand this simple outline fairly well when we reach for our purses, as we take inventory of our discardables to enrich the poor, or as we add emphasis and feeling to our songs and prayers.

By this time, let us take stock of the inner man, "The gift without the given is bare", as the poet has well said. It is clear that even in the dispensation of law, God abhorred legalism but loved the true heart. He would not accept the offering when it was the offering of a week-day idol-worshiper. Neither may we forget that God wants us before the offering. Only then are the gifts acceptable.

This means a complete, unreserved handover of life in all of its inward and outward expressions. It means complete, unreserved recognition of God, who alone is to be praised unstintingly with thankful heart and voice. A divided heart will not do this. Not only is it impossible, but the wicked nature

would not even permit it. The covetous heart may be thankful for the bounty of field and yield, yet sorely vexed about increased income taxes and sagging markets.

"Yes, Lord, we are deeply grateful for Thy many blessings". So say our lips. But do we really count all things blessed under the loving rule of God? Perhaps our conscience persuades us that we really do not qualify for such a blessed viewpoint, for have we really lived by faith and grace? Let us take stock of ourselves. Have we esteemed the things of this world in their proper place? Have we sought God's pleasure ahead of ours? Have we welcomed reproach for the name of Christ, or have we indulged our children in the questionable standards of the community? Likely we have lived unto ourselves, which means that we have not deemed Him enough greater and wiser than ourselves to live and move and have our being in Him. Perhaps self has climbed into the throne with God. Having lived unto ourselves, it is likely that we have thanked God for the enjoyment, we get out of it as though it were a choice blessing.

How truly our conscience may speak on this point. We are not given over to total consecration. The Spirit speaks. Partial commitment, we confess, results in partial blessing and all we can bring, alas is partial thanksgiving. To be sure, our lips will hardly consent to it; par-

ticularly not in public prayer. We will rather redouble our efforts, reassure our hearts, sing our songs more lustily. But in our hearts, we are anxious all the while we are going through the forms of thanksgiving. Are we not anxious about getting the farm paid, about Julia's operation, or cold weather setting in before our plans are ready for it? We are disappointed because we have been slighted instead of praised, or because our ministers seem so impossibly narrow or old-fashioned.

Our divided hearts spoil our giving of thanks, by subtracting from the cheerful spirit and the abounding measure. But we are careful to appease our conscience by saying, we have given thanks in every thing. But has it not been clouded by reservations, discontent or even bitterness? Yes, we are thankful for our land of freedom, but we are so irked by rising taxes and bungling politicians and the exigencies of war. Yes, we are so grateful for the Word, the Church and may God bless those who labor for it. We feel deeply and secretly proud of our fluency in that prayer; that is, if it was uttered publicly. But we can hardly squirm out of our convictions at this point. Before the prayer has died in our ears, our hearts condemn us. We are not really as grateful for the Word as we were for that article in the last Reader's Digest; or perhaps the last

book by a favorite author. How our speech betrayeth us? We are so thankful for our church, but why must it take authority unto itself and tell us what to do? We are thankful for our leaders, but they refuse to be governed by our democratic wishes. Lord, help them to get the Biblical concept of brotherhood and community. How our wicked hearts do sugar-coat selfishness and rebellion with thanks and praise.

If it isn't "us" our thanksgiving is often sour grapes. How our heart is enlarged, when it was us who put on the good deed, or was able to perform the thankworthy act. In many ways we need to watch out for our hypocrisy. We thank God, but in reality take the credit to ourselves. Are we all free from such feelings? How good it feels to be voted for; and to be known wherever you travel through the church. Thank you Lord, that I am not quite as other men are. Can we stand such examinations?

Are you blessed home folks exempt from Satan's attacks? Or do you share with others the soul struggles common to us all? No doubt you thank the Lord for your new kitchen and deep-freeze. How much is subtracted from your thanks, when you feel the disappointment of not being able to afford an electric drier to go with your new automatic washer? Or maybe just a new washer alone? Also deduct the displeasure you get from

the inconvenience you suffer as a renter. The landlord's wife would never live in such a place, you know. Haven't we all said, "Lord, we're thankful for what we do have", and then add inaudibly, "but we'd be more thankful if we had more"? Our children never have such nice clothes as the others at church; and if we could just once have a brand new car. Lord, if other folks were as spiritual as they ought to be and claim to be, they'd share more; at least they wouldn't make a difference because we're poor and have old things. Thank you for teaching us that "a man's life consisteth not in the abundance of the things which he possesseth". But why go on fooling ourselves that the Lord has taught us, when we haven't really learned the lesson at all?

By now we may all confess together that "the heart (our heart) is deceitful above all things, and desperately wicked: who can know it?" There is only one way to give thanks that is consistent with our lives: we must give both to God—both thanks and life. Although our walk with Him is imperfect by His measure, He has seen perfection in our Lord, who inhabits now these very bodies of ours in the person of the Holy Spirit.

So, as the gift without the giver is bare, let us bring ourselves honestly into our prayer and with our praise. When our dollars are offered, let it not be from an unof-

fered life. A gift, sincerely given, bespeaks love. This is the main-spring that drives the watch. If love does not prompt our thanks, it is not thanksgiving, but merely thanks-speaking, or thanks-offering, or thanks-exhibitionism, or something else.

We might even say that thanks not incited by love and impelled by love and expressed in love, is robbery. "We give Thee but thine own" is true. We have nothing to give to God but what He has already given to us in the first place. We simply lift up before Him in voluntary recognition, what is already His. To keep back or to reckon as our own, the gifts of life, wealth, and talent is to rob God of the glory, due to His as Creator, Sustainer and Lover of His own. To recognize this and to offer, but to offer unwillingly or half-heartedly, is to say that God is unkind, selfish and unloving. He is unfair in not letting us have everything our own way and our own pleasure. It is to say with the Serpent, "He is withholding the glorious liberty of complete independence. The fruit may well be eaten without regard to Him". You know the result. Eve discovered the result. Is not unthankfulness sin?

Harold Brennamen  
in Christian Monitor.

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## EVANGELISM

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"And when the day of Pentecost was fully come, they were all of one

accord in one place", Acts 2:1. Pentecost was a great day in Jewish Worship. It was the day of special thanksgiving for the first fruits of the harvest. It was an appropriate time, therefore, for the ingathering of the great spiritual harvest. Under the power of the Holy Spirit, there was preaching of the gospel that day, that has ever been the high water mark of evangelistic efforts. And just what was done? Here is part of Peter's sermon delivered on that day. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call", Acts 2:36-39.

Here we find a message so plain that one need not err therein. But today this simple message is being hedged about with human opinion and notions that defeat its very purpose. We only need to scan the list of sermon topics in the Saturday newspapers, which are to form the basis of preaching on the fol-

lowing Lord's day, to find ourselves confused.

Let us take, for example, the Great Commission as recorded in Mark 16:15-16. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned". Here is a message that embraces every responsible person in all the world. It is to be carried to every nation and every clime. Why doesn't man let it go on its way unfettered? The simple answer is, it seems to be human to tamper with the Word of God. Men seem to like to work at revision. Like the Pharisees of old, they keep piling up rules and regulations until they actually lose themselves under the pile they have heaped upon themselves. Now what does the word evangelical mean? It means to be according to the gospel. Now let's notice two requirements of the Great Commission. Each one is to believe for himself, if he is to be saved. Each one is to be baptized if he is to be saved. The first statement I have made is not challenged by man, but the second is. Why? These two statements most stand together or fall together. Yet many ministers are preaching, and some of them very eloquently too, that baptism is not essential to salvation. Is this evangelism according to the gospel?

Let us notice the apostle Paul's

method of evangelism. "Wherefore I take you to record this day, that I am free from the blood of all men. For I have not shunned to declare unto you all the counsel of God", Acts 20:26-27. Again in this same chapter we read, "I have coveted no man's silver or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and unto them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said. It is more blessed to give than to receive", Acts 20:33-35. Is this the method used by evangelists of today? Are they pure from the blood of all men, because they have declared the whole counsel of God? Have they coveted no man's silver or gold, or have they let selfishness take the wheel, when service should drive?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things,

endure afflictions, do the work of an evangelist, make full proof of thy ministry", 2 Timothy 4:1-5. This is the only evangelism that will be accepted in the "great day". It is the only kind that can offer a minister consolation, when the record of his ministry is reviewed by the One who said, "Go ye into all the world, and preach the gospel". Otto Harris. Antoch, W. Va.

## NEWS ITEMS

### WAUSEON, OHIO

Eld. James Kegerreis of Reading, Pa., came into our midst at West Fulton and held a two-weeks revival meeting, from Sept. 14-28. His messages were Spirit filled and very uplifting to all. These meetings were well attended almost every night.

Our Harvest meeting was on the last Sunday of our meetings. Two accepted Christ as their Savior and were baptized on Sunday afternoon. We were very grateful for all the visiting brethren and sisters, who came to worship with us and hope you can come again.

Sister Leola Beck, Cor.

### SWALLOW FALLS, MD.

The Swallow Falls congregation met in regular council Oct. 11. Hymn no. 571 was sung. Bro. Homer Mellott opened the meeting by reading 1 Sam. 28:15-21 and prayer. Our Elder, George Dorsey, then took charge of the meeting.

Several items of business came before the meeting and were disposed of in a christian manner. Bro. Z. L. Mellott led the closing prayer.

We have services every second and fourth Sunday of the month and extend a hearty invitation to anyone to come and worship with us.

Sister Patsy Werdebaugh, Cor.

### APPRECIATION

I wish to thank all our dear Brethren and Sisters for remembering me on my birthday, with cards and prayers. I sure did appreciate them all. May God bless you all. Sister Sue A. Reinhold

R. 1, Mt. Joy, Pa.

### WHAT THE CHURCH STANDS FOR.

It cannot be expected of any one to discuss all the doctrines of the Church, or even to name them with comments, in so short a space. Therefore the doctrines peculiar to the Brethren shall be brought forward and emphasized at this time. Those doctrines held in common by most of the Protestant churches shall be passed with mere mention.

First, let it be understood that the Protestant churches, for the most part, agree on many fundamental doctrines of the New Testament, such as: the existence of a God, the Creator and Upholder of all things; the Inspiration of the Holy Scriptures; the Divinity of

Jesus; the Incarnation that Jesus became the Saviour of the world: His death in which atonement was made for all men: His Resurrection from the dead, by which He became the Resurrection and the Life; His Ascension to heaven where He serves the children of God, as their High Priest; His Coming again the second time, as King of kings and Lord of lords, to receive His bride, the Lamb's wife and to take vengeance on them that know not God and obey not His Gospel; the Personality of the Holy Ghost and His office in applying and sanctifying the Word to the heart; Regeneration of heart by which the sinner becomes a child of God; Sanctification; Justification; Christian experiences for believers only; the final Judgment and Dispensation of rewards according to the deeds done in the body and the triumphant and glorious accomplishment of God's final Purpose to be all and in all.

On all these great and precious doctrines, I say, the Protestant world is practically united. They are the great doctrines believed and taught by them all, and the Brethren would be understood as believing and teaching them with all her heart. For them the church contends as of fundamental importance. She is settled in the conviction that whatever else may be held in ever so good faith, it must be in vain if the foregoing doctrines

are not most heartily believed and accepted.

The Brethren lead in teaching the Authority, Unity and Sufficiency of the Holy Scriptures. They hold that the Bible is an inspired revelation of God to man, that it was given with authority and confirmed and sealed by the death of the Son of God. It is held that when God speaks it is final, that there is no appeal, that He speaks with full understanding, as well as authority and that the only safe ground is to accept the Word of God in all good faith and obey it. That the Scriptures are a unit, they are the expression of truth and truth is always in harmony with itself. Want of understanding is the fruitful ground of scepticism and infidelity.

The Scriptures being a unit, what is taught by one of the inspired writers is taught by them all; they all stand for the teachings of the Master. The repetition of a command by the sacred writers therefore, does not increase its authority. To command a point once is sufficient and the obligations thereby imposed to obey are the same, as if it had been commanded a dozen times. It is held also that the Bible is its own best commentary. One passage explains another and the safest interpretation is to decide on the meaning of one passage, in the light of all other passages that speak on the subject. Again, it is

held that the New Testament is God's last revelation to the world and all expectation for further or new revelation, must end in disappointment. The New Testament is a sufficient revelation, a perfect law of liberty, and whosoever adds to it will have added to him the plagues therein described and whosoever takes from it will have taken from him his part in the kingdom of God. He has spoken for the last time.

The Brethren are distinctive in the law of Church membership. Faith, repentance and baptism by trine immersion, are held as conditions of membership and pardon. These cover the ground of regeneration from the standpoint of the individual. The commission, which covers the ground of church membership embraces: teaching, faith, repentance, baptism, remission of sins and salvation; the teaching to be done by disciples. Matt. 28:19, mentions the teaching and baptism and gives the baptismal formula. Mark 16:15-16, mentions preaching, believing and baptism and states that those who believe and are baptized shall be saved. Luke 24:47, states that in the execution of the commission, repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

Summed up, the teaching of the commission is, from the standpoint of those to be brought into the

Church, faith, repentance, baptism, remission of sins and salvation. That is, those who believe and have turned from their sins with godly sorrow for them, and have been baptized in the name of the Father and of the Son and of the Holy Ghost, have remission of sins and salvation. They are in a saved state, they have been born again and have found that God is precious. Such are true members of the church, the body of Christ.

The apostles taught and practiced after this manner in their day. Peter, who was God's mouthpiece on the day of Pentecost to lay open the saving doctrines of the Kingdom of Heaven, taught repentance and baptism, in the name of Jesus Christ for the remission of sins and the gift of the Holy Ghost, Acts 2:38. He taught the same in Acts 3:19. These were the first interpretations of the commission after it was given. So it continued through the teachings of the apostles, and on through the early centuries of the church.

Prerequisites to baptism. Baptism is conditioned on faith and repentance. The order is, first to be taught, then to believe and repent. It is the believers's baptism. The penitent believer in Christ is the proper subject, the only proper subject; not infants, nor idiots, nor wilful unbelievers. Without evangelical faith in Jesus Christ, as the Son of God and the Savior of sin-

ners. His Word as the power of God unto salvation, without repentance worked out under conviction of sin and godly sorrow, the sinner pledging himself to be faithful and obedient in all things, baptism is no more than a dead form. With true faith and repentance, baptism becomes an outward sign of an inward work of grace, which regenerates and saves the soul, because the sins are washed away.

It is held that the New Testament teaches Trine Immersion with face-forward action, as baptism and that it teaches only this mode. The position is based in part, on the following considerations: Jesus named the rite by a word that means immersion. All scholars of every age agree on this. Endless testimony could be given: Prof. Moses Stuart, who was for many years the chief glory of the Andover Theological Seminary says, "Bapto and baptizo mean to dip, plunge or immerse into anything liquid. All lexicographers and critics of any note, are agreed on this".—Mode of Baptism, page 14 by Stuart. Notice the two points affirmed: the word means to dip, plunge or immerse and all critics agree. The scholarly John Calvin, the founder of the Presbyterian Church, says, "The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church",—Institutes, Vol. 2, page 491.

If the word "baptizo" had been translated, instead of transferred and anglicized, it would perhaps have saved much contention. King James' translators were not allowed to translate it. The third rule, of the fifteen given to guide them in the King James translation said, "The old, ecclesiastical words should be kept, not translated". Baptism being an old, ecclesiastical word, the rule forbade its translation. But it is a notable fact that in the thirty odd translations, made from the second century to the early part of the nineteenth, cannot be found a single case where the word "baptizo" is rendered pour or sprinkle. That alone is an argument, from the standpoint of scholarship, very heavy in favor of immersion.

Baptism is called a "washing", Tit. 3:5; Heb. 10:22; "birth" John 3:5, "burial" Rom. 6:4; Col. 2:12; "planting" Rom. 6:5. These figures are solid for immersion. Figures employed to symbolize things bear likeness to the things symbolized. There is absolutely no likeness between these figures and pouring or sprinkling.

In the days of Jesus and the apostles, baptism was administered in the water and where there was much water, Matt. 3:6, 16; Acts 8:38-39; John 3:23. Their baptism required much water and going into it in order to its administration. Immersion is the only mode of baptism that requires these conditions.

The grammatical construction of the commission, the three persons in the Godhead, with their respective offices in the salvation of man, teach three actions in baptism. The commission, which is accepted as the baptismal formula, teaches that baptism is to be administered in the definite or particular name of each definite or particular, person of the Godhead "in the name of the Father, and of the Son, and of the Holy Ghost". This rendering, according to the rules of grammar, gives three propositions and teaches three actions. We use similar construction in our conversation from day to day. Critically, we understand one another as we list a number of similar purposes or places of doing the same action as stated in the verb. So here, we understand the Savior to mean "Baptizing them in the name of the Father, and baptized them in the name of the Son, and baptizing them in the name of the Holy Ghost".

To be continued.

## WEARING OFF

A plainly-garbed Sister was sitting in a railway station, busily engaged with some needle-work, while waiting a few hours for the train. A gentleman, carrying two grips, walked up to her and inquired how long she would remain there. On being told, he courteously asked to leave his grips in her care. The permission was kindly given. In

about half an hour the gentleman returned, gratefully thanked the sister, took the grips and walked off.

The instance gave food for thought. Why did this man pass out of the waiting room, go through the hall and almost through the reading room, before stopping to leave his baggage with some one, when there were dozens of ladies and gentlemen sitting on the benches he passed? Because the simple dress is not popular, lacking the lure of worldly attire, but carries a reputation. Sad that it is considered, even by many of our own church members, as not only a non-essential factor but even is a stumbling block to the more worldly.

Several weeks later the same sister entered a drug store and made a purchase. As she turned to go out, she met the gaze of two ladies who were sitting at one of the small tables eating. She overheard one of them say, "That's wearing off". Isn't it sad, that some members of our own dear church do copy the very, very foolish prevailing fashions of the world, exposing features and such as is very unbecoming to "women professing godliness"? Why should brethren and sisters look to fashion to tell them what to wear, rather than the church?

The body is the shell of the soul and the clothes only the husk of the body, but the husk generally tells the quality of the kernel. It is possible, and God's Word tells us so,

for a ravening wolf to go about in sheep's clothing; but can you give any reason or incident of a sheep going about in wolf's clothing?

### HEAVENLY MINDED

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ", 1 Cor. 2:16. The mind signifying the understanding or judgment, whereby we distinguish between good and evil. We often hear said, the mind has (or should have) power over matter. The mind is a great thing. We as members of Christ's body are spiritually minded. And such spiritual beings judge all things, yet they themselves are judged of no man. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned", 1 Cor. 2:14. Now to become Heavenly minded we must be endued with the Spirit. "We must be born of the Spirit". Jesus our great teacher taught us, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God".

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit", John 3:6. The one is fleshly minded and the other is Heavenly minded. The one uses judgment after the natural mind and the other uses the judgment after the heavenly mind. Now the call goes

out today "Come to Jesus". Oh what a wonderful call indeed. Hear Him calling, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light", Matt.11:28-30. When we have this mind to come to Christ, we learn of Him; learn meekness, learn patience, learn humbleness, learn obedience and learn faithfulness. Then we are having the mind of Christ. "Then said I, Lo, I come (in the volume of the book it is written of me to do thy will, O God". But before He can do the will of God, "He taketh away the first, that He may establish the second", Heb. 10:9. The natural mind must diminish so the Heavenly mind may predominate.

When that miraculous pouring out of the Holy Ghost, on the day of Pentecost was demonstrated, the people were troubled in mind and all became amazed and marveled, asking the question, "How hear we in every man in our own tongue, where in we were born?" Every man was fully persuaded in his own mind, the supernatural workings of God and brought upon them, being convinced by the preaching of Peter, their minds were changed, they were baptized and learned what was the mind of the Spirit. Now this brought them all to become of one

mind, and by this one mind they all glorified God. Where anyone gets that heavenly mind, he has an experimental knowledge of God's will and divine things. For Jesus reveals it to us by the Spirit. "Howbeit when he the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come", John 16:13.

Now we understand that heavenly minded persons, have their minds set on things above and not on things here on this earth; and then when Christ, who is our life, shall appear, then shall we appear with Him in glory. If we have this humbleness of mind we are not minding high things, but condescending to men of low estate, and then are we not soon shaken in mind, but are all of one mind speaking the same thing and working to the same end. When Jesus was here upon the earth and He opened His sermon on the Mount, He introduced happiness, which the teachers of wisdom have always considered as the principle object in morals and employed their utmost ability to convey a clear idea of it to the disciples.

The Jews, in general, were so employed that the enjoyments of sense were the sovereign good, Riches, conquest, liberty, mirth, fame, revenge and other things of the same kind, afforded them such pleasure that they wished for no better in the

Messiah's Kingdom; which they all considered as a natural one and that a golden scepter "instead of a Scepter of righteousness would have been the scepter of His kingdom. Nay, some of the disciples themselves retained for a time the like mind, till they were convinced of their mistake by the spirit, word and conduct their Divine Master. Having shown in what true happiness consisted, our Saviour addressed himself and explained to His Disciples, their duty as the teachers appointed to conduct others to the paths that lead to Eternal life.

Christ excited them to diligence in dispensing the influence of their doctrine and example, that their hearers might honor and praise the great Creator of heaven and earth, who had been so kind to the children of men. His definition of happiness was very different from what the Jews had been hearing, from the Scribes and Pharisees. So He thought proper to declare, that He was not come to destroy the moral precepts contained in the law and the prophets, but to fulfill them. There is nothing so steadfast as the eternal truths of morality. The heavens may pass away and the whole frame of nature be dissolved, but the rule of righteousness shall remain immutable and immortal. In view of this, He orders His disciples to enforce both by preaching and example, the strict observation of all the moral precepts contained

in the sacred writings.

In the consideration of the frailties of human nature, He taught them that excellent form of prayer, which has been used by Christian followers down to this day. "Our Father", He being the father of their spirits, the former of their bodies and the continual preserver of both. He is our Father, in still a much higher sense, as He regenerates us and stamps His image upon our minds. Thus making us heavenly minded, so that partaking of His nature, we become His children and therefore we can, with a holy boldness, call Him by that relation. In the former sense, He is Father of all good or bad, but in the latter He is only the Father of the righteous. Father is a very magnificent term and conveys the most lovely idea to the human breast, as it is used by mankind in general.

It marks the essential true character of our God, namely, that He is the first cause of all things, or the author of our being and at the same time conveys a strong idea of the tender love He bears to His creatures, whom He nourishes with an affection and protects with a watchfulness infinitely superior to that of an earthly parent. The word or name father teaches us, we owe our being to God. It teaches us that our sense of the tender relation, in which He stands to us, is confirming our faith in His power and goodness. It strengthens our

hopes of obtaining what we ask in prayer and our desires in obeying and imitating, quickened by this, He puts us all in mind that we are all brethren; the children of a one common parent and that we ought to love one another with sincerity, as we pray not for ourselves only, but for all the human race.

When the rich man saw his destination, he says, Send Lazarus to my five brethren at home. I don't want them to come to this place of torment. Well, they have Moses and the prophets, let them hear them. But no if one, that is risen from the dead go, they will be more apt to listen. But Abraham says, No.

"Which art in heaven". The word does not suppose the presence of God to be confined. He is present everywhere, is about our paths and about our bed. But this expresses His majesty and power, especially manifesting His presence to His creatures, as He hath agreed to share with them in the eternal felicities of the heavenly jerusalem. Our mind runs over this great prayer and if we would write in commenting over it all, this article would be too large.

"Thy will be done on earth as it is in heaven". May Thy will, O Father of the universe, be done in us, that by the light of Thy glorious Gospel and the aid of Thy Holy Spirit, we may be enabled to imitate the disciples of light, by giving as sincere

obedience and universal and constant care to Thy commands. Give us from time to time, that wholesome and proper food, that we may be able to worship Thee in energy and cheerfulness, as followers of that meek and lowly Lamb, who came to take away the sin of the world.

### ONLY LOANED

God didn't say that I might keep  
This lovely autumn day.  
Nor did He mean that through all  
time

The world could look this way.  
He sent the beauty of the fall  
The changing autumn leaves,  
And yet I know within my heart  
God only loaned me these.

I marveled at the reds and golds,  
The mountains smiling fair,  
And filled my mind with wondrous  
sights

I found most everywhere.  
So much in beauty to behold  
October's pleasantness, and yet  
So soon will change, I know  
God only loaned me these.

God only lends life's lovely things  
However large or small.  
He keeps them ever in His power,  
Then lends a share to all:  
Old Mother Nature's golden days,  
The mountains, plains and trees,  
The joys and gladness they impart,  
God only lends us these.

Sel. by Sister Blanche Eberly.

## GOD'S CALL

Who e'er we are, whate'er we be,  
 We're subject to God's call.  
 He calls and we from earth arise  
 And at His beck we fall;  
 He holds in His loving hand,  
 He gives us life and breath.  
 We're His while in this transient  
 life,  
 We're His when cold in death.  
 His call comes to the aged and  
 youth,  
 Those in the middle room.  
 The plant that's just begun to grow,  
 When buds burst into bloom.  
 There's glory in the hoary head,  
 When ripened is the corn,  
 But man responds when comes the  
 call,  
 At sunset or life's morn.  
 The call comes in a moment when  
 The spirit takes its flight,  
 It comes when beams the shining  
 sun,  
 Or in the hush of night.  
 When'er it comes we must respond,  
 But 'tis a call of love,  
 A transit from the life on earth,  
 To one in heaven above.  
 May we await the silent call,  
 Though it should come today,  
 When e'er it comes the angels  
 bright,  
 Will bear our souls away.  
 How wonderful will be the flight,  
 With glory all around,  
 To meet the loved ones gone before,  
 Where songs of praise abound.  
 David Mohler.

## FOR EVERYTHING

Shall we give thanks for every-  
 thing?  
 The cynic would scoff at the  
 thought,  
 But out of the abyss of dark de-  
 spair  
 The miracles of God are wrought.  
 As the tree is swayed and tossed by  
 storms,  
 Its roots run deep in the earth;  
 So the chastened soul renews his  
 strength,  
 And discipline proves its worth.  
 There have been grief and pain and  
 loss  
 From the time the world began,  
 But to feel a kinship for those in  
 need  
 Is a part of God's great plan.  
 So let us give thanks for everything,  
 And endeavor to live above  
 Our own selfish ways; then we shall  
 learn  
 That he chastens through his love.

## THE SHEEP

Closely they follow their shepherd  
 each day,  
 Careful that never they step from  
 the way.  
 Faithfully following, loyal and true,  
 All He has taught them, that will  
 they do.  
 Gentle and helpful to friend and  
 to brother.

Loving the Shepherd, loving each others.

High in the mountains, His presence is near.

Down in the valley they go without fear.

Quiet they rest wherevr He leads them,

Gratefully pasture wherever He feeds them.

Always they follow, leaving Him never,

On to the Home of the Shepherd, to dwell there forever.

Sel. by Sister Montez Sigler.

### THE CHOICE

To every man there openeth A way, ways, and a way,  
And the High Soul climbs the High Way

And the Low Soul gropes the low;  
And in between, on the misty flats  
The rest drift to and fro.

But to every man there openeth

A high way and a low,

And every man decideth

Which way his soul shall go.

Written by Carrie Hummer,

December 9, 1929

Contributed by Martha I. Harman

Joy fills my heart because I have allowed the Lord to have His right of way, to reveal to me what He is to mankind, what blessings are enjoyed in His presence today and what is in store for those who love Him, eternally.

To study the Word, to know God's Will and do it, molds a character that will endure His cross, through all the trials and afflictions of life, Matt. 10:38-39.

### LONELY HEART

There is a depth of loneliness, of heartaches and of sighs,

A depth of feeling and distress oft hid from mortal eyes,

Which men may carry in their breast, yes, deep within the soul.

The cause of which may be confessed, or to the world untold.

I know so well just what it means to have a lonely heart,

When nature with her charming scenes, or man's most lovely art,

Can't bring the comfort that one needs, the peace he so much craves,

Or what he studies, writes or reads, seems like it but enslaves.

And then I know when earth has failed and all seems cold and vain,

When faith and hope have been assailed and all but killed or slain,

How sweet it is through bitter tears and heart throbs heavy, sad,

Is trust the God who loves and cheers, and feel refreshed and glad.

Look up to God, O lonely heart,  
 and tell Him of your grief,  
 And pray that He will grace impart  
 and give you sweet relief;  
 Then consecrate to Him your all,  
 that you of Earth possess,  
 Then on His mercies you may fall,  
 relieved of loneliness.

Written by Carrie Hummer,

August 3, 1951

Contributed by Martha I. Harman

### ALONE IN THE DARK WITH GOD

The hour was late, but still no sleep,  
 Came to my weary eyes;  
 I had watched the moon and the  
 twinkling stars,  
 Up there in the midnight skies,  
 When, all of a sudden, a big, black  
 cloud,  
 Came and hid the moon from my  
 view,  
 Then, it dawned on me, how the  
 darkness of sin,  
 Was hiding God's love from me,  
 too.  
 I thought of a verse, that as a child,  
 I had learned at my mother's knee  
 'Twas a favorite of hers, one she  
 loved most,  
 It told of God's love for me.  
 For a moment I stood and ponder-  
 ed,  
 Ere alone in the dark I knelt.  
 Oh, the peace that came to my trou-  
 bled heart,  
 As His blessed presence I felt!

I had almost forgotten how to pray,  
 'Twas long since I'd talked with  
 God;

I had wandered far from His pre-  
 cious side,  
 While the paths of sin I'd trod.

Still I asked in my own humble way  
 Forgiveness for every sin.

I felt, I was born again, that night,  
 Ready, a new life to begin.

So, now as I cross life's ocean,  
 My Saviour will steer my bark,  
 For there on my knees I found  
 Him,  
 As I knelt alone in the dark.

### OWNERSHIP

Who owns this land  
 I do not know—  
 This curve of landscape,  
 Row on row.  
 Some man with a deed  
 Will cut this grain  
 And fill his barns  
 And count his gain;  
 Another season  
 Plant and reap,  
 Recount his wealth  
 And lose his sleep.  
 Yet I, a stranger,  
 Briefly pause  
 And own much more  
 Than match his laws.  
 This yellow gold,  
 This silver sheen,  
 The form and beauty  
 Of this scene  
 Are mine, well-stored.

No locks need mending;  
My wealth is safe  
For memory's spending.

## WHAT IS CHRIST TO YOU?

Yes, what is He to you  
Just a good luck charm  
To be taken along  
To ward off harm?  
When to His throne  
You do advance,  
Do you hope He hears  
Your prayers—by chance?

What is Christ to you?  
Just a crutch or cane  
To help you along  
When tired or lame?  
Do you live your life  
By chance or guess,  
And then blame God  
For your distress?

Why not make Christ  
Your all, your life  
And live for Him  
Come peace or strife?  
He gave His all,  
Can you give less?  
He then your life  
Can truly bless.

A good name is a great honor to  
any person, but to keep it is much  
greater.

## DAILY DEVOTIONS FOR DECEMBER

### THE PEACE OF GOD

Memory verse, Job 22:21, "Ac-

quaint now thyself with him,  
and be at peace: thereby good  
shall come unto thee".

Mon. 1—Psa. 4.

Tues. 2—Rom. 8:1-14.

Wed. 3—Rev. 14:12-20.

Thurs. 4—Matt. 11:20-30.

Fri. 5—II Thess. 3.

Sat. 6—Jer. 14:7-13.

Memory verse, Rom. 5:1, "There-  
fore being justified by faith, we  
have peace with God through  
our Lord Jesus Christ".

Sun. 7—Psa. 119:153-168.

Mon. 8—Isa. 27.

Tues. 9—Rom. 14:13-23.

Wed. 10—I Cor. 14:27-40.

Thurs. 11—II Cor. 13.

Fri. 12—Eph. 4:1-16.

Sat. 13—Heb. 13:9-25.

Memory verse, Isa. 26:3, "Thou  
wilt keep him in perfect peace,  
whose mind is stayed thee: be-  
cause he trusteth in thee".

Sun. 14—Ex. 33:8-23.

Mon. 15—II Chron. 15:1-15.

Tues. 16—Isa. 59:1-8.

Wed. 17—Ezek. 7:16-27.

Thurs. 18—Mark 4:35-41.

Fri. 19—Lev. 26:1-9.

Sat. 20—Luke 10:1-12.

Memory verse, Luke 2:14, "Glory  
to God in the highest, and on  
earth peace, good will toward  
men".

Sun. 21—Isa. 53.

Mon. 22—Eph. 2:8-22.

Tues. 23—Isa. 9:1-8.

Wed. 24—Luke 1:67-80.

Thurs. 25—Luke 2:1-20.

Fri. 26—Luke 2:25-40.

Sat. 27—Micah 5.

Memory verse, Jno. 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid".

Sun. 28—Rom. 5.

Mon. 29—Col. 3:12-25.

Tues. 30—Jno. 16:25-33.

Wed. 31—Phil. 4:1-9.

## SUNDAY SCHOOL LESSONS FOR DECEMBER

### PRIMARY LESSONS

Dec. 7—Mary and Joseph on a trip. Luke 2:1-7.

Dec. 14—The Shepherds and the Baby Jesus. Luke 2:8-20.

Dec. 21—CHRISTMAS — The Christmas Stories Retold. 1 John 4:7-11.

Dec. 28—The visit of the Wise Men. Matt. 2:1-12.

### ADULT LESSONS

Dec. 7—Paul begins his voyage to Rome, Acts 27:1-20.

1—How may we compare our voyage on life's sea with Paul's voyage to Rome?

2—In what ways can we show those of authority that we can be trusted, under any and all circumstances?

3—Are we prone to try and reason things from a purely natural standpoint, rather than to take God's directions, given

through His word and the Spirit?

Dec. 14—Paul giving orders in the hour of storm. Acts 27:21-44.

1—What prompted Paul to reveal to the passengers the message of the Angel to him?

2—What are some courageous examples that would be helpful to the Church today?

3—Why do people still try to save themselves by their own efforts as did the shipmen?

Dec. 21—CHRISTMAS—A child is born, a Son is given. Isa. 9:1-7.

1—Why amidst the darkness of the times in which we live, do people not come unto the light?

2—Do we truly realize what it means to possess the peace brought into the world by the Savior?

3—What are the boundaries of Christ's Dominion?

Dec. 28—Paul reaches Rome and preaches the Kingdom of God. Acts 28:1-31.

1—What does the experience Paul had with the viper signify to you?

2—Do even great men in the faith, such as Paul, need the encouragement of brethren?

3—Should Paul's ability and desire to preach the Word, regardless of circumstances, be a lesson to us?

BIBLE STUDY BOARD

# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## HUMAN FORM OF CHRIST

"And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name. I will require it of him", Dent. 18:17-19.

Here we find God Almighty speaking, perhaps fifteen hundred years before the birth of Christ, to His people and revealing unto them the wonders of the future. God will raise up a Prophet like unto Moses, a leader of God's people; a Man who would communicate with God, One who would deliver God's Will unto His people and One who would not be influenced by the mis-leading influences, promises and wiles of Satan. God would put His Words in this Prophet's mouth. Dear reader, how much do you know of the Words which Christ spoke while here? How dearly do you val-

ue them? Do you believe they are God's Words for us? Do you believe the apostles faithfully recorded these words, as Christ spoke them? Do you believe that Christ spoke all that God commanded? or are men still receiving some of God's Words today, which Christ forgot, and which take place of the commandments and ordinances which the New Testament writers recorded? ARE YOU believing and obeying these commandments as though you would be required to face them some day?

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering has thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congrega-

tion: lo I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation", Psa. 40:5-10.

Do you find many wonderful works which Christ has done, in the New Testament? Yes, so many recorded and not recorded that we could not number them. Those who read the Old Testament, would think that Christ would require a multitude of sacrifices and offerings, but actually He has required none, although He does require our own loyalty. Our ears are opened unto the great Will of God, Who is worshiped through love and obedience rather than through burnt offerings and sin offerings. He does not wish His law to be written on our bodies but rather in our hearts. Christ spent almost every moment of His ministry, to reveal unto us the Loving kindness, Truth, Righteousness and Faithfulness of Almighty God.

When shall Christ so come? About six hundred years before, the prophet Jeremiah tells us, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his

name whereby he shall be called, The Lord Our Righteousness", Jer. 23:5-6. Yes in the future, He shall come out of the loins of David. He shall be a king, not like so many who were so short-lived and so changeable. Why, because He shall reign and prosper and shall execute judgment and justice upon the earth, while time shall last.

Where shall He appear, that we may know Him? "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting", Mic. 5:2. He appeared among the poor and humble at Bethlehem. He was announced, not to the royalty or from the palace, but rather to the devout and faithful shepherds, Luke 2:8-12. He shall be called a Nazarene, because His mother and Joseph lived at that city, Matt. 2:23. He was called out of Egypt, because His mother and Joseph were warned to flee with Him to Egypt, to avoid the jealousy of Herod the king. He came as was prophesied, out of the house and lineage of David, as our King Emanuel, Luke 2:4. Should we know Him with certainty? Was it possible for anyone else to fulfill all these prophecies and meet each of their requirements?

How could He come to earth and yet be God? "Therefore the Lord himself shall give you a sign; Be-

hold, a virgin shall conceive, and bear a son, and shall call his name Immanuel", Isa. 7:14. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son, and thou shall call his name Jesus: for he shall save his people from their sins", Matt. 1:20-21. A virgin conceive, medical science tells us such is impossible "but with God all things are possible". Why accompanied with so many miracles? So that everyone should know that Jesus is "The King of kings and the Lord of Lords". This Son is God in human form, brought to earth through the power of the Holy Ghost. Jesus our Saviour came to earth, to reveal God's Will unto us and to give His blood for our sin offering. Can anyone deny that this was the Son of God?

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me", Luke 24:44. Over a long period of years God had recorded, in various ways and through various Prophets, the many details concerning Christ's birth and ministry. How thankful

we should be that He so carefully provided for our salvation and that His great power was able to perform each detail. We have mentioned only a few of the prophecies written in the law of Moses, by various Prophets and in the Psalms, but God has carefully fulfilled each of them.

### BE STEADFAST

A charge to keep I have, a God to glorify. Isn't that a beautiful charge? We can all do it, if we want to. But this human nature is like Paul said, When he would do good, evil was present, and that is so true. Two big events must take place in our lives. One is as essential as the other.

The one is Conversion. Now after we've been converted, there is much we must do, to be a true follower of Christ. Then is when we can expect to have some persecution, one way or another. After Paul was converted, He went about preaching. He was steadfast, although he was beaten, put in prison and had many mean things said to him. But he said, I've fought a good fight, I've kept the faith. Oh if we could say that much. I wonder where our faith is? Do we put more faith into Man-made rules, than we do into Scriptural teaching?

Another big event is the Resurrection. Our resurrection depends on our conversion and how we live after we are converted. The fifteenth

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chapter of first Corinthians tells, Of the coming of the Lord and the first resurrection. Jesus died, was buried and arose again the third day. Do all men believe this? If Jesus didn't do this, all our hopes and works would be in vain. In verse ten Paul wrote, "But by the grace of God, I am what I am". Paul realized this, so he was more determined to do all he could, for the Master's cause. Oh, if we could only get our eyes open and see, we could do much more than we are doing. This Gentile age is coming to a close, Jesus shall be subject unto God and that God will be all in all. Oh, let the words of the Bible speak for itself. And let us obey it, rather than what we want or what men may teach.

Do you think God is so merciful,

that He will overlook every wrong thing we do? No, not at all. Paul said, Evil communications corrupt good manners. Or we can say, Evil companions corrupt good morals. How low and corrupt men do get. Some have knowledge of God, but they don't live and act like it. The older I get, the more I see and read, How much more earnest we ought to be. Do any of us know how long we will stay here? None of us know the day or the hour. We are only passing through this world once. If we hold on to these earthly things, and some are very ungodly, How can you expect a resurrection with Jesus? With tears I plead with you, brethren and sisters here at Englewood and all the Bible Monitor readers. Be steadfast, unmoveable, always abounding in the work of the Lord.

Don't let the evil things come in among you, until they separate you from the love of God. Don't set up your judgment against God and the church. How much are you doing for the church? Are you building it up? We can each ask ourselves this question. We can each answer our own question. Let's awaken to the sense of our duty and open up our hearts. That you may know and see, where you are going? Turn and serve the Lord, while you have time and opportunity. We should all be very much concerned how we live and about our resurrection. For after that takes place, we will know

where we are spending eternity. If we be steadfast in the Lord, our work will not be in vain. After we have done all we can, we are still weak creatures, depending upon God's love and mercy.

Joseph P. Robbins,  
Bx 34, Potsdam, Ohio.

## RESPONSIBILITY

Luke 12:47-48. "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more". These are Jesus' words. Stripes here means some sort of punishment. For whatsoever a man soweth, that shall he also reap. Men were created to be responsible creatures, they were given intellect and also a conscience to guide them to know right from wrong.

The first man was Adam, his conscience must have caused him to hide himself, from the presence of the Lord in the garden. And the Lord called unto Adam and said unto him, Where art thou? And Adam said, I heard thy voice in the garden, and I was afraid. Sin makes us fear; love and obedience casteth away fear. Did Adam go to some

college or seminary to learn right from wrong? Job 14:1, "Man that is born of a woman is of a few days, and full of trouble". This was part of Job's life. Job was tempted and oppressed, by the adversary of souls, Satan the devil. Gen. 29:20, "Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her". Love is a great factor in our life. The apostle expressed his attitude, Rom. 8:38-39, that there is nothing that can separate us from the love of God, which is in Christ Jesus our Lord. The apostle Paul tells us, I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

Man has set himself up to tell others right from wrong, disregarding the Holy Spirit. John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you". John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come". Every one must bear his own responsibility, we cannot hide or shift our wrong-doings on anyone else. For every man shall bear his own burden, the burden of sin and a guilty conscience. Heb. 4:12-13, "For the

word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do". Where can we hide? Rev. 6:15-16, the kings of the earth, and the great men, and the rich men and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb". This is fear, the miserable feeling of a guilty conscience. For the great day of his wrath is come; and who shall be able to stand?

Are we not accountable as to what kind of material we use to build the spiritual house? Whether it be gold, silver, or precious stone; or wood, hay or stubble; something durable or something perishable? If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: every man's work shall be made manifest. For the day shall declare it. The fire shall try every man's work of what sort it is. Are we not

all, who have a sound mind, responsible for what we do? 2 Tim. 1:7, "For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind". If we live in fear, it is a fault of our own. The older we get to be, the greater our responsibility will be. Titus 2:1-2. "But speak thou the things which become sound doctrine: that the aged man be sober, grave, temperate, sound in faith, in charity, in patience".

Phil. 4:5, "Let your moderation be known unto all men". This thing should be possessed by all christians but is not heeded in many lives. We should be temperate in all things that we engage in. Whether it be in our everyday life or wherever we are. Those who are not temperate show a poor light to the non-professing people. Such as disrespecting speed limits, we should be law-abiding people, for the law is for the well being of all. We are a responsible people before the Lord. Are we not going to be held accountable of our way of doing? We each are more accountable as our knowledge increases. According to the amount of talents the Lord has given us. Experience also makes us more responsible. If we condemn the things of God, that He placed on the earth, we become offenders.

Matt. 13:41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all

things that offend, and them which do iniquity". Acts 24:16, "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men". This was the apostle Paul's attitude of his way of life. Some get the habit of profanity and filthy talking. The works of the flesh crop out unless we prayerfully hold ourselves in control. If our light be darkness, how great is that darkness? Every tree that bringeth not forth good fruit is hewn down and cast into the fire, to be refined. Wherefore by their fruits ye shall know them. Jesus told His disciples, "Ye are the light of the world". Is this not a responsibility to all His believing children? For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Psa. 119:9-10, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments". Heb. 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip". If every transgression and disobedience receives a just recompense of reward: how shall we escape, if we neglect so great salvation. The light of the world is Jesus, no dark-

ness have we who in Jesus abide. Can the world see some of that light in us? 2 Cor. 3:2, "Ye are our epistle written in our hearts, known and read of all men". We wonder whether the world can see or read us church-members and know we are the Lord's epistles? Do we look and act like Jesus or do we look like the worldly minded and act like the sinful people of the world? Has Jesus' light dawned upon you and me? Are we shirking our duty and responsibility? If so, who can we blame? Let your moderation be known unto all men. Is this not our responsibility and duty?

To be a living epistle, to be known and read by all men, we sure have something to do. The apostle Paul says, I can do all things through Christ which strengtheneth me. We heard a Bible teacher say, We have no do's since grace saved us. In other words, after we are saved we can do as we please. The apostle Paul did not teach such a kind of doctrine. 1 Cor. 9:27, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway". Did the apostle have nothing to do? Woe is unto me, if I preach not the Gospel. When I preach the Gospel, I make the Gospel of Christ without charge, that I abuse not my power in the Gospel. Paul felt his responsibility to his Lord.

William N. Kinsley, Hartville, Ohio

## THE BIRTH OF CHRIST

The essence of this article is largely taken from: The New Testament, Hastings Bible Dictionary, Peloubets Bible Dictionary and Matthew Henry's works.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord", Luke 2:11. This world is not a world of chance, but all effects are the results of a given set of causes. The time and place of the birth of our Saviour are as grand as the manner of it.

The time had fully come when God would send His Son to be born of woman, under the law, to atone for the sins of fallen mankind, between each one and his God. According to the information I have at hand, He was born when the fourth Monarchy was at its height, at a time when it was called a "universal monarchy". His birth was in the days of Augustine Caesar, when the Roman Empire reached from Parthia one way and Britain another. Therefore at that time it was called the "Empire of the whole civilized world". This answers why the decree from Caesar Augustus "That all the world should be taxed", Luke 2:1. An author refers to Dan. 2:44, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed".

He was born when Judea became a province of the Roman empire,

therefore the Jews were taxed among the rest. Jerusalem was taken about sixty years before this, by the Roman general Pompey. By decrees the government was handed down until the time when "this taxing was first made when Cyrenius was governor of Syria". Luke 2:2. Now, just at this time Christ was to be born, for Jacob's blessing upon Judah long years before, was that "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come; and unto him shall the gathering of the people be", Gen. 49:10. We are told that this was the first taxing that was made in Judah, the first badge of their servitude here, therefore Shiloh must come. Also, the temple of Janus was now shut, which was only if no wars were in progress.

As to the date of His birth it most probably is December B.C. 5, four years before the time from which we count our years. It has been considered by later scholars that the learned monk, Dionysius Exiguus, made an error of four years in his count, which he made sometime in the sixth century. In reality we would be living in the year 1963 A.D. Maybe closer to the close of the Gentile age than many of us think. F. N. Peloubet, D.D., seems to think that "it is more than likely that our usual date of December 25, is not far from the real date of His birth. Since this

day comes when the longest night gives way to the returning sun, on his triumphant march; it makes an appropriate anniversary to mark the birth of Him, who appeared in the darkest night of error and sin, as the true Light of the world.

The place where the Christ child was born was Bethlehem of Judea, it was foretold in, Micah 5:2. The Scribes understood it, Matt. 2:5-6. Many of the common people understand it, John 7:42. Bethlehem was the city of David, for he was born in this city in the year 1085 B.C. Bethlehem also signifies "the house of bread". Zion was also called "the city of David", 2 Sam. 5:7, yet Christ was not born there, but rather in the city of Bethlehem, because this city was more fitting for the meek and lowly class of people. Here is where David was born in meanness and lowliness to be a shepherd and our Saviour, humbled Himself as a shepherd. Providence chose a like condition for His birthplace and not the city of Zion, where he (David) ruled in power and prosperity, for this Zion was rather to be a type of the Church. Joseph and Mary's home was in Nazareth of Galilee, but yet this child must be born in Bethlehem "because He was of the house and lineage of David", Luke 2:4, John 7:42. See how man purposes and God disposes. At this particular time man called all the world to be taxed, and this taxing

or enrollment required His mother to return to Bethlehem, because of the lineage of her birth.

History tells us that the circumstances of His birth were very low and possibly under the marks of contempt. Yet He was a first born son, although it was poor honour to be a first born of a woman so poor as Mary was, with no inheritance to leave Him.

"He was wrapped in swaddling clothes", thus far in common with other children, "and laid in a manger" not as other children. I think of Job where he said, that He that made "thick darkness a swaddling band for the sea" was Himself wrapped in swaddling bands. The word which is translated swaddling, some think it also means to rend or tear, therefore His very swaddlings were ragged and torn.

Being born in a stable and laid in a manger, was an instance of extreme poverty of Joseph and His mother. It was an instance of humiliation to our Lord and Saviour. Therefore it does answer to the type of Moses, who laid in the ark of bulrushes, as Christ was laid in a manger. Surely it should teach us humility and to abstain from the worldly glory of men.

Of all the poverty and lowliness of His birth, there rings an echo of His divinity through it all, for it is said of Him, who was the first begotten into the world, "let all the angels of God worship Him", Heb.

1:6.

Now, we turn to the shepherds who were "abiding in the field, keeping watch over their flock by night". To prove to them that there was an angel from heaven appearing unto them, they must have seen and heard "the glory of the Lord round about them: and they were sore afraid". But the angel told them to "Fear not, for I bring you good tidings of great joy, which shall be to all people".

"Good tidings of great joy" was the reason the shepherds were not to fear. These tidings were to be told to the Jews, they were to be told to the Gentiles, they were to be told to all people. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord". At this particular time, Bethlehem was filled to the utmost, and many, no doubt of the lineage of David, so they were given a sign that the babe shall be "wrapped in swaddling clothes and lying in a manger".

"Peace on earth, good will toward men". God's good will in sending His Son, the Messiah, introduced a plan of "peace on earth" once more; broke down the enmity that sin had placed between God and man. All the good which flows to man through the birth of Christ. All the good we have, or ever hope to have, is due to God's good will. Now, if we have the comfort of it, surely He must have the glory for

it. This is a faithful saying and worthy of our acceptance. "That the good will of God toward men is glory to God in the highest and peace on the earth".

The first to be told by the Spirit of God of the birth of Jesus, was the shepherds of Judea, Luke 2:9. Then Simeon, who was a just man and had been told by the Holy Ghost "that he should not see death, before he had see the Lord's Christ". Here Simeon took the young child up in his arms and said, "Lord, now lettest thou thy servant depart in peace—for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel". There was one Anna, a prophetess of great age, who also gave thanks unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

Only a few thoughts in regard to the wise men. They were witnesses the same as the Shepherds, or Simeon and Anna, but differing in time. Sometime later they came, being guided by a star that shone in the east, and they were Gentiles and not of the house of David. Note, Christ was born of the lineage of David and David was a great-grandson of Ruth, the Moabitess. Here we find that in the lineage of His birth, also in the witnesses of His birth, the Gentiles were not forgotten.

These wise men were men of the east, they were Magis, called in the Bible "wise men"; Arabia is called the land of the east and therefore the Arabians are called men of the east and history says they did homage to David and Solomon as types of Christ. The Jews regarded not Christ but the Gentiles enquired after Him. Many times those who are nearest to the means are farthest from the end.

Matt. 2:11 says that the wisemen "fell down and worshipped Him. and when they had opened their treasures, they presented unto Him gifts; gold and frankincense and myrrh". These gifts were the products of their own country, and in the eastern countries, when they did homage to their King, they gave them gifts, Isa. 60-6. One quotation from Matthew Henry, "Some think there was a significancy in their gifts, they offered Him gold, as a king; frankincense, as God, for they honored God with the smoke of incense; and myrrh, as a Man that should die, for myrrh was used in embalming dead bodies.

However far the story is told of the birth of Jesus, it rings in our ears, "For unto you is born this day isin the city of David, a Saviour, which is Christ the Lord".

Walter Coning,  
in the Vindicator.

## WHAT THE CHURCH STANDS FOR

(Cont'd from Nov. 15 issue,  
Page 15)

The Scriptures reveal three persons as constituting the Godhead, Gen. 1:26; Matt. 3:16; 28:19; 2 Cor. 13:14; 1 John 5:7. It is taught also that these three are one, one God, not three Gods, 1 John 5:7. The Godhead is an example of unity in trinity and trinity in unity. It is a tripersonal manifestation of the one God.

Probably the clearest example in the scriptures of the tripersonality of the Godhead was given when Jesus was baptized of John, Matt. 3:16-17. Jesus, the second person in the Godhead, was baptized; the Holy Ghost, the third person in the Godhead, descended as a dove and came upon Jesus; while the Father, the first person in the Godhead, spoke from heaven saying, "This is my beloved Son, in whom I am well pleased". This case is unmistakable. If it is possible to settle a proposition, this passage must be accepted as final on the tripersonality of the Godhead.

A few examples will enable us to understand, measurably at least, the unity of the Three. John 17, records Jesus' great prayer offered up the night before He was crucified. He prays repeatedly in the prayer that the disciples might be one, even as he and the Father are one. This

teaches that Christians may be one as the Father and Son are one. Is any union among Christians possible to the extent that personality is destroyed? Of course not. However, it is possible for them to be one in spirit, one in aim, one in life and yet not one in person. So is the unity of the Godhead. The Three are one in spirit, one in aim, one in life, but not one in person. The husband and wife are one, even one flesh, say the Scriptures but not one in person. So we should understand the Father, Son and Holy Ghost.

The essential point is, are the Three one or three in baptism? This is the point of controversy among many. It is necessary only to refer to the baptismal formula in order to settle the issue. The commission distinctively commands baptism in the name of each of the Three, rather than just once in the names of the Father, Son, and Holy Ghost. Not once in the names (plural) of the Three, but in the name (singular) the particular name of each of the Three. No matter in how many other senses the Three are one, if they are revealed as three in baptism and not as one, the question of the unity of the Godhead is settled so far as it relates to baptism. It is certainly clear that this formula reveals them as three and not as one. So may we understand that in baptism they are three and cannot be recognized as only one.

The Scripture teaches that the Father, Son and Holy Ghost fill separate offices, in the salvation of man. The Father is revealed as the supreme and eternal Head and Law-maker; the Son as the Law-giver, the Redeemer, the Savior, the Advocate; the Holy Spirit as the guide into truth, the Comforter, the faithful Witness. See 1 Cor. 11:3, 23; John 7:16; 14:10, 24; Matt. 1:21; Gal. 1:4; 1 John 2:1; Rev. 19:16; John 5:22; Acts 5:32; John 16:7-11. Not only three persons in the Godhead, but three distinct offices, each of the Three sustaining to man an official relation, distinct from the other Two. The baptismal formula, which teaches trine action, is based on the three persons and three offices in the Godhead.

Face-forward action. That believers are planted in baptism, or united with Christ, in the likeness of His death, can only be a forward action, Rom. 6:5. In death Jesus bowed His head and gave up the ghost, John 19:30. The action was forward not backward. Certainly to be planted in baptism in the likeness of Jesus' death, means more than the manner of action of the body, but must it not include this also? Bowing the head is the natural position in death. So in the death of "the old man" and the act of putting him off. Even Jesus' initial baptism of suffering in the garden, in this highly metaphorical use of the word, the action was face-forward and three

times, Matt. 26:39-44.

It does not follow that baptism is with backward action, because it is a burial. The word "bury" means concealment or a covering up, without regard to the position of the object to be concealed. The burial of a body face-forward is as true to the meaning of the word, as if it were placed on its back or in any other position. Burial means concealment regardless of position.

Design of baptism. It is taught that baptism is for the remission of sins and as an entrance into the church, the kingdom of God. John the Baptist taught the baptism of repentance for the remission of sins, Mark 1:4. Peter taught the same doctrine, Acts 2:38; 3:19. It is taught in several places that by baptism believers are brought into Jesus and the church, Rom. 6:3-4; Gal. 3:27; 1 Cor. 12:13.

Again, baptism is taught as among the first principles of the doctrine of Christ, Heb. 6:1-2. That is, it is one thing among other things of that part of the New Testament teaching that brings men into a saved state, which assures pardon and the hope of eternal life. In this group it stands with faith and repentance, and it depends upon them. In other words, it belongs to the birth part of christian experience and it is one of the conditions of all that the New Birth brings to the penitent; it need not therefore be repeated but the individual should

go on unto a more productive life. Remission of sins and the baptism of the Holy Ghost are two things that depend on the New Birth. No unregenerated sinner can hope for them. Baptism is for the remission of sins and the gift or baptism of the Holy Ghost.

History tells of a general practice in line with this doctrine. "Trine immersion was the general practice of Christians, from the end of the second till the close of the twelfth century. The proof of the above statement is overwhelming". This language occurs in the opening of Dr. Cathcart's work, The Baptism of the Ages and of the Nations. Also trine immersion was the general practice and still is in the Old Greek Church, in whose language the law of baptism was given.

### LABORERS TOGETHER WITH GOD

The Carpenter's tools had a conference, Brother Hammer was in the chair. The meeting had informed him that he must leave, because he was too noisy. But he said, "If I am to leave this carpenter's shop, Brother Gimlet must go too; he is so insignificant that he makes very little impression".

Little Brother Gimlet arose and said, "All right, but Brother Screw must go also; you have to turn him around and around, again and again, to get him anywhere".

Brother Screw then said, "If you wish, I will go but Brother Plane must leave also; all his work is on the surface, there is no depth to it".

To this Brother Plane replied, "Well, Brother Rule will have to withdraw if I do, for he is always measuring other folks as though he were the only one who is right".

Brother Rule then complained against Brother Sandpaper and said, "I just don't care, he is rougher than he ought to be and he is always rubbing people the wrong way".

In the midst of the discussion, the Carpenter of Nazareth walked in. He had come to perform His day's work. He put on his apron, and went to the bench to make a pulpit. He employed the screw, the gimlet, the sandpaper, the saw, the hammer and the plane and all the other tools. After the day's work was over and the pulpit was finished, Brother Saw arose and said, "Brethren, I perceive that all of us are laborers together with God".

Oh how many of us Christians are just like those tools—fussing at others, because they don't do things just the way we think they should.

There was not an accusation against one of these tools that was not absolute true; yet the Carpenter used everyone of them—and there was not a place where He used any one where any other one would have done at all. How careful we should

be not to find fault with any of God's tools.

Sel. by Sister Ada Whitman,  
West Millgrove, Ohio.

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## NEWS ITEMS

### SUBSCRIPTIONS

Please remember that many of your renewals are due by January first. A number are behind with their subscription and should include an extra dollar or so, to bring all our records in fine shape by the start of a New Year.

What could be better in the New Year, than to furnish more Gospel manuscripts for our little paper? Would articles for the children be helpful and interesting? What about regular articles for the young people? Yes, and also articles by the young people.

Editor.

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### ENGLEWOOD, OHIO

The Englewood congregation enjoyed another Lovefeast occasion, with services all-day Saturday, Oct. 25. In the evening fifty surrounded the Lord's table, with Bro. Eldon Flory officiating. We were thankful to our Heavenly Father for the privilege again, of partaking of the sacred emblems representing the broken body and shed blood of our crucified Redeemer. Then Jesus said unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink

His blood, ye have no life in you", John 6:53.

We were glad for the Brethren and Sisters that came from adjoining congregations. On Sunday 110 were present. After Sunday-school we were blessed with spirit-filled sermons, which should stir us to great christian zeal in the service of our Master.

Sister Sylvia Surbey, Cor.

### QUINTER, KANSAS

On Oct. 14, Eld. Hayes Reed began a revival meeting at the Quinter church, continuing until the 26th and closing with a Lovefeast. Bro. Reed gave us Spirit filled messages and although none were added to our number at this time, we feel that the seed sown may yet bring forth fruit. We believe the church has been strengthened and made to feel more responsible for lost souls.

We had all-day services Saturday, with communion services in the evening. Forty-one surrounded the Lord's tables, to partake of the sacred emblems of our Lord's suffering and death, with Bro. Reed officiating. We had preaching all-day Sunday, with the visiting ministers giving us good messages from God's Word. Visiting ministers present: Emery Wertz, Isaac Jarboe, William Root and Hayes Reed. We enjoyed having Sister Reed and Gloria with us too. We pray God's blessing on Bro. Reed

and family and also the members from McClave, Kansas City and Dallas Center, who helped us in these meetings. Pray that we might all be true and faithful in these trying times.

Elma Jamison, Cor.

### THE PURPOSE OF THE INCARNATION

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth", John 1:14.

In the course of the circle of the year, we find ourselves nearing the Christmas time, and almost on every hand we notice preparation going forward for its celebration. But we must believe that much of this preparation is not in good keeping with the character of the event, that Christmas is intended to commemorate. Not well rendered programs with Santa Claus as the central figure, not costly gifts and glittering decorations, not mirthful company, pleasure parties and sumptuous feasts, should demand the most attention.

But rather that which should claim our highest interest is the great historical event as recorded in Luke 2 and other references, which was first proclaimed on earth to the lowly shepherds of Bethlehem, by the herald angel, in these familiar words, "Fear not; for behold, I bring you good tidings of great joy

which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord". This event is known as the Incarnation. It seems that Jesus as God, for a purpose was clothed in flesh.

I shall not attempt to explain this holy mystery; for it is a fact beyond human explanation or comprehension. It is a mystery that the wise of the world have failed to solve. But it is a central and fundamental fact of our Christian faith.

As further testimony to this fact I will present a few passages of Scripture, in addition to my text in which the Incarnation is indicated. 1 Tim. 3:16, "And without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory". Rom. 1:13, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh". Gal. 4:4, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law". Heb. 2:16-17, "For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for

the sins of the people".

The whole teaching of the Scriptures recognizes the Incarnation as the great central act in God's dealing with our sinning race. We may justly call it the veiling of God in Christ, for the redemption of fallen mankind. The Old Testament period, with all its types and shadows, points forward to the Incarnation. At the birth of Christ age-old preparations, prophecies and promises of Jehovah were materialized. It was the great mid-day, the fullness of time. From it all real movements since have proceedeth, depending upon it for direction and force. Christian doctrine and duty depend upon it.

The Scriptures reveal a four-fold purpose of the Incarnation, or rather four purposes combined as one, none of which is complete without the others. Let us notice each of these purposes briefly: First, To reveal the Father. The relation of man to God both as a race and individually, as it existed in former dispensations, is changed in the new order of things established by Christ. All the way through the Old Testament the Creator is revealed, as the just and righteous God. Daniel prays, "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him and to them that keep his commandments", Dan. 9:4. All this remains in the New Testament; but through the Incarnation of the Son,

God is revealed as the Father. While we find the word Father in this sense in a few instances in the Old Testament, it there refers rather to future conditions or is used in a restricted sense not carrying the clearness of meaning, that it does in the New Testament.

Jesus teaches His disciples to pray, "Our Father which art in heaven". The word Father, it is said, is used in this particular sense more than 130 times in the New Testament. Yet this relation is obtained only through the incarnated One. Jesus says, "No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him. Philip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father".

Thus the Son has revealed the Father to us. They were one and the same in purpose, design and principle. The Son came into the world to do the will of the Father. Oh, what a wonderful purpose is this of the Incarnation.

Turning to my text we read in parenthesis, "And we beheld his glory, the glory as of the only begotten of the Father". What was His glory? Recall, if you please, the great and glorious achievements of

Jesus. Remember the glory when commanding wind and wave on the stormy Sea of Galilee, in the death chamber of the daughter of Jarius, when halting the funeral procession of the widow's son at Nain, at the tomb of Lazarus when He cried with a loud voice, "Lazarus, come forth" and he who had been dead four days came forth alive. And remember the glory on the mount of Transfiguration.

In these glorious events in the earthly career of Jesus we behold the glory of the Father. On the occasion of the transfiguration it is written, Matt. 17:2, "His face did shine as the sun and his raiment was white as the light". 1 Pet. 1:17, "For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased". At the raising of Lazarus Jesus said to Martha, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God"? In view of these glorious works of Jesus the language of our text appears to glow with life.

The next purpose of the Incarnation to which I invite your attention is, Second, To Put Away Sin. Sin, that little word of only three letters, comprehends the history of broken hearts, the horrors of battle, the distress and ruin of war, the doom of nations and the condemnation and loss of human souls in the

world to come.

To the observant and thinking mind there can be no question that sin is in the world and that it has entered into all of man's doings. Even in the performance of good works and noble deeds, man is often not free from a taint of sin, because of his aptitude to become proud and boastful of his achievements. Yet we find some modern scholars denying that there is such a thing as sin or defining it as a search after God; and one has asserted that if there be a fall of man it is in the direction upward, thus denying the native depravity of man.

Here let us contrast the teaching of the Bible on the subject of sin. In *Psa. 14:2* we read, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one". In *Rom. 3:9-10* Paul says, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: as it is written, There is none righteous, no not one".

Sin is that which destroys nations, but the most deplorable effect of sin is expressed in *Rom. 6:23*, "For the wages of sin is death". Death is common to mankind, and it is therefore a weighty argument of the depravity of the human race. All ef-

forts to remove this awful calamity have failed. The Bible tells us it is impossible for us to save ourselves from the power of sin, and our condition would be hopeless indeed but for the wonderful plan of redemption brought about through the Incarnation. The Son of God was clothed in flesh to take away sin. *1 John 3:5*, "Ye know that he was manifested to take away our sins; and in him is no sin".

In this connection we remember the exclamation of John the Baptist to his disciples when pointing to Jesus, "Behold the Lamb of God which taketh away the sin of the world". It was His mission to take away sin; and all through His ministry He was dealing with it. The scape-goat of *Lev. 16:20-22* is typical of this taking away of sin. The sins were symbolically laid upon the goat which was then driven into the wilderness into "a solitary land". It means that the sins were taken from one, then laid upon another and carried away out of experience and consciousness. They were to be completely removed. That is substitutionary atonement in its completest sense.

But into what solitary land was the Son of God driven? He was driven or forced to the cross, to death and the solitude of the sepulchre, thus bearing away our sins "blotting out the handwriting of ordinances which was against us, which was contrary to us, and took

it out of the way, nailing it to his cross", Col. 2:14.

How lonely must the incarnated One have felt, when on the cross He exclaimed, "My God, My God, why hast thou forsaken me?" May we all sometime be granted the privilege to join in the new song of the ransomed around the throne of Jesus in singing, "Worthy is the Lamb that was slain to receive honor and glory and blessing", Rev. 5:12. The Son of God was not only incarnated to put away sin, but also to strike at the very root of evil.

Christ was incarnated, third, To Destroy the Works of the Devil. We read in 1 John 3:8, "For this purpose the Son of God was manifested that he might destroy the works of the devil". There is no question here who is meant. It is the serpent, who deceived mother Eve. Speaking to the serpent God said, "And I will put enmity between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel". This evil one is known as murderer, liar, betrayer, the fountain head of sin, the lawless one and many others. The devil's work is to induce men to turn away from God, and to keep them away from God.

He knows that the great plan of salvation and redemption, brought about by the Incarnation of the Son of God, is to restore the human race into original glory, and every means in his power is brought into battle-

line to conceal this simple and glorious way, back to peace and life. All this Christ came to destroy. Do we realize the full meaning of the word destroy? It means to dissolve, to loosen, to break in pieces. The works of the devil shall be completely shattered. This gigantic task can be accomplished only by the incarnated One.

Concerning the last step in the destruction of the works of Satan, we have these words in Rev. 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night forever and ever". Oh what a glorious victory.

I now invite you to notice my last point, Fourth, To Prepare for the Second Advent. In Heb. 9:28 we read, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation". The victory does not seem to be fully won. On the territory of the early active churches, heathenism is in many instances dominating. The so-called christian nations of today are christian only in name. True christians feel that it will not come to pass, that by and by the world will develop into a model christian world. It becomes apparent that the Incarnation was preparatory to and will be completed

by the second advent. Yes Christ shall appear a second time with glory. I hope that all of us will be present at the grand reception when Jesus returns as Lord of glory.

In 1 Thess. 1:9-10 the apostle says, "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven". That is the waiting the New Testament enjoins, upon those for whom His second coming will mean salvation. Will I be ready for Him when He comes?

Sel. from the Gospel Herald.

### A NEW CREATURE

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God", 2 Cor. 5:17-18. The text implies regeneration. Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost".

If one is a new creature, there has been a renewing of spirit, by the Holy Spirit. It is a self evident fact, plain to any thinking mind, in all the creatures of earth, that every creature manifests the nature of that kind of creature which he was made.

Now, You take the hog, he acts like a hog, he looks like a hog, he eats like a hog, he walks like a hog, and in everything else he is hog-

like. On the other hand, you take a sheep, he acts like a sheep, he looks like a sheep, he eats like a sheep, he walks like a sheep, and in every thing else he is sheep-like.

These comparisons are true of physical life, they are the animals God has created. It is written in Gen. 1:24-25, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind and everything that creepeth upon the earth after his kind: and God saw that it was good".

Not only is this true in physical life, but it is also true in spiritual life. Now, You take a sinner, he acts like a sinner, he looks like a sinner, he eats like a sinner, he walks like a sinner, and in everything else he is sinner-like. A sinner is the opposite from a Christian. Should we not then expect that a Christian, who is a "new creature" should act like a Christian, he should look like a Christian, he should eat like a Christian, he should walk like a Christian, and in everything else be Christ-like.

To be sure there are times when a sinner, for the sake of making a good impression, may hypocritically behave himself outwardly, somewhat as he thinks a Christian ought to act, and thereby deceive someone. He may deceive himself or his fel-

lowmen, but he cannot deceive God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting", Gal. 6:7-8. But who can imagine a truly born-again Christian acting like a sinner, looking like a sinner, eating like a sinner, walking like a sinner, and in other ways behaving himself like a sinner? If he is like that we are justified in believing he is a sinner.

One may profess religion at meeting, he may say he is a Christian when asked, but his sinful nature will manifest itself when he is off his guard and he will act according to his inner nature. The same is true of a born-again Christian, he will manifest a spiritual nature, which will show forth the "fruits of the Spirit". How can one whose nature has been changed into the likeness of Jesus Christ, love what only a sinner can love, and do only what a sinner wants to do?

I tell you plainly that if any man, woman or child had rather act like a sinner than to act like a Christian, that person knows not the first thing of what it means to be a Christian. Again, if any person prefers the companionship of sinners to the companionship of Christians, he belongs to what he prefers. Our text plainly says, "if any man is in Christ he is a new creature". And, "be-

hold all things are become new".

This leads us to make the following Proposition: Salvation makes people new. "There is therefore now no condemnation to them which are in Christ, who walk not after the flesh, but after the Spirit. For the law of the Spirit, of life in Christ Jesus hath made me free from the law of sin and death". In support of our proposition, we remark, First the text declares that Christians are new creatures. The entire human family belongs to one of two spiritual categories: they are either children of the devil, or they are children of God.

By nature all are children of wrath because of Adam's sin, the consequences of which have passed on all men. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned", Rom. 5:12. It is only by confession of sins and acceptance of Christ through obedience, that an accountable person may be translated from the "kingdom of darkness, into the kingdom of God's dear Son". It takes a creative act of God to make one a new creature. The text selected is only one of many that teaches this same truth. 1 Jno. 3:1-6, 18-24; is in full accord with this truth.

Notice verse six of that chapter "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither know him." What

could more plainly state the effect of being made a new creature? Second—If a man is a new creature old things pass away. The new nature has no use for the things the old nature demanded and loved. They are obnoxious to the one whose nature has been changed from a sinner to a Christian. He who still craves the things the old nature delighted in and craved for and yet professes to be a Christian, has deceived himself.

If old things do not pass away the new nature has not been imparted. The old life must be dead, the old resorts are no longer frequented, the old companions are shunned, the old clothes are changed, the old habits are forever gone. The new man has no use for or affinity with, these things that the old life thought of so dearly.

Third—If a man is a new creature all things become new. The new nature seeks the new things that are consistent with it. Just as truly as a sheep seeks in the pasture field the grasses that a sheep nature craves and are necessary for its growth and nourishment, just so truly will a new born soul seek the things that the new creature demands and which will mature it. He will feed on the Bible, good books, prayer meetings, fellowship of devout Christians, conversation about holy things, holy living and all things consistent therewith are naturally sought by the one who

has had his nature changed, by accepting Christ as his personal Saviour.

If the professed Christian still goes to the same old places, for the same old purposes, practices the same old habits, and is happier in the companionship of sinners than of true Christians, he did not experience the new birth. New habits, new companionships, new resorts, new clothes, new all things will be manifest in the new life.

Fourth—If a man is a new creature "all things are of God". In the sinners old life all was of the world and the devil. There were doubtless things in that relationship that he called good, but now he sees that they were filthy rags. His attempts to live a good moral life, while still a child of the devil, he now sees were sheer hypocrisy and largely put on to deceive himself and other people. It is true however, that a true regenerated soul will sooner or later discover a principle that has a tendency to pull him back to the old life.

The beloved apostle Paul discovered this truth in, and marveled at it in the lives of the Galatians. Gal. 1:6, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:" It is no uncommon thing for a regenerated Christian to find himself or herself troubled because of the effect of some sin, which they may have committed, in an un-

guarded moment. But the proof that he or she is regenerated is that, should they sin, they will be filled with remorse of conscience beyond anything they felt before, for the new nature within them is terribly hurt by a single sinful act. Such a person will avail himself of the first opportunity to obtain forgiveness and restoration, and will have no peace until he does.

On the other hand if a professing Christian can sin and feel all right about it, lose no sleep, shed no tears, have no remorse, the evidence is that he never was right with God. For there is no new nature in him to be grieved with his sins. Alas, we fear this is the case with many who profess Christianity and is why so many return to their old ways.

Wm. Root,  
Great Bend, Kans.

The effectual fervent prayer of a righteous man availeth much. The Lord hears and answers their requests. Jesus commended the publican; for he was in earnest and meant what he said, Luke 18:10-16.

Ask and ye shall receive. Ask for wisdom, for knowledge, for guidance of the Holy Spirit, for daily protection and daily needs. The Lord knows what is best for us and will provide means and give us strength to receive them. However we must do our part in bearing our own burden, Matt. 6:8; Jas. 2:20.

Form good habits. They are only threads at the beginning, but become chains in the end. Hard to be broken habits, create a secondary nature. Rather form good habits, such as daily prayer, 1 Thess. 5:17; Eph. 6:18.

Time spent in prayer is not wasted, it is well spent. Righteous people spend their most precious moments on their knees, in humble prayer unto the Lord.

I will instruct thee and teach thee, in the way which thou should go. I will guide thee with mine eyes. The eyes of the Lord are upon the righteous and His ears are open, to hear their cries and prayers, whether offered in secret or in public, Psalms 33:18.

Christ is the Rock of Ages. Moses made a mistake when he smote the rock, the second time, instead of speaking to it. Christ was smitten once for the sins of the world, not twice. We must speak to Him, plead our cause with Him in prayer; and not betray or crucify Him the second time. He is the rock from whence that living Water flows, that we may never thirst, John 4:4; Heb. 6:6; 1 Cor. 10:4.

Christianity begins at home. We build our character there and what we become in after years, is largely determined by our training and home environment, Eph. 6:4.

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**"For the faith once for all delivered to the Saints."**

**OUR MOTTO:** Spiritual in life and Scriptural in practice.

**OUR WATCHWORD:** Go into all the world and preach the gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## JOY TO THE WORLD

"Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel", Luke 2:28-32. Here we find the reactions of a very old man, of very great note, "just and devout", who had such understanding and faith in God's Word, that he looked for the coming of a Saviour into the world. This man was near death but had been so faithful to God, that he had been promised a view of Jesus before he would die. As is true of God's promises, this man received more than he had been promised, for he not only saw Jesus but he had the privilege to hold Him in his arms.

We cannot realize that joy which must have been, in this man's life. Why, a heavenly hope and promise was fulfilled, which certainly confirmed and proved the faith and understanding of a devout soul. If

he could actually see this fulfillment, of a promise made so many years ago, and longed for by so many through the years, there could be no doubt of the many other promises of a heavenly eternity. Can you imagine this godly man's joy as he blessed God and said, "Now lettest thou thy servant depart in peace", Has it ever been your lot to see God's promises fulfilled? Have you praised God for them and perhaps longed for the reality of that home in heaven? Just for instance: seed-time and harvest, showers and sunshine, protection from various dangers, forgiveness of sins, sinners converted, God's wonders revealed through His Word and many other christian experiences through which we know and understand God.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord", Luke 2:11. Does this bring joy to you, this Christmas season? Unto you personally, yes, how wonderful, unless you harden your heart and will not accept Him. Christ the Lord, come to earth to: shed His blood for our sins, to show us God's Will which

should control our lives and even to guide us by precept and example into Peace on earth. A Divine Being from heaven, come to earth in the form which we can see and realize, that we might be abundantly blessed.

The first manifestation of "Joy to the world" as a result of the birth of Jesus, was expressed by the angels sent from heaven to announce, because man was so engulfed in other activities that he did not understand or look for, the heavenly One which was come. The angel of the Lord spoke to the shepherds, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people", Luke 2:10. We hear news in this enlightened age continually, but much of it is not "good tidings" and much of it does not bring "great joy". Sorry to say that perhaps "all people" receive this earthly news more readily, than they are willing to receive and accept the news which this angel brought.

Almost at once, we find that a multitude of the heavenly host further spread this eternal joy of Heaven, saying, "Glory to God in the highest, and on earth peace, good will toward men", v. 14. Does the world today find joy in giving glory to God? Or are we too occupied with other things? Sad that we must, even on Sunday, occupy ourselves with: catching up on needed rest, doing the neglected odd jobs about the house, fixing a big dinner,

touring the countryside and many others; rather than gathering apart from these things, to thank, praise and worship our Creator. Do we find joy in cultivating, encouraging and maintaining peace on earth, or is it our delight to pick at someone, get even with someone, exploit the possessions and wishes of others and use our abilities within ourselves rather than towards earthly peace? We think of and enjoy good will towards ourselves but do we find joy in bringing "good will toward men"?

The shepherds brought "joy to the world" in their humble simple ways and were made happy thereby. First, they believed what God revealed unto them and it brought joy in their hearts, to know of the fulfillment of God's prophecies. When they saw the reality of the angel's words, they told others of the joyful event "they made known abroad the saying which was told them concerning this child". "The shepherds returned glorifying and praising God for all the things that they had heard and seen". How many church services do we return from, glorifying and praising God for the things which we have seen and heard? Is our worship service a joy to us? Does it lighten and beautify life's pathway? If not, could it be possible that we have not put enough effort into the service to make it joyful?

"I say unto you, that likewise joy shall be in heaven over one sinner

that repenteth, more than over ninety and nine just persons, which need no repentance" and "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth", Luke 15: 7, 10. There is joy in heaven and among the angels when a sinner repents. How much joy is there on earth when a sinner repents? How much in your heart? Perhaps our hearts have been so calloused over with sin, that we see neither the deadly destructive power of sin or the glorious, joyful freedom brought about by repentance?

"I have no greater joy than to hear that my children walk in truth", 3 John 4. Does it make our hearts glad to see people believing and obeying God's Word? Does each and every item necessary to complete worship of our Lord, bring joy to us? No doubt each of us has experienced the trials, problems and heartaches in the service of sin. If we have not found unspeakable joy in God's service, I feel we have not whole-heartedly served him. "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets", Luke 6:22-23. The service of

God True pleasure affords.

### A DEADLY SIN—GOSSIP

Jesus calls a slanderous spirit a beam, compared with which other sins are a mote. Here is a man who condemns every poor creature who is taken in a fault. He has no sympathy with such. A man took a glass of whiskey too much, lost his equilibrium, was seen in a a reeling state. That circumstance is reported to the man who indulges only in slanderous criticism, and the man immediately calls for the excommunication of the erring brother from the church, not knowing that he himself is drunk, but not with wine—drunk with hostile spirit—drunk with uncharitableness. If I had been guilty of this ineffable meanness, I would preach to myself as loudly and keenly as to any other man—if I had been guilty of speaking an unkind word about any human creature or suspecting the honesty of a man. If ever I have said about a brother: "He is fine in many respects—but—": if I have ever said "but", God will punish me for it.

We do not lay hold of this great truth sufficiently. We think that a little slander is of no consequence. To be called up before a church and condemned of slander! Condemn the drunkard, turn out the man who by infinite pressure has committed some sin—turn him out, certainly, and never go after him, and never care what may become of him. Let

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a wolf gnaw him; only get rid of him. If we go home and speak unkindly of a man, woman or child who is the great sinner—the drunkard whom we have just expelled or the closely shaven and highly polished Christian, who does nothing but filch his brother's name?

Joseph Parker,  
Goshen, Ind.

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**PERILOUS TIMES**

On a beautiful Sunday morning, the first Sunday of October, I was glad and thankful that I was able to go to the church and worship God. The brethren asked me to preach and without a particular sermon in mind. I did preach on "Perilous Times".

Now let us all remember this Church here is a holy place. It is

dedicated to God and His service. The good old song I love to sing, "Am I a Soldier of the Cross, a follower of the Lamb". Now let us each ask ourselves, Am I a good soldier of the Cross? The differences of opinions, ideas and notions, about the good old Book, tells me, That people are not much in unity about it. For that reason people are confused and are not accepting God as their Saviour. We are to be grounded, steadfast, and not moved about with every wind of doctrine.

Let us read 2 Timothy 3. The first verse talks of perilous times. Do you see them? Do you believe those times are here? I surely do. Sin of all kinds is committed today. Did you ever hear of so many people losing their lives? one way or another. Oh yes I know, there are many more people now. But isn't this perilous times? Last week a little eight year old boy was corrected by his parents. After the parents had gone to bed and were asleep, the little boy stabbed them to death. Murders are committed every day by young and old.

The second verse says, "Men shall be lovers of their own selves". That sure is true. We get covetous, we boast and are proud. Then we blaspheme, we are unholy and unthankful. The children are disobedient and do awful things. A lot of the reason that children are so disobedient, is the parent's fault. Yes, children tell the parents what to do, in-

stead of parents telling their children. How are you parents teaching your children? The sex crimes that are committed are terrible. This and other crimes are sweeping our country. I believe every sin ever committed, is in existence today, isn't this a black picture? Then some parents will say, Well the children must sow their wild oats. Listen, you Folks who say that, You are furnishing the oats they sow and you will help reap some of it also.

The third verse talks about: false accusers, fierce and despisers. Did you ever experience any of this? People say, Oh yes I will be ruled by the church. Watch when the church asks them to do something, which they do not want to do. Then they use fierce words to tear down the church. You all know it is quicker and easier to tear down, than it is to build up again. These same people won't ask forgiveness, of their deeds, but rather talk against the church. To me this is nothing less than blasphemy. Are we in perilous times? We also see traitors, heady, getting high-minded and lovers of pleasure more than lovers of God. When Paul wrote this, he surely knew what was coming, in the latter days. If I am a good soldier, then I will not be a traitor or betray my Lord either. What are you doing?

The fifth verse says, "Having a form of godliness but denying the power thereof, from such turn

away". Now what do we do about this? We say, Oh I feel so sorry for them, let's just forget all these things and just go on, everything will work out all-right. Does it? Nay, verily, nay. It did not, in years gone by and it will not today. If it would, what was the use of the apostle Paul writing these things, which will take place in the latter days. Again I say, Brethren, it takes a lot of living, to live the christian life. How are you living? Do you want to meet God? If you do, you cannot be guilty of any of these things, such as I have been writing about.

Perilous times are here. In a twinkling of an eye, all these things could change and we could change time for Eternity. Where will we spend it? As I get older, I see so many things happening, selfishness, greed, people acting like they were staying here always. A close friend or neighbor just dropped dead. A man last week, took a nap in a chair, after his day's work. When they called him, no answer, he was gone. Ah, so many things every day, does this make us think? When will our turn be? Let us all be ready, watching and waiting.

Joseph P. Robbins,  
Bx. 34, Potsdam, Ohio.

## ARE WE ASHAMED OF OUR PROFESSION?

In this world, which is so full of religion yet so lame on salvation,

there are many who make a profession, but are ashamed to live it before their fellowmen. Eph. 6:13, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil days, and having done all, to stand". We will never be strong enough to stand in the evil days, if we are too proud and foolish, to let the world know we are children of God.

In John 3:3 Jesus says, "Verily, Verily; I say unto thee, Except a man be born again, he cannot see the kingdom of God". Being born again will create new desires within our hearts, we will have a desire to be honest with ourselves and with God. We will realize we are sinners and that we must now live for Christ and be separate from the world.

How can we expect to win souls to Christ, if we show we have nothing more than the world already has? May we identify ourselves by: Looking like a christian, Acting like a christian, walking like a christian and hearing like a christian. Mark 8:38, "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels". Is it not time that each and every one of us should feel the need of living true to our profession.

We may deceive people with our profession, even though we attend

sinful places and do things which the world does; but remember "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap", Gal. 6:7. The closer we walk with God, the less room Satan has to enter in. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)", Heb. 10:23.

May we never be satisfied with just enough religion to make us miserable, but "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou has taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity". Can we feel the weight of those words, if they should be spoken to us? "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out", Luke 13:24-28. If we

have been ashamed to live our profession.

Sister Jeanette Poorman  
Pioneer, Ohio

## NEWS ITEMS

### WAYNESBORO, PA.

The Waynesboro Congregation enjoyed the blessings of a two-weeks revival meeting, with Elder Paul Myers as our evangelist. He preached the Word of God, giving much admonition to the christian and warning to the sinner. It is up to each individual to profit by what we have heard.

We were blessed with nice weather throughout the entire meeting and the attendance was good. We were glad to have Sister Myers with us during these meetings. We appreciate having Bro. and Sister Harley Flory and daughter, Bro. and Sister Malvern Hicks and grand-daughter, from Ohio, and all those from neighboring congregations, who were with us during these meetings.

The Ministerial Meeting was held on the last Saturday and our Lovefeast on the following Sunday. Certainly we can say we have been fed on the Bread of Life. Ministers present during the Lovefeast were: L. B. Flohr, Roscoe Q. E. Reed, Emanuel Koonen, Paul Myers, Howard Surbey, George Dorsey, Joshua Rice, Harley Flory, Ord Strayer, Homer Mellott, Guy Day-

hoff, Addison Taylor, Henry Demuth and Emmert Shelly, Bro. Myers officiated. May God's richest blessings be with Bro. and Sister Myers as they go forth in other fields of services.

Sister Elizabeth Wisler, Cor.

### NEWBERG, OREGON

The Newberg congregation recently enjoyed a wonderful series of meetings. Bro. Donald Ecker from Beaumont, Cal., gave us some very inspiring messages. He labored faithfully even though he was ill with a cold and flu. Only God's power gave him strength to go on with the services. One dear soul decided on a closer walk with God and asked for christian baptism. We know there was great rejoicing in heaven, over this dear one added to the family. Oh, that others might see their need of opening the heart's door and letting the Saviour in.

We enjoyed a lovefeast at the close of the meetings, which makes us think of how much the blessed Lord has done for us. Pray for us, that we at this place, may remain true and that others may be added to the church. As we look forward to the Christmas season, may we remember God's gift to man. We should remember Christ said, "It is more blessed to give than to receive". May our blessed Saviour bless and keep all the dear Brethren and Sisters over the brotherhood.

Sister Esther Roedel, Cor.

### STANDING INFORMATION

Please inform me at once of any changes, from February 1st issue of the following: Set Communion dates, Telephone contact with Congregations, Ministerial list, Deacon's list and location of church houses.

Editor.

### PUBLICATION BOARD

This is to remind each Congregation, not to forget your December offering for the Publication Board.

### TORREON MISSION

Dear Brethren and Sisters of the Brotherhood. We are sorry to inform you, that we had to give up our work at the Mission, due to the sickness of Bro. Reed. We do not know just what is wrong. He had some X-rays of gall-bladder and stomach Nov. 28 and is to have one of the colon in the morning.

Pray for him that he may be restored to usual health, in order that he may be about the Lord's service. It grieved our hearts to leave the work at the Mission.

In christian love,

Bro. and Sister Reed  
Dallas Center, Iowa.

### RIDGE, W. VA.

The Ridge congregation began a revival meeting, Oct. 10. Bro. Melvin Roesch brought us the messages for the first part of the meetings,

until Bro. James Kegerreis could be with us. Bro. Kegerreis came on Friday and concluded these services. There were eleven inspiring sermons preached by these two brethren. As a result of these efforts one Sister was received by the right hand of fellowship.

On Oct. 18 we met for examination services at 2 P. M. The speakers of the afternoon were Bro. Kegerreis and Bro. Z. L. Mellott. Around 6 P. M. a goodly number surrounded the Lord's table, with Bro. Kegerreis officiating.

Sunday morning Bro. Kegerreis brought his closing message. In the afternoon the message was brought by Bro. Taylor. We were very grateful for the presence of Brethren and Sisters from other congregations and hope they can come again.

Irene Harris, Cor.

### THE PRINCE OF PEACE

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace", Isa. 9:6.

We are living in a time of great unrest, turmoil, suffering, disorder and fear. Practically every day we hear of rumors of wars and of disagreements between nations. And yet through it all the world statesmen are talking of a lasting peace. Leaders are meeting in various groups,

times and places. They have set up an elaborate organization, called the United Nations. And for what purpose? They are seeking for peace. Where are they going to find the One, who can bring order out of chaos and establish peace in the heart of every individual on this earth? Will they find His name in the world's "Who's Who", where the great of this earth are listed? No, they will find His name in the Word of God. Please go back to the beginning and read our text. "Thou shalt call his name Jesus: for he shall save his people from their sins", Matt. 1:21. Many people are looking for a man, but the Prince of Peace is the child, who was born in Bethlehem's manger almost two thousand years ago.

The prince of peace is the child, unto us a child is born. He was born of the virgin Mary and laid in the lowly manger. He did not come as a great prince, surrounded by his court and with his heralds announcing his arrival to the high and mighty of the land. He came as a babe and His birth was announced to the humble shepherds, who were watching their flocks on the hill-sides of Judea. An angel proclaimed to them that He was the bearer of "good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord". Then the multitudinous angelic hosts of heaven echoed the

glorious message, "Glory to God in the highest, and on earth peace, good will toward men". The Prince of Peace had arrived. He came bringing peace to all who would accept Him as their peace.

The Prince of Peace was laid in a manger "because there was no room for them in the inn". This sad story has been repeated over and over again throughout the years, by those who have heard the Gospel message. There has been no room for Him in the inn of their lives. Today many are looking for rest and peace - lasting peace, and yet they continually reject the One who said, "Come unto me . . . and I will give you rest". They spurn the One who said, "My peace I give unto you". The peace of Jesus Christ, the Son of God, is freely given to all those who will make room for Him in their lives and give Him full control.

The Prince of Peace is the Son. "Unto us a Son is given". The first man and woman lived in peace with God and had a blessed fellowship with Him, for God walked and talked with them in the garden, in the cool of the day. But when Adam and Eve sinned, they lost that peace with God. And as that peace was lost in the heart of the individual man, peace was likewise lost between man and man.

Someone had to redeem man from his sinful state and reconcile man. From the time of the first

reconciling man to God, would restore peace between man and God and to the individual heart, thus restoring peace between man and man.. From the time of the first sin on down through the ages, God had promised that such a Redeemer should come. That Redeemer had to be someone who was spotless, without blemish and sinless. Who could meet those conditions except it be God Himself? God had to come to earth in the person of His Son, in order to reconcile sinful humanity to Himself.

"Unto us a son is given". It was the Son of God, who had to come to make possible peace between God and man. We sometimes sing "No angel could His place have taken". How true. It was the Son, who came to earth as a little babe, took upon Him the form of flesh and became a man - the God-man - in order that He might fulfill His work as the Prince of Peace. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people", Heb. 2:17.

If man was to be reconciled to God, it was necessary that blood be shed. And so, we see Jesus living and working for thirty-three years, under the shadow of the cross. The ultimate purpose in Christ's coming to earth and partaking of human

flesh, was to shed His blood on Calvary's cross. Jesus suffered, bled and died, that He might become the propitiation for our sins. But it is only as we have faith in His shed blood that He becomes our propitiation. "Whom God hath set forth forth to be a propitiation through faith in his blood".

Christ came to earth, dying for sinners and spreading abroad the plan of pardon and salvation. Through the ages, has there ever been a prince who offered peace to his subjects, by meeting the penalty for sin and making possible complete forgiveness? Not only did Christ make possible forgiveness for past sins, but He makes us into new creatures, who are made partakers of the very peace that He Himself possesses. He said, "My peace I give unto you".

The Prince of Peace is the King of kings. "The government shall be upon his shoulder". He was born of the kingly lineage of David. He was born to rule and some day all things will be put under His feet and His foes shall become His footstool. The Son, who came to earth to die, is also the King who shall reign. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ". Jesus said, "All power is given unto me in heaven and in earth".

The Israelites of old gave names

to individuals that described the character of the one to whom given. Let us look at the names here ascribed to this King of kings. The first name given to the King shows Him to be of a wonderful character. He was wonderful in His conception, "For that which is conceived in her is of the Holy Ghost". Never before and never since has a child had so wonderful a conception.

He was wonderful in His birth; He was born of the virgin Mary. The angelic host of heaven attended His birth. Wonderful indeed is the fact, that the Son of God should be born of woman.

He was wonderful in His preaching. Others spoke the message that was given to them of God. They spoke the things given to them in the law of Moses and the prophets. Christ alone was able to say, "Ye have heard that it hath been said . . . but I say unto you". The wonderfulness of His preaching was testified to by the officers who, being sent to arrest Him, returned saying, "Never man spake like this man".

He was wonderful in His miracles. The world had seen miracles performed by men of God before this, but never in such a marvelous manner as Christ performed them. When John sent two of his disciples to inquire of Jesus if He was the one who was to come as the Messiah of Israel, Jesus told them to

go back and tell John the things that they had seen and heard. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them". How wonderful Christ was in His miracles.

He was wonderful in His sufferings. Never have we heard of another, who suffered for all mankind, as did Christ. He was "a man of sorrows, and acquainted with grief". And He bore all the agony and suffering of Gethsemane and Calvary, for you and for me.

He was wonderful in His death. Our Lord was so wonderful in His death that even the hardened centurion and others, who watched Him die, exclaimed, "Truly this was the Son of God". No one could take Christ's life from Him. He laid it down of Himself, in order that He might take it again. He laid it down to purchase our salvation.

He was wonderful in His resurrection. He was placed in the tomb, and although the combination of death, hell and the devil tried to keep Him there. He tore away the bars and arose triumphant over death. We can be buried with Him and likewise be risen with Him, to newness of life, whereby we find Him to be our Prince of Peace.

He was wonderful in His ascension. As He was speaking to His disciples and giving them com-

mandments for carrying on His work, He was taken away from them and ascended to the right hand of the Father, where "He ever liveth to make intercession" for us. He is living today and is our advocate with the Father.

The second name given to the King of kings is "Counselor". A counselor is one who advises in matters of law and manages his client's case in court. Christ is our counselor before the Father. It is alone through Him that we can come boldly to the throne of grace. If we sin, it is He who presents Himself before the throne and shows His nail-scarred hands and feet, and His spear-pierced side and even pleads, Forgive him, Father, I suffered this for him. What peace is ours if we have engaged a counselor who can so ably plead our case.

"His name shall be called . . . The mighty God". Several hundred years before Christ's birth we have His deity foretold. It was not a man who was to come, bringing light to the people that walked in darkness. It was to be one of the persons of the triune God Himself, the mighty God coming to triumph over His enemies and destroying ours.

"The everlasting Father". He is the one who created and brought into existence all things. He is the giver of all life, He was in the beginning with God. And He will continue to live throughout a never-

ending eternity. The Psalmist says, "From everlasting to everlasting, thou art God".

"The Prince of Peace". He brings peace to individual believers, to families, to communities, and to nations, if they will but trust Him. The troubled hearts of humanity have been seeking for peace for centuries, and it is now within their grasp, if they will but reach out in faith and accept it. But oh, how many there are in the world, who have never heard of the Prince of Peace; how many there are who have heard of Him and yet reject Him. Christian friends, our hearts ought to be stirred this Christmas season, when we think of the many who do not know of the way of peace.

What does Christmas mean to you, anyway? Is it merely a time for fasting and for giving and receiving gifts? We celebrate, but we forget why there is a reason for celebrating. We forget who was born and why he was born. It is the birthday of the King of kings and Lord of lords, the Prince of Peace, that we are celebrating. "Thanks be unto God for his unspeakable gift". The angel proclaimed that these good tidings were for all people. May we show our thanks to God for His Supreme Gift, by carrying the tidings of peace to all people. It is our privilege.

Let us make this Christmas season a time of honoring Christ, that the

world around might see the Prince of Peace enthroned in our lives. Our peace with God will not continue unless we continue to place our trust in Christ and His eternal Word. His peace is our peace, if we permit Him to have full control over our lives, "for He is our peace".

Luke J. Shank in Christian Monitor

### THE FREEDOM TO GIVE

Christmas never comes but what I think of the old countryman who stood up in some long-forgotten meeting with his answer to the question, "What is the greatest freedom?"

He said it was the freedom to give.

The old man saw further than any of us did that night. He saw that most of man's problems come from his self-assumed right to take, the only possible result of which is an insatiable appetite for more.

He saw that all of these problems could be solved overnight if men would only practice their heaven-sent freedom to give.

If we stop to think about it, each of us proves the old man's wisdom each year in the miracle of Christmas. For a few short days we stop being worldly men, scraping and worrying and scheming to get what we consider our share of the world, and reflect the image in which we were made by giving some of what we have accumulated to others.

We prove too, in the warmth of heart that comes to us from the making of these small Christmas sacrifices, the eternal truth that it is more blessed to give than to receive.

It is just a small circle of giving that brings this great change in us. We give to those we love, to those we know and call friend, to those we know will give to us.

But the old man with his freedom to give meant more than that. Our friends expect us to give, but how much more welcome is a gift to someone who thought we did not care enough to give?

Expressing friendship with a gift does not change the friendship, but giving to an enemy may make him a friend. If giving did no more than that it would be a priceless freedom indeed.

These more important gifts need not be material. He Whose birth we celebrate at Christmas had nothing material to give, yet His was the greatest gift of all.

Nor will these gifts be easy, but nothing is that can mean as much to us and to others.

We can give a smile or a kind word. They are needed most when they are hardest to give. We can give on some of our own points of view and accept some of another's. It is seldom both of us will not benefit. We can give up some of our ulterior motives, by asking ourselves whether the things we crave are worth what we must do to ourselves

to get them. We can give in when it doesn't matter; for the sake of agreement when it does. We can always give the benefit of the doubt. We will be right more often than wrong, and when we are wrong we at least will have done no injustice. Hardest of all, we can forgive. A grudge is more discredit to us than to the other man. Forgiveness will let someone who has wronged us forgive himself and become a friend instead of an enemy.

These are what the old countryman meant by his freedom to give. He knew that the real satisfaction of giving is not in the proud smile as the package is opened but in the peace that comes only from truly Christian giving of ourselves. He saw too that only if enough men practiced this greatest freedom would mankind realize the patient promise of Christmas. Peace on Earth. Sel. by L. B. Flohr.

### CHRISTMAS

Merry Christmas! One more year  
Is added to our number here,  
What varied changes each one  
brings,  
As times moves on with swifter  
wings;  
And now the season has returned,  
When evening lamps are early  
burned,  
With longer waiting for the dawn,  
When shades of night are all with-  
drawn.  
Merry Christmas! May we say

As our friends we meet today,  
And as we worship with the throng,  
May we repeat the angels song;  
To share the blessing given them,  
Peace on earth—good-will to men,  
Then as of wisemen's quest we're  
told,  
Bring, as did they, their gifts of  
gold.

Our Christmas gift—revealed in  
song,

The message of the angel throng,  
A gift of love shared by all men,  
As precious now as it was then;  
Our gifts should bear that message  
too,

A gift to last the whole year through  
A Gift on which we may depend,  
All grow more precious in the end.

A white Christmas! Flake and drift  
Bring their tribute to the Gift,  
Hoar-frost and snow the trees adorn  
Add glory to the Christmas morn:  
The earth thus adorned in garment  
white.

Reflect the glory of the Light,  
The falling crystals from the sky,  
Each bring a message from on high.

Our final Christmas may be near,  
When we must leave this transient  
sphere,

The Gift will then become more real,  
When He His presence shall reveal,  
May we then join that anthem rare,  
Sang by the blood-washed over  
there.

And, realize, in worlds above,  
The gift of His eternal love!

David Mohler. Dayton, Ohio.

**ON CHRISTMAS EVE**

You think of the dead on Christmas eve

Wherever the dead are sleeping,  
And we, from the land where we  
may not grieve  
Look tenderly down on your weeping.

You think us far, we are very near  
To you and the earth, though parted,  
We sing tonight to console and

cheer

The hearts of the broken-hearted.

The earth watches over the lifeless clay

Of each of its countless sleepers,  
And the sleepless spirits that passed away

Watch over all earth's weepers.

When shadows fall and childhood's rosy dreams

Of what the future years might hold in store have flown,  
Nothing but "the might have been" remains

So let the shadows fall.

Look on beyond those shadows to the golden west

Which tells us of the land where dreams come true,  
Look up and say, "God knoweth what is best"

We have hope, though shadows fall.

When shadows fall and mysteries deep and dim

Perplex thy soul till faith is well-nigh gone,

Remember, what is dark to thee  
is light to Him  
Above, no shadows fall.

When shadows fall and fall they surely will

So long as sun, moon and stars shine on,

Then whisper softly to thyself, "Oh heart

Be still, God shadows all".

Sel. by Sister May Myers.

**LET US NOT OVERLOOK**

A man sat down after Christmas "to review the damage". He wrote a friend, "The toys we bought are already broken, the tree has lost its freshness and has been thrown out. We have over-eaten, over-spent and over-looked".

What a sad commentary on the celebration of our Lord's birthday. Yet it fairly well describes the way most of us observe Christmas. With a table laden with food, we invariably overeat. We are caught in the whirl of giving (or swapping) gifts, so we overspend. but the most tragic part is what we overlook.

This year let us not overlook the fact that Christmas is the celebration of the birth of the Saviour; that the purpose of His coming into the world was "to seek and to save that which was lost", Luke 19:10. Let us not overlook the church, the institution He came to build. Let us not overlook our op-

portunities to glorify His name.

Sel. by Sister Maxine Surbey.

### THE FLIGHT OF TIME

The winds of winter are moaning  
tonight,

The floating clouds o'ershadow the  
earth;

They seem to be singing a solemn  
dirge

Of the closing year: as we stand  
on the verge

Our thoughts are swayed by the  
evening song

Of the weal and woe of the time  
that's gone.

What scenes arise as the seasons  
fly,

From the charming spring to the  
winter's gloom,

And still too fast to the earth we  
cling

As we sail along on time's swift  
wing;

Ah! soon like the end of the fleeting  
year

Will come the close of our life's car-  
eer.

Like billows roll athwart the deep,  
So the years of life move on through  
space,

And bear us down to our moldering  
sleep,

No more o're the burdens of life to  
weep;

But lost to time and mortal sight,  
We shall rest till the years have end-  
ed their flight.

Sel. by a Sister.

### THE STAR THAT SHONE

The star that shone o'er Bethlehem,  
Today is shining still;

And through the night its silvery  
light

Falls soft o'er vale and hill

The busy crowds of earth go by,

And hustle to and fro:

And will not sight the glorious light  
Of Him who loves them so!

The Star that shone o'er Bethlehem,  
Today is shining still;

Its fire of Love rains from above

And rests on Calvary's hill.

And earth wends on its weary way

And knows no rest or peace,

And will not see a Calvary

The Love that can not cease.

The Star that shone o'er Bethlehem,  
Today is shining still;

To point the way to endless day—  
And all may see who will.

But earth's great mass of aching  
hearts

Gropes onward in the night.

And works for aid, alone, afraid

And will not see His light!

The Star that shone o'er Bethlehem,  
Today is shining still;

And till the dawn shall break upon

The farthest midnight hill

To point the way to Calvary,

Where glows the Light Divine.

Thro' sin's dark night till morning  
bright,

His Star of Love shall shine!

**MAKE ROOM FOR HIM**

All's quiet now in Bethlehem's Inn.  
The travelers are all asleep  
Except the weary Nazareth pair  
Who all alone their vigils keep.

All alone, yet not alone,  
For high above the manger bare  
The holy angels wait the hour  
When Jesus will be cradled there.

And out on Bethlehem's star-lit hills  
The shepherds, too, their vigils  
keep.  
And eagerly awaiting dawn  
They sit and guard their quiet  
sheep.

The hour has come, and suddenly  
A great light shines and angels  
sing.

"Peace on earth, good will to men,  
In Bethlehem is born your King".

Then hurriedly they leave their  
sheep

To find the Babe on manger hay;  
They kneel in prayer and worship  
Him,

Then joyfully they go their way.

A glory light shines all about  
The stable room and manger bare  
The faithful pair are all alone,  
Yet not alone, for God is there.

All this the inn-keeper did miss,  
The glory light, the beauty rare,  
"The inn is full, no room", said he,  
Then shut the door and left them  
there.

You, too, will miss the Christmas  
light

As did the keeper of the inn  
Unless you open wide your heart  
And joyfully make room for Him.

**READY FOR CHRISTMAS**

Ready for Christmas she said with  
a sigh,

As she gave a last touch to the gifts  
piled high.

Wearily she sat for a moment and  
read,

Till soon she was nodding her head.  
Then quietly spoke a voice in her  
dream,

Ready for Christmas, what do you  
mean?

Ready for Christmas, when only last  
week,

You wouldn't acknowledge your  
friend on the street

Ready for Christmas, while holding  
a grudge

Perhaps you had better let God be  
the judge

Why, how can the Christ child come  
and abide

In a heart that is selfish and filled  
with pride,

Ready for Christmas, when only to-  
day

A beggar had come and you turned  
him away, ..

Without even a smile to show that  
you cared?

The little he asked, it could have  
been spared.

Ready for Christmas, you have  
worked, it is true;

But just doing the things that you  
wanted to do.

Ready for Christmas, your circle is  
too small,

Why, you are not ready for Christ-  
mas at all.

She awoke with a start, and a cry  
of despair,

There is so little time still to pre-  
pare.

Oh Father forgive me I see what  
you mean,

To be ready means more than a  
house swept clean,

Yes, more than the giving of gifts  
and a tree,

It's the heart swept clean, that He  
wants to see

A heart that is free from bitterness  
and sin.

Ready for Christmas and ready for  
Him.

### A PROBLEM SOLVED

The mystery of Christ's incarnation is to be adored, not pried into. When David admires how he himself was made in secret, and curiously wrought, Psa. 139:13-16, perhaps, he speaks in the spirit of Christ's incarnation. Some of the circumstances attending the birth of Christ, we find in Matthew 1-2 and some in Luke 1-2.

Mary, the mother of our Lord, was espoused to Joseph, not completely married, but contracted and a promise of it made, if God permit. Christ was born of a virgin, but a betrothed virgin. Thus putting re-

spect upon the marriage state, recommending, it as honourable among all; against that doctrine of devils which forbids to marry but rather places perfection in the single state. Who was more highly favoured than Mary was in her espousal?

Thus we save the credit of the blessed virgin, which otherwise would have been exposed. It was fit that her conception should be protected by a marriage, and so justified in the eye of the world. It was better for the world, to call Jesus the son of a carpenter than the son of a harlot. Mary also needed one to be the guide of her youth, the companion of her solitude and travels, a partner in her cares and a helper with her problems. How else could God be brought to earth, as man and in a way that man would accept and understand Him.

Note, Joseph was a "just man" and Mary a "virtuous woman". Those who are believers should not be unequally yoked with unbelievers, but let those who are religious choose to marry with others who are so also. God's blessing and the comfort of the church, will go a long way towards happiness along the road of life. We may also learn, from this example, that it is good to enter into the married state with deliberation and not hastily. It is far better to take time to consider before, than to find time to repent after marriage.

Now we may well imagine, what

a perplexity this might justly occasion to the blessed virgin. She herself knew the divine origin of this conception; but how could she prove it? Often after great and high advancements, we must expect something or other to humble us, lest we should be puffed up with pride as: the thorn in the flesh, a sword shall pierce thy soul. Never was any daughter of Eve so dignified as the virgin Mary was, yet in danger of falling under the imputation of one of the worst of crimes. Perhaps because she knew her own innocence, she was able to keep her mind calm and easy, committing her cause to Him that judgeth righteously. Those who take care to keep a good conscience, may cheerfully trust God with the keeping of their good names and have reason to hope that He will clear up, not only their integrity but also their honour.

We may well imagine what a great trouble and disappointment it was to Joseph, to find one he had such an opinion of and value for, come under the suspicion of such a heinous crime. He no doubt began to think, "How one may be disappointed in those we expect much from". What a struggle does this occasion in his breast, between that jealousy which is the rage of man and cruel as the grave, and on the other hand that affection which he had learned to admire for Mary. He was a reasonable man and not

willing to take full advantage of the law, but rather that evil which is not known will not be broadcast by him.

Now we find a great lesson, How good it is to "think on things" as Joseph did, before even acting that which is reasonable. Were there more deliberation in our censures and judgment, yes, even our words, there would be more mercy and moderation in our living. It becomes us, in many cases, to be gentle towards those that come under suspicion of having offended, to hope the best concerning them and make the best of that which at first appears bad, in hope that it may prove better than we thought.

Being a just man, a strict observer of the law, he would not proceed to marry her but resolved to put her away; and yet, in tenderness for her, determined to do it as privately as possible. But, while he thought on these things, God graciously directed him what to do, no doubt comforting him and making him very happy. Does God work most with the thoughtful or with the rational? How many things of the Old Testament would no doubt have been different, had man only waited on God's timing? Do we thoughtfully and prayerfully consider the steps of life, or as fools, rush in to destruction? Joseph was blessed by a message, from the angel of the Lord, perhaps Gabriel who visited Mary.

How far God may now, in an in-

visible way, make use of the ministration of angels, for extricating His people out of their straits, we cannot say; but this we are sure of, they are all ministering spirits for their good. This angel appeared to Joseph in a dream, when he was asleep, as God sometimes spoke unto the fathers. When we are most quiet and composed, we are in the best frame to receive notices of the Divine Will.

Selected.

### SOME NEW WAYS OF RELIGION

Today I've been to meeting  
To hear the pastor preach  
What a change since I was young  
In all they do and teach,  
They say, some of us are old-fashioned  
And don't care what we say,  
But this old heart can see and feel  
When'er they change God's way.

When I was young the world was  
gay  
And loved to make a show,  
But christians walked the narrow  
way  
And would not with them go.  
But, Oh, how things have changed  
since then,  
The two crowds are the same as one  
They go to meeting together now  
And say they have lots of fun.

When I was young they used to  
meet

In some good old farmer's house,  
Sometimes in the schoolhouse near  
If many had chance to come.  
And Elder P., that good old man  
I never can forget his voice,  
How faithfully he dealt with sin  
And how the saints rejoiced.

But now they meet in Palaces  
So gorgeous, rich and nice.  
And everything that draws a crowd  
They'll have at any price.  
With cushioned seats and carpetings  
And everything so gay,  
The poor can hardly gather there  
They have not the script to pay.

The minister like some vain fop  
Stands up and reads his prayers,  
And how it pained my heart today  
To see him put on airs;  
He did not preach, he only read  
An essay on "Christ's Voice"  
No hearts were touched, no tears  
shed  
And not a soul rejoiced.

He tho't Christ's voice was musical,  
Melodious, rich and clear  
And thus it sounded pleasantly  
Upon the listening ear.  
I tho't if Christ, Himself, were there  
He would see some sighs and tears  
"Ye Pharisees and Hypocrites"  
Would thunder in their ears.

I tho't of back in olden times.  
When servants sent of God  
Would warn us all so faithfully  
To love and keep His Word.  
They did not do worldly things,

As ministers now do.  
 Oh, give me back olden ways  
 I do not like the new.

A hoarse machine now grinds the  
     tunes  
 A godless choir joins in,  
 But neither one can tell the joys  
 That come from pardoned sin.  
 They sang God's praise when I was  
     young  
 Because their hearts were blest,  
 A well-paid choir now chants the  
     song  
 And so the church has rest.

My heart was pained to see the  
     show  
 Some tried to make in dress,  
 All finished from the top to toe  
 And some looked like distressed,  
 With rouge, paints, furs and crimps  
 They seemed so much deformed,  
 God help us walk the narrow way  
 That there may be no fault to scorn.

They noticed my plain clothing  
 And thought my manners odd  
 And frequently they smiled I know  
 But I had peace with God.  
 The church has changed since form-  
     er days  
 In all they say and do,  
 But give me back the olden ways  
 I do not like the new.

Strongly bent on pleasure now  
 They meet most every week,  
 To have some lively spree  
 As worldly people love and seek,  
 But whether it's a festival,  
 A bingo, or social, or fair,

As Christ called it a den of thieves  
 The church will all be there.

With lotteries and grab bags  
 And other tricks and games,  
 Making God's house a den of thieves  
 Without a blush of shame.  
 Lord of the Temple, come with zeal  
 As Thou did'st come of yore,  
 With scourge in hand to make them  
     see  
 Before their day is o'er.

They all attend such gatherings  
 But when they meet to pray,  
 There are but few to venture out  
 And they've not much to say.  
 They lightly speak of former days  
 When christian men were true,  
 But give me back the olden ways  
 I do not like the new.

God's day of wrath is drawing  
     nigh  
 When all earth's shame will end,  
 That awful hour is drawing near  
 When Christ from heaven will de-  
     scend.

Our records then will be made  
     known,  
 Our habits, thoughts and aims,  
 Some must hear from God's own  
     throne  
 "You have brought my Cause to  
     shame".

Henry W. Ford.

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Certainly various temptations will  
 come your way, but you and you  
 only, are the one who decides to  
 yield to any of them.

## EARTH'S JOYS, HOW BRIEF

Though health may bless and fortune smile  
And earthly joys our hours beguile,  
Decay is stamped on all that's seen  
And sorrow soon must intervene.

Though it's brightness beams,  
Upon the soul in mighty dreams,  
The morn will dawn, then the soul,  
Where hath flown the fancied vision fair?

Kind friends whose hearts we know are true,  
Sweet blossoms by our pathway strew,  
Alas, how soon those loved ones fade  
And in the silent grave are laid.

Since one by one our treasures fade,  
As fade the flowers in wood and glade,  
Should we esteem the things of life,  
Ample reward for daily strife?

Oh no, there is a higher aim,  
Which kindles up a brighter flame  
Within our souls, than gain and strife  
For transient joys—the toys of life.

Then let us work till life is done,  
The battle o'er, the victory won  
And we have anchored on the shore,  
Where sin and death are feared no more.

Sel. by John W. Koonces.

## THE JUDGMENT

The holy, eternal, immutable, unchangeable Ten Commandments will be the standard in the judgment. The law that says, "Thou shalt not kill" will judge us. "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty", Jas. 2:11-12. The wise man Solomon concluded, "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil", Ecc. 12:13-14. "But be ye doers of the word, and not hearers only, deceiving your own selves", Jas. 1:22.

Now we come to a personal question, How shall we stand in the Judgment? We each have a case pending there, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad", 2 Cor. 5:10. "For all have sinned, and come short of the glory of God", Rom. 3:23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord", Rom. 6:23. But Christ died for us and His blood will atone for our sin. Now is the

time to confess our sins before Him, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness", 1 John 1:9. Why not clear your record and send your sins ahead before your call? "Some men's sins are open beforehand, going before to judgment; and some men they follow after", 1 Tim. 5:24.

We must all forsake sin, for sin is the transgression of God's law, which is the standard of the judgment. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy", Prov. 28:13. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law", 1 John 3:4. Jesus Christ came to save sinners, 1 Tim. 1:15 and God will judge us by Christ. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead", Acts 17:31. His Words will settle our case, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved", Acts 4:12. Turn to Jesus with all your heart and He will forgive you, Yes, gloriously forgive you and make you acceptable, unto God. Will you accept Him now?

Sister Viola Broadwater,

## JANUARY, 1959

### REVERENCE

Memory verse, Psa. 33:8, "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him".

Thurs. 1—Josh. 24:1-15.

Fri. 2—Psa. 33.

Sat. 3—Phil. 2:14-30.

Memory verse, Hab. 2:20, "But the Lord is in his holy temple: let all the earth keep silence before him".

Sun. 4—Ex. 3:1-10.

Mon. 5—Josh. 5:10-15.

Tues. 6—Psa. 89:1-18.

Wed. 7—Lev. 19:30-37.

Thurs. 8—I Thess. 5.

Fri. 9—Matt. 8:1-13.

Sat. 10—Matt. 9:14-26.

Memory verse, Eccl. 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

Sun. 11—Isa. 29:13-24.

Mon. 12—Dan. 2:14-30.

Tues. 13—Prov. 30:1-17.

Wed. 14—Col. 3:12-25.

Thurs. 15—Acts 10:34-48.

Fri. 16—I Sam. 12:13-25.

Sat. 17—I Peter 1:13-25.

Memory verse, Act 10:35, "But in every nation he that feareth him, and worketh righteousness, is accepted with him".

Sun. 18—Eccl. 5:1-7.

Mon. 19—Matt. 15:21-31.

Tues. 20—Deut. 28:1-15.

Wed. 21—Lev. 19:1-15.

Thurs. 22—Mark 5:1-24.

Fri. 23—Jno. 12:23-36.

Sat. 24—Rev. 19:1-9.

Memory verse, I Peter 2:17, "Honour all men. Love the brotherhood. Fear God, Honour the king".

Sun. 25—Deut. 4:1-24.

Mon. 26—Rev. 22:14-21.

Tues. 27—I Tim. 5.

Wed. 28—Heb. 13:9-25.

Thurs. 29—Ruth 1:6-18.

Fri. 30—Rom. 12.

Sat. 31—Col. 1:1-18.

## SUNDAY SCHOOL LESSONS FOR JANUARY

### PRIMARY LESSONS

Jan. 4—The Fisherman. Luke 5:1-11.

Jan. 11—The Good Shepherd. Luke 15:3-6; John 10:11; Psa. 23.

Jan. 18—Feeding The Five Thousand. John 6:1-14.

Jan. 25—Jesus Teaching About Church. John 2:13-22.

### ADULT LESSONS

Jan. 4—Christ The Light. John 1:1-15.

1—What are some comparisons, between the preaching of John and the ministry of the Gospel in our day?

2—Is there more than one kind of light?

3—What are the steps involved in becoming sons of God?

Jan. 11—Testimony of John. John 1:16-39.

1—As witnesses of Jesus Christ to-day, what should be our answers when we are called in question of the hope that lieth within us?

2—Since John knew that he was to prepare the way for one greater than he, why was a visible demonstration necessary to reveal to him the Christ?

3—Do you think John had a feeling of great satisfaction and completed duty after meeting Christ?

Jan. 18—Thou Art The Son of God. John 1:40-51.

1—Did Peter have considerable to learn before he fulfilled the description Christ made of him?

2—What caused Nathaniel's change from a doubtful question in verse 46, to an emphatic statement in verse 49?

3—What are some of the things that hinder man-kind and keep him from doing as Nathaniel did, "seeing and believing"?

Jan. 25—The marriage in Cana. John 2:1-13.

1—What was the meaning of Christ's answer to His mother?

2—Why did Mary make the statement of verse 5 and what significance should it be to us today?

3—What did the miracles at Cana bear witness to?

BIBLE STUDY BOARD











